



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

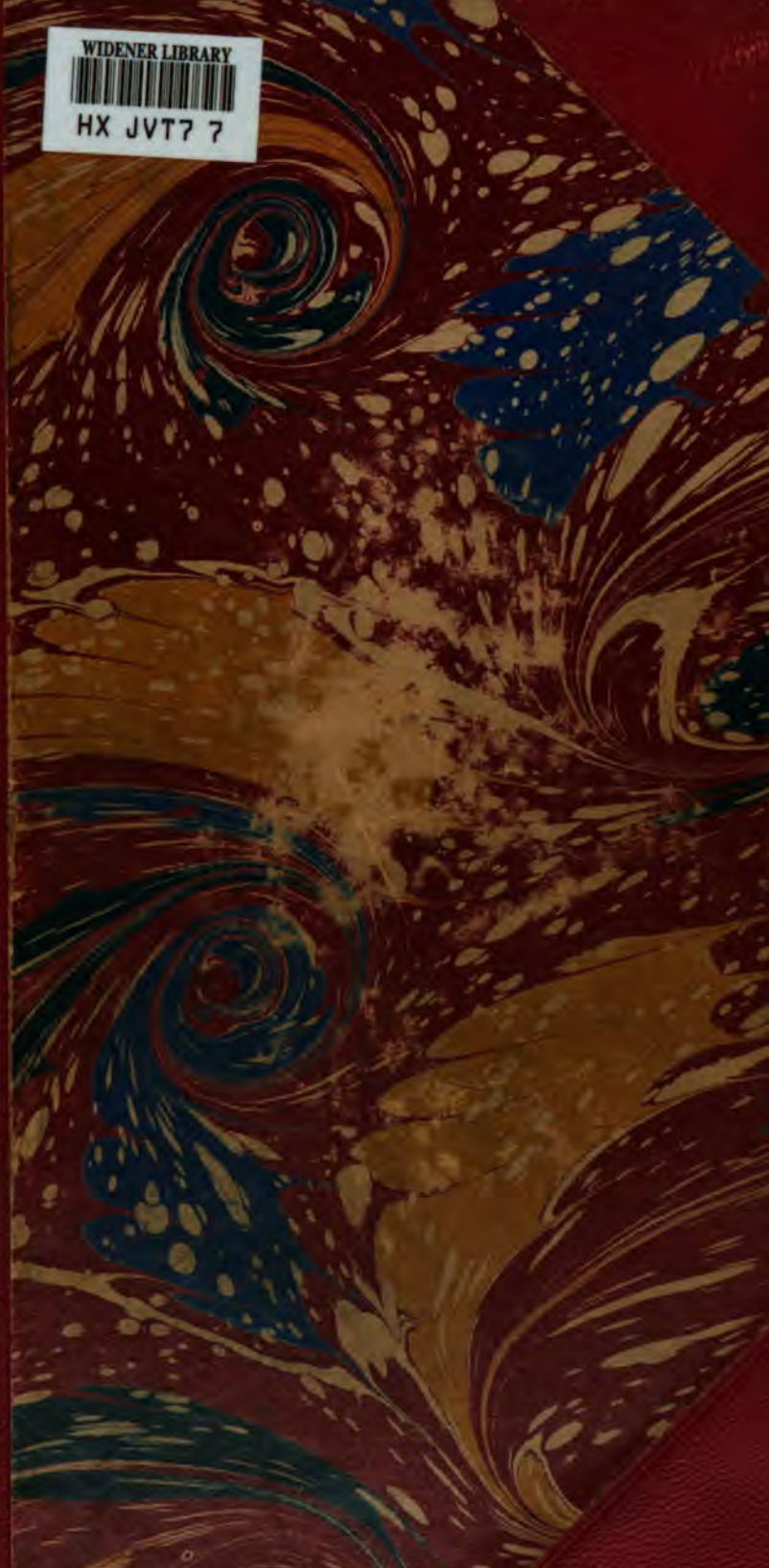
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

WIDENER LIBRARY



HX JVT7 7



St 55.226 Pound  
Dorland JUL 22 1899  
I



HARVARD UNIVERSITY.

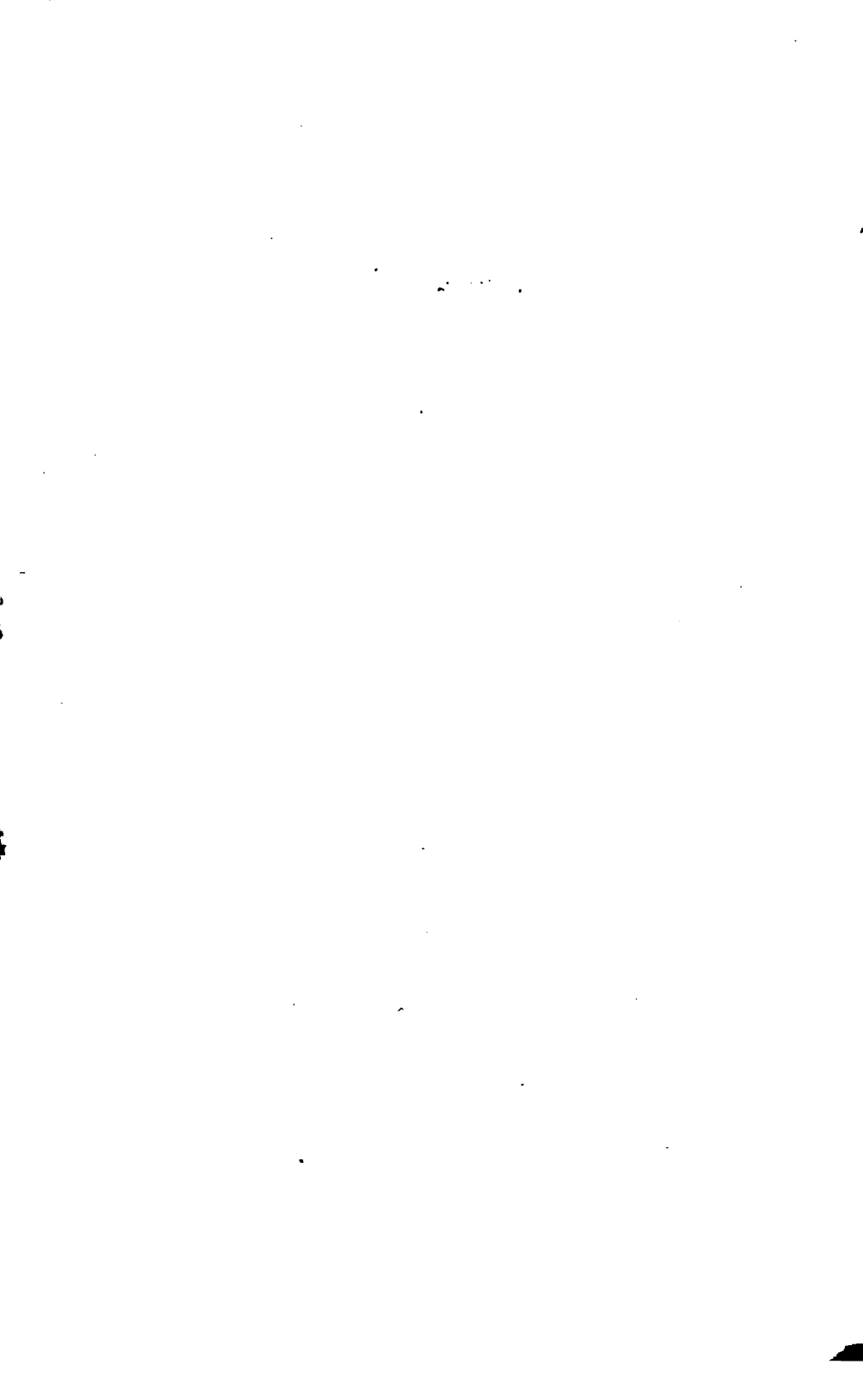
---

LIBRARY OF THE

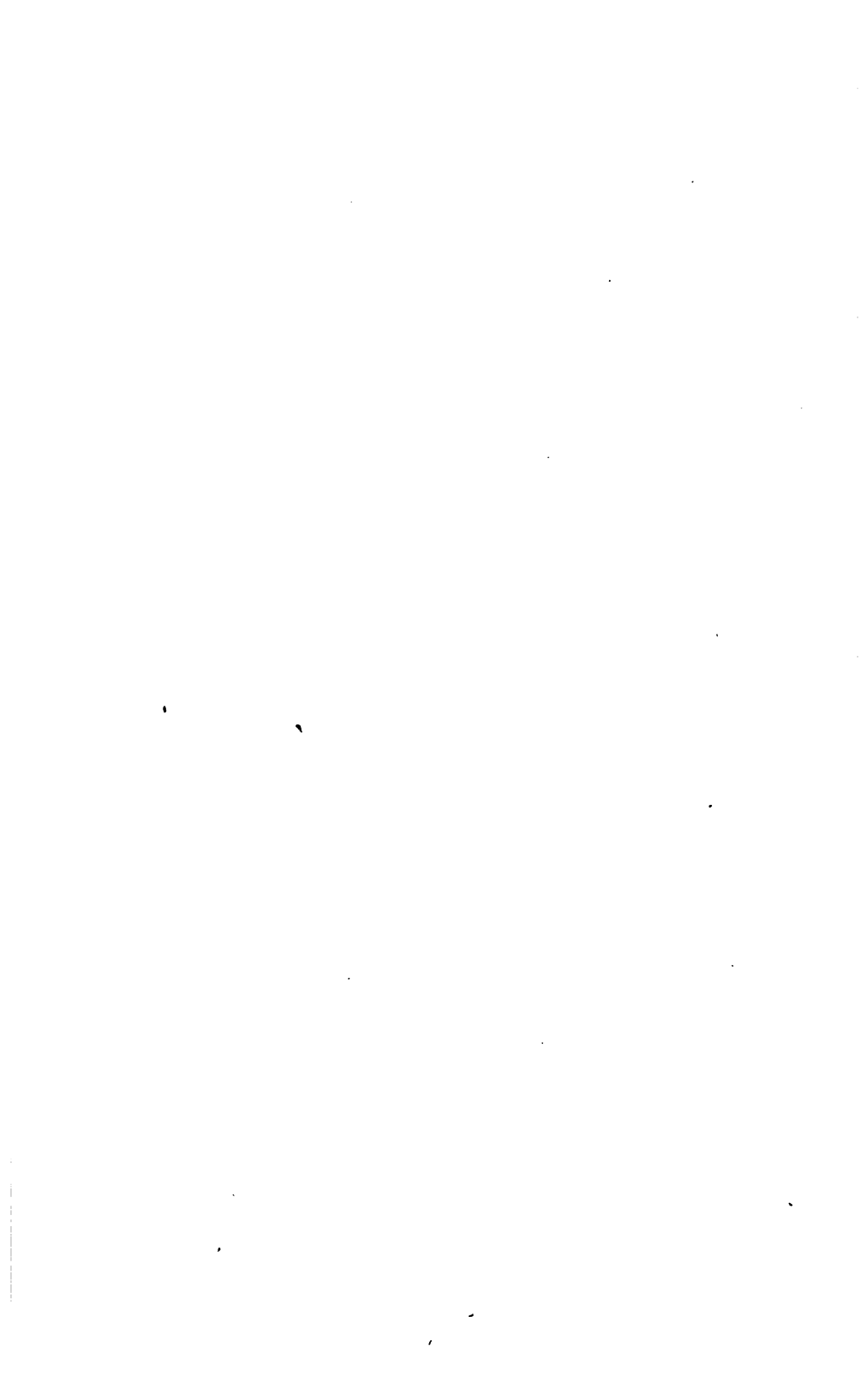
Classical Department,

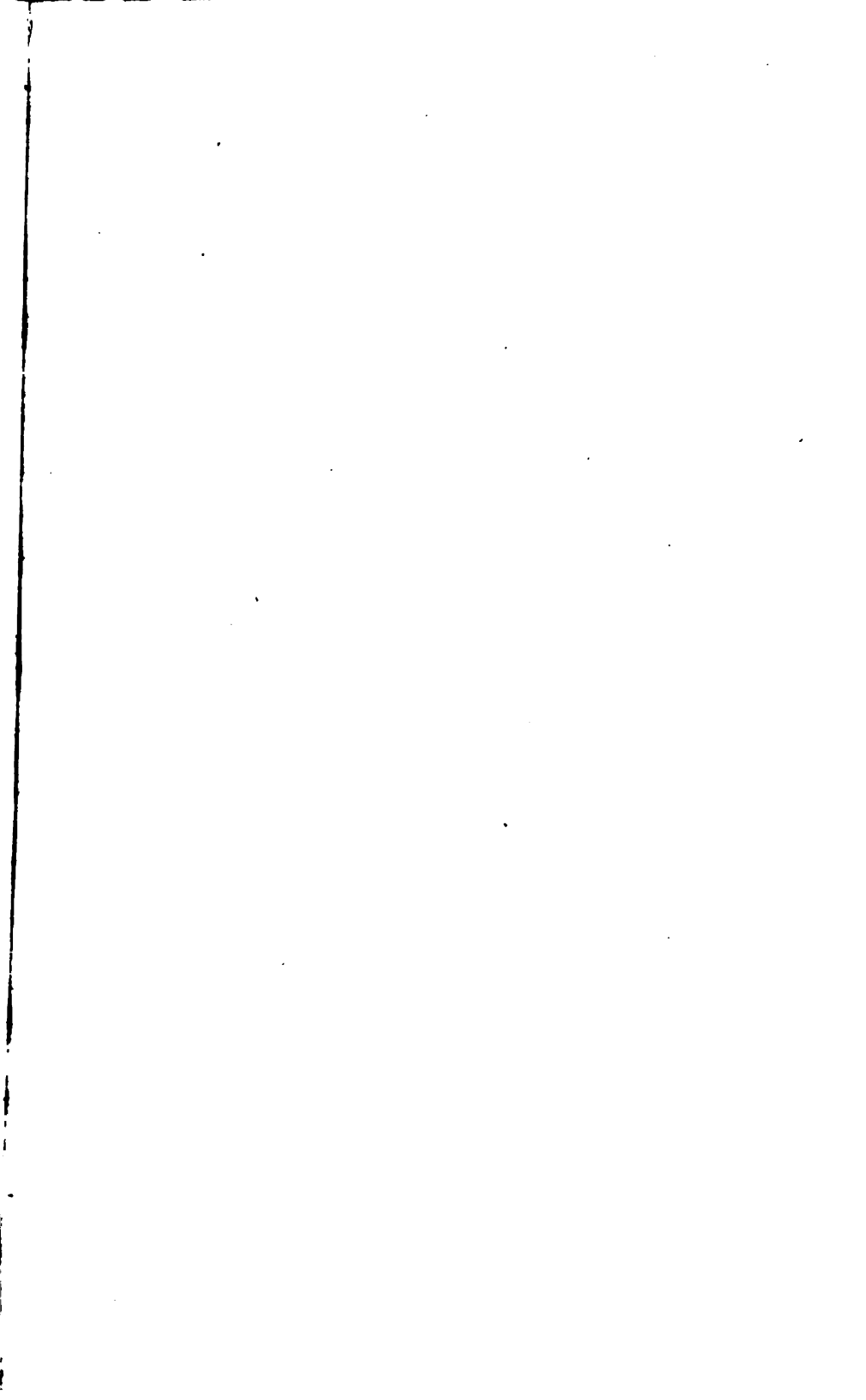
HARVARD HALL.

17 Mar., 1891.











## ΘΟΥΚΥΔΙΔΗΣ.

THE HISTORY OF  
THE PELOPONNESIAN WAR,BY THUCYDIDES:

ILLUSTRATED BY MAPS, TAKEN ENTIRELY FROM ACTUAL SURVEYS;

WITH NOTES,

CHIEFLY HISTORICAL AND GEOGRAPHICAL,

BY

THOMAS ARNOLD, D.D.

LATE HEAD MASTER OF RUGBY SCHOOL, AND FORMERLY FELLOW  
OF ORIEL COLLEGE, OXFORD.

---

*EIGHTH EDITION.*

WITH INDEXES

BY THE

REV. R. P. G. TIDDEMAN, M.A.

---

VOL. I.

---

J. PARKER AND CO.

OXFORD, &amp; 6 SOUTHAMPTON-STREET, STRAND, LONDON.

WHITTAKER AND CO., LONDON.

M DCCC LXXXII.

24 55. 226

160 24

1891. Mar. 17.

HARVARD UNIVERSITY,  
Classical Department.

I - III.



## PREFACE TO THE SECOND EDITION.

---

**I**N this second edition most of the positive faults, which were very numerous and some of them very glaring in the first volume of the first edition, have I hope been corrected. But the omissions and negative faults, of the existence of which I am well aware, I have not been equally able to make good: for the variety and depth of knowledge required in such an edition of Thucydides as should be worthy of his excellence, are far beyond my attainment. In the meanwhile it is cheering to see that we are beginning to set our standard higher than formerly; for here, as in other matters, the more dissatisfied we are with our actual advance, the more likely is it that we shall in time advance farther. It will be strange if the establishment of steam vessels on the Mediterranean does not within the next ten years do more for the geography of Thucydides than has ever been done yet; for it will enable those who are at once scholars and geographers to visit the places of which he speaks personally; and I cannot but think that most of the difficulties of his descriptions will then vanish. To a practised eye the shortest view of a country will explain more than any maps or descriptions can do without it; if a man be also really familiar with the ancient writers, and has the state of the ancient world vividly present to his mind, so as to know what their warfare was, what their ships were, &c.; and not to be deriving all his notions from modern experience.—With respect to the text of Thu-

cydides, little, I believe, will ever be done towards correcting it by the search after new manuscripts: the corruptions after all are not many, and it is doubtful whether those in the eighth book are not attributable to the imperfect state in which the text was left by Thucydides himself. The forms of words where they differ from those known to have been used by the Attic writers may, I think, be safely and without scruple corrected.

*Rugby, October 1839.*

---

[In this third edition some errors which had hitherto escaped detection have been corrected, and the references made in the notes to passages in Thucydides, Herodotus, Xenophon, or Aristotle, have been rendered more precise by the addition of the numbers of the sections, unless where a reference regarded the substance of a whole chapter. References also to Jelf's Grammar have been given, in most of the notes where Dr. Arnold has referred to Matthiæ and Kühner. Additional various readings, and additional authorities for various readings already noted in the preceding editions, have been inserted from Bekker's stereotype edition, as well as the differences, except of punctuation, to be found in his text.

R. P. G. T.]



# CATALOGUE

OF THE

## MSS. OF THUCYDIDES,

WHICH HAVE BEEN HITHERTO COLLATED, EITHER WHOLLY  
OR PARTIALLY.

---

- A. (in Poppo's edit. "Italus.") Where this MS. now is does not appear. It was taken from some place in the north of Italy by the French during the revolution, and carried to the royal library at Paris. Bekker collated it in 1812 during his residence in France. It was restored in 1815 to the Austrians.
- B. (Poppo, "Vaticanus.") In the Vatican library at Rome, No. 126. A small folio, consisting of 188 leaves, with from 30 to 32 lines in each page, and from 60 to 70 letters in each line. The writing is full of abbreviations. It contains scholia written by the same hand. It was first collated by Bekker.
- C. (Poppo, "Laurentianus.") In the Laurentian library at Florence, compartment 69, MS. 2. The Catalogue hung up in the library itself, states this MS. to be of the date of the tenth century. The characters are large and round-shaped; and its first six leaves are of a later date. It may be identified by the subscription added at the end of the volume, DEO GRATIAS PETRUS SCRIPSIT. Bekker collated this MS. from book I. chap. 15, to the end of book II., and book VIII. chap. 1—31. The third and fourth books have been first collated for the present edition.

- D. ("Marcianus," Poppo.) In the library of St. Mark at Venice, numbered in the catalogue 367. Bekker has collated the seventh book: the rest, as far as appears, has not yet been collated. I believe that this is the MS. marked X in the second and third volumes of this edition. I collated a few chapters of it at Venice in July 1830.
- E. ("Palatinus," Poppo.) In the library at Heidelberg, No. 252. Written in a large character, with the *adscriptum* not *subscriptum*: supposed by Creuzer to be older than the twelfth century. It has been collated for Poppo, and by Bekker.
- F. ("Augustanus," Poppo.) In the library at Munich, No. 430. formerly at Augsburg. First collated by Gottleber and Bauer.
- G. ("Monacensis m.," Poppo.) At Munich, No. 228, formerly 287. Collated by Göller and Bekker.
- H. ("Cassellanus," Poppo.) At Cassel in Westphalia. Written in the year 1252. First collated by Duker.
- I. ("Vindobonensis," Poppo.) In the imperial library at Vienna. First collated by Älter, in his edition published at Vienna, 1786.
- K. ("Grævianus," Poppo.) At Utrecht. First collated for Hudson's edition.
- L. ("Arundelianus," Poppo.) In the Arundel library. First collated by Hudson.
- M. ("Baroccianus," Poppo.) In the Bodleian; containing only the speeches. Collated by Hudson.
- N. ("Clarendonianus," Poppo.) In the public library at Cambridge. Collated by Hudson.
- O. ("Chr." Poppo.) In the library of Corpus Christi College, Oxford. Collated by Hudson.
- P. ("Danicus," Poppo.) At Copenhagen. Collated by Duker.
- Q. ("Mosquensis," Poppo.) At Moscow. Collated for Gottleber and Bauer's edition.
- T. In the university library at Cambridge. I collated the fourth book, and some passages in the other books.

V. ("Venetus," Poppo.) In the library of St. Mark at Venice, No. 364. Specimens of it were published by Zanetti in 1740. It has been collated for this edition.

W. } In the library of St. Mark at Venice, numbered respectively,  
 X. } 365, 367, classis VII. Cod. 50, classis VII. Cod. 5. The third  
 Y. } of these manuscripts, Y, was taken to Paris, and restored in 1815.  
 Z. } I collated a few chapters of each of them at Venice in 1830.

Taur. In the university library at Turin. I collated a few chapters of it in 1830.

a.—1868. (Poppo A.

b.—1791-2. B.

c.—1636. C.

d.—1637. D.

e.—1733. E.

f.—1735. F.

g.—1736. G. "Regius."

h.—1734. H.

i.—1638. I.

k.—317. K.)

In the library at Paris, numbered respectively in the catalogue as I have marked them. Collated by Gail. Bekker considers them all very modern; Poppo doubts this with regard to three of them, c, g, and h.

Parm. In the library at Parma. This MS. was given by Octavius Specianus to Paul Bissolius, a Jesuit, and member of the Domus Professa, or Convent, of S. Fidelis at Milan. On his death it came into the common library of the society, was afterwards sold to Matth. Aloys. Canonici, a presbyter of the same order, and by him sold again to P. M. Paciaudi, librarian at Parma about fifty or sixty years ago. It is very modern, being written towards the close of the fifteenth century; and seems to agree most closely in its readings with the Paris MSS. d and i. I collated about thirty chapters of the fourth book, with some of the more remarkable passages in the other books. It has never been collated regularly.

47. 48. Two MSS. so numbered in the Canonici collection purchased by the university of Oxford at Venice in 1813, and now in the Bodleian. I have only collated them in a very few places, as they seemed to agree generally with the MSS. of the lowest class, and are of no great antiquity.

Besides these, the following have been collated more or less completely, and are referred to by Poppo and Göller.

- |                           |   |
|---------------------------|---|
| R. (Poppo, Monacensis b.) | } At Munich, collated by Göller. The first is of the sixteenth century, and of little or no value. The second is of the thirteenth century; and is marked by Bekker in his stereotype edition of 1832 by the letter G, the mark which I have followed in this edition. The third (f) merely contains a few extracts from Thucydides, together with others from different writers. |
| S. (Poppo, Monacensis m.) |   |
| T. (Poppo, Monacensis f.) |   |

Lugdunensis. At Leyden, of which some specimens have been given by Wytttenbach in his "Selecta principum Historicorum."

Besides these, there is another MS. of Thucydides in the Laurentian Library at Florence, much more modern than the one already noticed; but I have had no opportunity of collating it. Montfaucon, in his account of the libraries of Italy, mentions three as existing at Rome, two at Naples, and two at Milan. There is also said to be one at Madrid.

It is possible, however, that there may be others besides these still unexamined in the libraries of Italy. The public library at Perugia, for instance, is said to contain some valuable MSS.; and it may be mentioned generally, that any lover of Greek literature travelling in Italy might render essential service, with very little trouble to himself, by merely inquiring of the librarians in every town of importance through which he passes, what MSS. of Greek writers they possess in their respective collections, and requesting permission, which is in general most liberally granted, to inspect those of any author in whom he may happen to take the greatest interest.

EDITIONS  
OF  
THUCYDIDES.

---

- I. Thucydides, (Græce) Venetiis in Domo Aldi, Mense Maio MDII. folio. The scholia were published by Aldus in the following year.
- II. Thucydides, (the Greek text and the scholia) Florentiæ, apud Bernhardum Juntam, 1526, die secunda Novembris.
- III. Thucydides, (with the scholia) Basileæ, ex officina Hervagiana, anno MDXL. folio. This is the edition of Camerarius.
- IV. Thucydides, Greek and Latin, the Latin being Valla's translation, with Stephens' corrections of it in the margin. Printed by Henry Stephens, A. D. 1564. folio.
- V. Thucydides, Greek and Latin, &c. This is Stephens' second edition, containing many additions to his former one, such as his *Proparasceue ad Lectionem Scholiorum*; fuller notes on the first and on great part of the second book of Thucydides, the *Life of Thucydides* by Marcellinus, &c. 1588, folio.

(These five are known by the name of "the old editions," and their readings are sometimes quoted like those of MSS.)

VI. Thucydides, Greek and Latin: the Latin interpretation corrected and improved throughout by Æmilius Portus; with notes by Franciscus Portus, and Indexes. Frankfort, 1594, folio.

(This is the common Latin interpretation published with the later editions of Thucydides.)

VII. Thucydides, Greek and Latin, with maps of Greece and Sicily, edited by John Hudson. Oxford and London, 1696, folio.

— VIII. Thucydides, Greek and Latin, with the notes of Stephens, Hudson, and Wasse. Edited by Charles Andrew Duker. With the maps of Hudson's edition republished, and Henry Dodwell's *Annales Thucydidei*. Amsterdam, Wetstenius and Smith, 1731, folio.

— IX. Duker's edition, reprinted at Glasgow by Foulis, 8 vols. 8vo. 1758.

— X. Thucydides, the Greek text only; with the corrections of Toussain, which he had written on the margin of the Aldine edition. Edited by Francis Charles Alter. 2 vols. 8vo. Vienna, 1785.

XI. Duker's edition, reprinted at Deuxponts in the Palatinate, 6 vols. 8vo. 1788-9.

XII. Thucydides, the Greek text only. Edited by Hermann Bredenkamp. 8vo. Bremen, 1791-2.

XIII. Thucydides, Greek and Latin. Duker's text, notes, &c. reprinted, with additional notes by John Christoph. Gottleber. Continued after Gottleber's death by Charles Louis Bauer; and finally, after Bauer's death, published by Christian Daniel Beck, 2 vols. 4to. Leipzig. Vol. I. 1790. vol. II. 1804.

— XIV. Thucydides, Greek and Latin. Duker's text corrected in some few instances, and the Attic forms of the tenses introduced in defiance of all the MSS. This edition has the sanction of Elmsley's name, but he evidently did little more than correct the press. Edinburgh, 1804. 6 vols. 12mo.

- XV. Thucydides, Greek and Latin. Vienna, 1805. 10 vols. Poppo merely gives the title of this edition from a German Review. He never met with it, nor have I.
- XVI. Thucydides, the Greek text, with a translation and notes in modern Greek, and Indexes historical and geographical, by Neophytus Ducas. 10 vols. 8vo. Vienna, 1805.
- XVII. Thucydides, Greek and Latin; with the various readings of the Paris MSS. with French Notes, and a Commentary on some of the more difficult passages, and two plates illustrating the siege of Platæa. Edited by J. B. Gail, Paris, 1807. 10 vols. 8vo.
- XVIII. Thucydides, the Greek text. Edited by Seebode. 1 vol. 8vo. Leipzig, 1814.
- XIX. Thucydides, the Greek text. Edited by Schäfer. 2 vols. 12mo. Leipzig, 1815.
- XX. Thucydides, Greek and Latin, with the Scholia, the Notes of Bauer's edition, the Commentary of Benedict, and the Observationes Criticæ of Poppo. London, 1819. Published by Priestley. 4 vols. 8vo.
- XXI. Thucydides, the Greek text, with the Scholia, Indexes, Chronological Tables, and original Notes, by Christopher Fr. Ferd. Haack. 2 vols. 8vo. Leipzig, 1820. (Reprinted 3 vols. 8vo. London, 1823.) A second edition, superseding the first, was published at Leipzig, 1831.
- XXII. Thucydides, the Greek text, with the Scholia, and the Notes of Wasse and Duker. Edited by Immanuel Bekker. 3 vols. 8vo. Berlin and Oxford, 1821.
- XXIII. Thucydides, the Greek text only, corrected in several places from the text of the larger edition, by Bekker. 1 vol. 8vo. Berlin and Oxford, 1824.
- XXIV. Thucydides, the Greek text, with a few notes, by Louis Dindorf. 8vo. Leipzig, 1824.
- XXV. Thucydides, the Greek text, with two volumes of Prolegomena; the Scholia, Notes, and copious Indexes, &c. by Ernest Frederic Poppo. 10 vols. 8vo. Leipzig, 1821, 1838. A second edition, abridged, is now in course of publication at Gotha, having commenced in 1843.



XXVI. Thucydides, the Greek text, with original Notes, Indexes, and a map of Syracuse, by Francis Göller. 2 vols. 8vo. Leipzig, 1826.

(A second edition, with very large corrections, and several maps, has since been published by Göller, in 1836.)

— XXVII. The History of the Peloponnesian War of Thucydides.

A new recension of the text; though almost always coinciding with one or other of the texts of Bekker, Goeller, and Poppe; with a statement of their respective variations from the adopted readings, and an amended punctuation; accompanied with original notes, critical, philological, and exegetical; examination questions, indexes, &c. By the Rev. S. T. Bloomfield, D. D. F. S. A. In three volumes. 8vo. London, 1830.

— XXVIII. Thucydidis de Bello Peloponnesiaco Libri octo. Iterum recensuit Immanuel Bekkerus. Edit. stereotyp. Berol. 1832—1846.

ΜΑΡΚΕΛΛΙΝΟΥ  
ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ ΒΙΟΥ  
ΚΑΙ ΤΗΣ ΙΔΕΑΣ ΑΥΤΟΥ

ΑΠΟ ΤΗΣ ΟΛΗΣ ΞΥΓΓΡΑΦΗΣ ΠΑΡΕΚΒΟΛΗ.

ΤΩΝ Δημοσθένους μύστας γεγενημένους θέλων λόγων τε καὶ ἀγώνων, συμβουλευτικῶν τε καὶ δικανικῶν νοημάτων μεστοὺς γενομένους καὶ ἱκανῶς ἐμφορηθέντας, ὥρα λοιπὸν καὶ τῶν Θουκυδίδου τελετῶν ἐντὸς καταστήναι· πολὺς γὰρ ὁ ἀνὴρ τέχναις καὶ κάλλει λόγων καὶ ἀκριβεῖα πραγμάτων καὶ στρατηγία καὶ συμβουλαῖς καὶ πανηγυρικαῖς ὑποθέσεσιν. ἀναγκαῖον δὲ πρῶτον εἰπεῖν τοῦ ἀνδρὸς καὶ τὸ γένος καὶ τὸν βίον· πρὸ γὰρ τῶν λόγων ταῦτα ἐξεταστέον τοῖς φρονουῦσι καλῶς. Θουκυδίδης τοίνυν ὁ συγγραφεὺς Ὀλόρου μὲν προήλθε πατρός, τὴν ἐπωνυμίαν ἔχοντος ἀπὸ Ὀλόρου τοῦ Θρακῶν βασιλέως, καὶ μητρὸς Ἠγησιπύλης, ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. ᾧ κείωτο δὲ ἐκ παλαιοῦ τῷ γένει πρὸς Μιλτιάδην τὸν στρατηγὸν, τῷ δὲ Μιλτιάδῃ πρὸς Αἰακὸν τὸν Διός. οὕτως αὖχῃ τὸ γένος ὁ συγγραφεὺς ἀνωθεν. καὶ τούτοις Διδυμος μαρτυρεῖ, Φερεκύδην ἐν τῇ πρώτῃ τῶν ἱστοριῶν φάσκων οὕτως λέγειν· “ Φιλαίας δὲ ὁ Αἴαντος οἰκεῖ ἐν ταῖς Ἀθήναις. ἐκ τούτου δὲ γίγνεται Δάϊκλος<sup>α</sup>, τοῦ δὲ Ἐπίδουκος, τοῦ δὲ Ἀκέστωρ, τοῦ δὲ Ἀγήνωρ, τοῦ δὲ Ὀλῖος, τοῦ δὲ Λύκης· τοῦ δὲ Τύφων, τοῦ δὲ Λάϊος, τοῦ δὲ Ἀγαμήστωρ, τοῦ δὲ Τίσανδρος, ἐφ’ οὗ ἀρχοντος ἐν Ἀθήναις<sup>β</sup> “ † τοῦ δὲ Μιλτιάδης, τοῦ δὲ Ἱπποκλείδης, ἐφ’ οὗ ἀρχοντος Πανα-

<sup>α</sup> Forsan Αἰκλος. CASALUBON.

<sup>β</sup> ἐφ’ — Ἀθήναις uncis inclusit Poppo.

“ θήναια ἐτέθη, † τοῦ δὲ Μιλτιάδης δς ῥκισε Χερρόνησον.” μαρτυρεῖ τούτοις καὶ Ἑλλάνικος ἐν τῇ ἐπιγραφομένῃ Ἀσώπιδι. ἀλλ’ οὐκ ἂν εἶποι τις, τί αὐτῷ πρὸς Θουκυδίδην; ἔστι γὰρ οὗτος<sup>α</sup> τούτου συγγενής. Θρᾶκες καὶ Δόλοπες<sup>β</sup> ἐπολέμουν πρὸς Ἀψινθίους, ὄντας γείτονας· τάλαιπωροῦμενοι δὲ τῷ πολέμῳ, καὶ τί κακὸν οὐ πάσχοντες ἐκ τοῦ μείων ἔχειν αἰὲ τῶν πολεμίων, καταφεύγουσιν ἐπὶ τὰ τοῦ θεοῦ χρηστήρια, εἰδότες ὅτι μόνος ὁ θεὸς ἐξ ἀμηχάνων εὐρίσκει πόρους. θεῶν<sup>γ</sup> γὰρ ἰσχύς καὶ κατ’ Αἰσχύλον<sup>δ</sup> ὑπερτέρα· πολλάκις δ’ ἐν κακοῖσι τὰν ἀμηχανῶν ἐκ χαλεπᾶς δύας, ὑπὲρ τε ὀμμάτων κρημναμέναν νεφέλαν ὄρθοι. καὶ οὐκ ἐψεύσθησαν τῶν ἐλπίδων· ἐχρήσθησαν γὰρ κράτιστον ἔξειν ἡγεμόνα τούτου, δς ἂν αὐτοὺς ἀλωμένους ἐπὶ ξενίαν καλέσοι. τότε καὶ Κροῖσος εἶχε Λυδίαν καὶ τὰς Ἀθήνας ἢ Πεισιστρατιδῶν τυραννίς. ἐπανιόντες οὖν ἀπὸ τοῦ χρηστηρίου περιέτυχον τῷ Μιλτιάδῃ πρὸ τῶν ὄρων καθεζομένῳ τῆς Ἀττικῆς<sup>ε</sup>, ἀχθομένῳ μὲν τῇ τυραννίδι, δικαίαν δὲ ζητοῦντι τῆς Ἀττικῆς ἔξοδον· ταῦτα γὰρ ῥκονόμησεν ὁ χρησμὸς αὐτοῖς. ὄρων οὖν αὐτοὺς πλανήτων ἔχοντας στολήν, συνεῖς τί δύναται πλάνη, καλεῖ τοὺς ἄνδρας ἐπὶ ξενίαν, ὑπηρετῶν τῷ χρησμῷ λανθάνων. οἱ δ’ ἦσθησαν τὸν ἡγεμόνα τὸν ἀπὸ τῶν ξενίων εἰληφότες, καὶ πάντα αὐτῷ διηγησάμενοι στρατηγὸν ἐχειροτόνησαν αὐτόν<sup>ς</sup>. οἱ μὲν οὖν τὸν θεόν φασιν ἐρωτήσαντα ἐξελεῖν, οἱ δὲ οὐκ ἄνεν γνώμης τοῦ τυράννου τὴν ἔξοδον πεποιηκέναι, ἀλλὰ τῷ κρατοῦντι τὴν πρόσκλησιν τῶν Θρακῶν διηγησάμενον ἀπελθεῖν· δς καὶ προσδοῖς δύναμιν ἀπέπεμψεν, ἥσθεις ὅτι μέγα δυνάμενος ἀνὴρ ἔξεισι τῶν Ἀθηνῶν. οὗτος οὖν ἡγούμενος ἐπλήρωσε τὰ μεμαυτευμένα, καὶ μετὰ τὴν νίκην γίνεται καὶ Χερρονήσου οἰκιστής. ἀποθανόντος δὲ μετὰ<sup>η</sup> παιδὸς αὐτοῦ, διαδέχεται τὴν ἐν Χερρονήσῳ ἀρχὴν Στησαγόρας [δ] ἀδελφὸς αὐτοῦ ὁμομήτριος. ἀποθανόντος δὲ καὶ τούτου, διαδέχεται τὴν ἀρχὴν Μιλτιάδης, ὁμώνυμος μὲν τῷ πρώτῳ οἰκιστῇ, ἀδελφὸς δὲ Στησαγόρου ὁμομήτριος καὶ ὁμοπάτριος. οὗτος οὖν, ὄντων αὐτῷ παίδων ἐξ Ἀττικῆς γυναικὸς, ὅμως ἐπιθυμῶν δυναστείας λαμβάνει Θρακῶν βασιλέως Ὀλόρου θυγατέρα Ἥγησιπύλην πρὸς γάμον· ἐξ οὗ καὶ αὐτῆς γίνεται παιδίον. κατελθόντων δὲ εἰς τὴν Ἑλλάδα Περσῶν συσκευασάμενος τὰ αὐτοῦ εἰς τὰς Ἀθήνας πέμπει, καὶ τὰ πολλὰ τοῦ γένους ἀποστέλλει. ἡ δὲ ναὺς ἀλίσκεται, ἐν ᾗ καὶ οἱ παῖδες αὐτοῦ, ἀλλ’ οὐχ οἱ ἐκ τῆς γυναικὸς τῆς Θρακικῆς· ἀφίεται δ’ ὑπὸ βασιλέως, εἶγε μὴ Ἡρόδοτος ψεύδεται.

<sup>α</sup> οὕτως Bekk. Poppo.<sup>β</sup> Δόλογοι Wesseling. ad Herodot. VI. 34. p. 452.<sup>γ</sup> δ] om. E. Bekk.<sup>δ</sup> θεοῦ Bekk. Poppo.<sup>ε</sup> Septem 200.<sup>ς</sup> Immo πρὸ τῶν θυρῶν καθεζομένῳ τῆς αὐτοῦ οἰκίας, ut dudum correxuit Rutgersius.<sup>η</sup> αὐτῶν Bekk.<sup>η</sup> μετὰ] τοῦ Bekk. Poppo.

Μιλτιάδης δ' εἰς τὴν Ἀττικὴν ἐκ Θωράκης διαφυγὼν σώζεται. οὐκ ἀπέδρα δὲ καὶ τὴν τῶν [ἐχθρῶν] συκοφαντίαν· ἐγκλήματα γὰρ αὐτῷ [ἐπέφερον,] διεξιόντες [αὐτοῦ] τὴν τυραννίδα [τὴν ἐν Χερρονήσῳ.] ἀποφεύγει δὲ [καὶ τούτους, καὶ] στρατηγὸς τοῦ πρὸς τοὺς βαρβάρους πολέμου γίνεται. ἀπὸ τούτου οὖν κατάγεσθαι φασὶ τὸ Θουκυδίδου γένος, καὶ μέγιστον τεκμήριον νομίζουσι τὴν πολλὴν περιουσίαν καὶ τὰ ἐπὶ Θωράκης κτήματα καὶ μέταλλα χρυσᾶ. δοκεῖ οὖν τισὶν [ἀδελφιδούς] εἶναι τοῦ Μιλτιάδου ἢ θυγατριδοῦς. παρέσχε δ' ἡμῖν τὴν- ἄλλως αὐτὸς ζήτησιν, μηδεμίαν μνήμην περὶ τοῦ γένους πεποιημένους. μὴ ἀγνοῶμεν δὲ τοῦτο, ὅτι Ὅρολος ὁ πατὴρ αὐτῷ ἐστὶ, τῆς μὲν πρώτης συλλαβῆς τὸ ρ ἐχούσης, τῆς δὲ δευτέρας τὸ λ. αὕτη γὰρ ἡ γραφή, ὡς καὶ Διδύμῳ δοκεῖ, ἡμάρτηται. ὅτι γὰρ Ὅρολός ἐστιν, ἢ στήλη δη- λοῖ ἢ ἐπὶ τοῦ τάφου αὐτοῦ κειμένη, ἔνθα κεχάραται

Θουκυδίδης Ὅρολον Ἀλιμούσιος ἐνθάδε κείται.

πρὸς γὰρ ταῖς Μελίσι πύλαις καλουμέναις ἐστὶν ἐν Κοίλῃ τὰ κα- λουμένα Κιμώνια μνήματα, ἔνθα δέικνται Ἡροδότου καὶ Θουκυδίδου τάφος. εὐρίσκεται δηλονότι τοῦ Μιλτιάδου γένους ὄντως· ξένος γὰρ οὐδεὶς ἐκεῖ θάπτεται. καὶ Πολέμων δὲ ἐν τῷ περὶ ἀκροπόλεως μαρ- τυρεῖ· ἔνθα † καὶ θεο†<sup>α</sup> αὐτῷ γεγενῆσθαι προσιστορεῖ. ὁ δὲ Ἑρμιπ- πος καὶ ἀπὸ τῶν Πεισιωστρατιδῶν αὐτὸν λέγει τῶν τυράννων ἔλκειν τὸ γένος, διὸ καὶ διαφθορεῖν αὐτόν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἀρ- μούδιον καὶ Ἀριστογείτονα, λέγοντα ὡς οὐκ ἐγένοντο τυραννοφόνου· οὐ γὰρ ἐφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἰππαρχον. ἡγάγετο δὲ γυναῖκα ἀπὸ Σκαπτῆς ὕλης τῆς Θωράκης πλου- σίαν σφόδρα καὶ μέταλλα κεκτημένην ἐν τῇ Θωράκῃ. τοῦτον δὲ τὸν πλοῦτον λαμβάνων οὐκ εἰς τρυφὴν ἀνήλπισκεν, ἀλλὰ πρὸ τοῦ Πελο- ποννησιακοῦ πολέμου τὸν πόλεμον αἰσθηθεὶς κινεῖσθαι μέλλοντα, προελόμενος συγγράψαι αὐτὸν παρέιχε πολλὰ τοῖς Ἀθηναίων στρα- τιώταις καὶ τοῖς Λακεδαιμονίωιν καὶ πολλοῖς ἄλλοις, ἵνα ἀπαγγέλλοιεν αὐτῷ βουλομένῳ συγγράφειν τὰ γινόμενα κατὰ καιρὸν καὶ λεγόμενα ἐν αὐτῷ τῷ πολέμῳ. ζητητέον δὲ διὰ τί καὶ Λακεδαιμονίοις παρέιχε καὶ ἄλλοις, ἐξὸν Ἀθηναίοις μόνοις διδόναι καὶ παρ' ἐκείνων μαυθά- νειν. καὶ λέγομεν ὅτι οὐκ ἀσκόπως καὶ τοῖς ἄλλοις παρέιχε· σκοπὸς γὰρ ἦν αὐτῷ τὴν ἀλήθειαν τῶν πραγμάτων συγγράψαι, εἰκὸς δὲ ἦν Ἀθηναίους πρὸς τὸ χρῆσιμον ἀπαγγέλλοντας τὸ ἐαυτῶν ψεῦδεσθαι, καὶ λέγειν πολλάκις ὡς ἡμεῖς ἐνίκησαμεν, οὐ νικήσαμεν. διὸ πᾶσι παρέιχε, ἐκ τῆς τῶν πολλῶν συμφωνίας θηρώμενος τὴν τῆς ἀληθείας

<sup>α</sup> ἔνθα καὶ Τιμόθεον νιδὸν αὐτῷ Casaubon. secutus Suidam v. Θουκυδίδης.

κατάληψιν· τὸ γὰρ ἀσαφὲς ἐξελέγχεται τῇ τῶν πολλῶν συναδούσῃ συμφωνίᾳ. Ἦκουσε δὲ διδασκάλων Ἀναξαγόρου μὲν ἐν φιλοσόφοις, ὄθεν, φησὶν Ἀντυλλος, καὶ ἄθεος ἡρέμα ἐνομίσθη, τῆς ἐκεῖθεν θεωρίας ἐμφορηθεὶς, Ἀντιφῶντος δὲ ῥήτορος, δεινοῦ τὴν ῥητορικὴν ἀνδρὸς, οὗ καὶ μέμνηται ἐν τῇ ὁγδόῃ ὡς αἰτίου τῆς καταλύσεως τῆς δημοκρατίας καὶ τῆς τῶν τετρακοσίων καταστάσεως. ὅτι δὲ μετὰ τὸν θάνατον τιμωρούμενοι τὸν Ἀντιφῶντα οἱ Ἀθηναῖοι ἔρριψαν ἔξω τῆς πόλεως τὸ σῶμα, σεσιώπηκεν, ὡς διδασκάλῳ χαριζόμενος· λέγεται γὰρ ὡς ἔρριψαν αὐτοῦ τὸ σῶμα οἱ Ἀθηναῖοι ὡς αἰτίου τῆς μεταβολῆς τῆς δημοκρατίας. οὐκ ἐπολιτεύσατο δὲ ὁ συγγραφεὺς γενόμενος ἐν ἡλικίᾳ, οὐδὲ προσήλθε τῷ βήματι, ἐστρατήγησε δὲ ἀρχέκακον ἀρχὴν παραλαβὼν ἀπὸ γὰρ ταύτης φυγαδεύεται. πεμφθεὶς γὰρ ἐπ' Ἀμφίπολιν, Βρασίδου φθάσαντος καὶ προλαβόντος αὐτὴν ἔσχεν αἰτίαν, καίτοι μὴ πάντα καταστὰς ἀνόνητος Ἀθηναίσις· τῆς μὲν γὰρ ἁμαρτάνει, Ἡϊόνα δὲ τὴν ἐπὶ Στρυμόνι λαμβάνει. ἀλλὰ καὶ οὕτω, τὸ πρῶτον ἀτύχημα εἰς ἁμάρτημα μεταλαβόντες, φυγαδεύουσιν αὐτόν. γενόμενος δ' ἐν Αἰγίνῃ μετὰ τὴν φυγὴν, ὡς ἂν πλουτῶν, ἐδάνεισε τὰ πλεῖστα τῶν χρημάτων. ἀλλὰ κἀκεῖθεν μετήλθε, καὶ διατρίβων ἐν Σκαπτῇ ὕλῃ ὑπὸ πλατάνῳ ἔγραφε· μὴ γὰρ δὴ πειθώμεθα Τιμαίῳ λέγουσι ὡς φυγὼν ἔφησεν ἐν Ἰταλίᾳ. ἔγραφε δ' οὐδ' οὕτω μνησικακῶν τοῖς Ἀθηναίοις, ἀλλὰ φιλαλήθης ὢν καὶ τὰ ἥθη μέτριος, εἶγε οὔτε Κλέων παρ' αὐτῷ οὔτε Βρασίδας ὁ τῆς συμφορᾶς αἰτίας ἀπέλανεσε λαιδορίας, ὡς ἂν τοῦ συγγραφέως ὀργιζομένου. καίτοι οἱ πολλοὶ τοῖς ἰδίους πάθεσι συνέθεσαν τὰς ἱστορίας, ἥκιστα μελήσαν αὐτοῖς τῆς ἀληθείας. Ἡρόδοτος μὲν γὰρ ὑπεροφθεὶς ὑπὸ Κορινθίων, ἀποδρᾶναι φησιν αὐτοὺς τὴν ἐν Σαλαμῖνι ναυμαχίαν· Τίμαιος δ' ὁ Ταυρομενίτης Τιμολέοντα ὑπερεπήνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας· Φίλιστος δὲ τῷ νέῳ Διονυσίῳ τοῖς λόγοις πολεμεῖ· Ξενοφῶν δὲ Μένωνι λαιδορεῖται τῷ Πλάτωνος ἐταίρῳ διὰ τὸν πρὸς Πλάτωνα ζῆλον. ὁ δὲ μέτριος καὶ ἐπιεικής, τῆς ἀληθείας ἦττων.

Μὴ ἀγνοῶμεν δὲ ὅτι ἐγένοντο Θουκυδίδαι πολλοὶ, οὗτός τε ὁ Ὀλόρου παῖς, καὶ δεύτερος δημαγωγὸς, Μιλησίου, ὃς καὶ Περικλεῖ διεπολιτεύσατο· τρίτος δὲ γένει Φαρσάλιος, οὗ μέμνηται Πολέμων ἐν τοῖς περὶ ἀκροπόλεως, φάσκων αὐτὸν εἶναι πατρὸς Μένωνος· τέταρτος ἄλλος Θουκυδίδης ποιητῆς, τὸν δῆμον Ἀχερδούσιος, οὗ μέμνηται Ἀνδροτίων ἐν τῇ Ἀθίδι, λέγων εἶναι πατρὸς Ἀρίστωνος. συνεχρόνισε δ', ὥς φησι Πραξιφάνης ἐν τῷ περὶ ἱστορίας, Πλάτωνι τῷ κωμικῷ, Ἀγάθωνι τραγικῷ, Νικηράτῳ ἐποποιῷ καὶ Χοιρίλῳ καὶ Μελανιππίδῃ.

καὶ ἐπεὶ μὲν ἔζη Ἀρχέλαος, ἄδοξος ἦν ὡς ἐπὶ πλείστον, ὡς αὐτὸς Πραξιφάνης φησὶν<sup>α</sup>. ὕστερον δὲ δαμονίως ἐθαυμάσθη. οἱ μὲν οὖν ἐκεῖ λέγουσιν αὐτὸν ἀποθανεῖν ἔνθα καὶ διέτριβε φυγὰς ὧν, καὶ φέρουσι μαρτύριον τοῦ μὴ κεῖσθαι τὸ σῶμα ἐπὶ τῆς Ἀττικῆς· ἱκρίον γὰρ ἐπὶ τοῦ τάφου κεῖσθαι, τοῦ κενотаφίου δὲ τοῦτο γνώρισμα εἶναι ἐπιχώριον καὶ νόμιμον Ἀττικὸν τῶν ἐπὶ τοιαύτῃ δυστυχίᾳ τετελευτηκότων καὶ μὴ ἐν Ἀθήναις ταφέντων. Δίδυμος δ' ἐν Ἀθήναις, ἀπὸ τῆς φυγῆς ἐλθόντα, βιαίῳ θανάτῳ φησὶν ἀποθανεῖν· τοῦτο δὲ φησι Ζώπυρον ἱστορεῖν. τοὺς γὰρ Ἀθηναίους κάθοδον δεδωκέναι τοῖς φυγάσι, πλὴν τῶν Πεισιστρατιδῶν, μετὰ τὴν ἦτταν τὴν ἐν Σικελίᾳ· ἥκουτα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίοις μνήμασι. καὶ καταγνώσκειν εὐθελιαν ἔφη τῶν νομιζόντων αὐτὸν ἔκτος μὲν τετελευτηκέναι, ἐπὶ γῆς δὲ τῆς Ἀττικῆς τεθάφθαι. εἰ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρώοις μνήμασι συλλήβδην τεθείς<sup>β</sup>, οὐκ ἂν ἔτυχεν οὔτε στήλης οὔτε ἐπιγράμματος, ἢ τῷ τάφῳ προσκειμένη τοῦ συγγραφέως μνηυεῖ τοῦνομα. ἀλλὰ δῆλον ὅτι κάθοδος ἐδόθη τοῖς φεύγουσιν, ὡς καὶ Φιλόχορος λέγει καὶ Δημήτριος ἐν τοῖς ἄρχουσιν. ἐγὼ δὲ Ζώπυρον ληρεῖν νομίζω, λέγοντα τοῦτον ἐν Θράκῃ τετελευτηκέναι, ἂν ἀληθεύειν νομίσῃ Κράτιππος αὐτόν. τὸ δ' ἐν Ἰταλίᾳ Τίμαιον αὐτὸν καὶ ἄλλους λέγειν κεῖσθαι, μὴ καὶ σφόδρα κατωγέλαστον ἦ. λέγεται δ' αὐτὸν τὸ εἶδος γεγενῆσθαι σύννουν μὲν τὸ πρόσωπον, τὴν δὲ κεφαλὴν καὶ τὰς τρίχας εἰς ὄψιν πεφυκυίας, τὴν τε λοιπὴν ἔξιν προσπεφυκέναι τῇ συγγραφῇ. παύσασθαι δὲ τὸν βίον ὑπὲρ τὰ πεντήκοντα ἔτη, μὴ πληρώσαντα τῆς συγγραφῆς τὴν προθεσμίαν.

Ζηλωτῆς δὲ γέγονεν ὁ Θουκυδίδης εἰς μὲν τὴν οἰκονομίαν Ὀμήρου, Πινδάρου δὲ εἰς τὸ μεγαλοφυὲς καὶ ὑψηλὸν τοῦ χαρακτῆρος, ἀσφαλῶς δὲ λέγων ἀνὴρ<sup>γ</sup> ἐπίτηδες, ἵνα μὴ πᾶσιν εἴη βατὸς, μηδὲ εὐτελεῖς φαίνεται παντὶ τῷ βουλομένῳ νοούμενος εὐχερῶς, ἀλλὰ τοῖς λίαν σοφοῖς δοκιμαζόμενος παρὰ τούτοις θαυμάζεται· ὁ γὰρ τοῖς ἀρίστοις ἐπαινούμενος καὶ κεκριμένην δόξαν λαβὼν ἀνάγραπτον εἰς τὸν ἔπειτα χρόνον κέκτηται τὴν τιμὴν, οὐ κινδυνεύουσιν ἐξαλειφθῆναι τοῖς ἐπικρίνουσιν. ἐξήλωσε δὲ ἐπ' ὀλίγον, ὥς φησιν Ἀντυλλος, καὶ τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων, εὐδοκμούσας κατ' ἐκείνο καιροῦ παρὰ τοῖς Ἑλλήσι, καὶ μέντοι καὶ Προδίκου τοῦ Κείου τὴν ἐπὶ τοῖς ὀνόμασιν ἀκριβολογίαν. μάλιστα δὲ πάντων,

<sup>α</sup> δηλοῖ Bekk. Porpo.

<sup>β</sup> Leg. ἢ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρώοις μνήμασιν, ἢ κλείβδην τεθείς οὐκ ἂν—.

<sup>γ</sup> Fortasse ὁ ἀνὴρ.

ὅπερ εἵπομεν, ἐξήλωσεν Ὅμηρον, καὶ τῆς περὶ τὰ ὀνόματα ἐκλογῆς καὶ τῆς περὶ τὴν σύνθεσιν ἀκριβείας, τῆς τε ἰσχύος τῆς κατὰ τὴν ἐρμηνείαν καὶ τοῦ κάλλους καὶ τοῦ τάχους. τῶν δὲ πρὸ αὐτοῦ συγγραφέων τε καὶ ἱστορικῶν ἀψύχους ὥσπερ εἰσαγόντων τὰς συγγραφὰς, καὶ ψιλῇ μόρῃ χρησαμένων διὰ παντὸς διηγῆσαι, προσώποις δὲ οὐ περιθέντων λόγους τινας οὐδὲ ποιησάντων δημηγορίας, ἀλλ' Ἡροδότου μὲν ἐπιχειρήσαντος, οὐ μὴν ἐξισχύσαντος (δι' ὀλίγων γὰρ ἐποίησε λόγων, ὡς προσωποποιίας μᾶλλον ἢ περὶ δημηγορίας), μόνος ὁ συγγραφεὺς ἐξευρὲ τε δημηγορίας καὶ τελείως ἐποίησε μετὰ κεφαλαίων καὶ διαιρέσεως, ὥστε καὶ στάσει ὑποπίπτει τὰς δημηγορίας· ὅπερ ἐστὶ λόγων τελείων εἰκὼν. τριῶν δὲ ὄντων χαρακτήρων φραστικῶν, ὑψηλοῦ, ἰσχυροῦ, μέσου, παρὲς τοὺς ἄλλους ἐξήλωσε τὸν ὑψηλὸν, ὡς ὄντα τῇ φύσει πρόσφορον τῇ οἰκείᾳ καὶ τῷ μεγέθει πρέποντα τοῦ τοσοῦτου πολέμου· ὦν γὰρ αἱ πράξεις μεγάλαι, καὶ τὸν περὶ αὐτῶν ἔπρεπε λόγον εἰκέναι ταῖς πράξεσιν. ἵνα δὲ μὴδὲ τοὺς ἄλλους ἀγνοῆς χαρακτήρας, ἴσθι ὅτι μέσῳ μὲν Ἡρόδοτος ἐχρήσατο, ὃς οὔτε ὑψηλὸς ἐστὶν οὔτε ἰσχυρὸς, ἰσχυρῷ δὲ ὁ Ξενοφῶν. διὰ γε οὖν τὸ ὑψηλὸν ὁ Θουκυδίδης καὶ ποιητικαῖς πολλάκις ἐχρήσατο λέξεσι, καὶ μεταφοραῖς τισί. περὶ δὲ πάσης τῆς συγγραφῆς ἐτόλμησάν τινες ἀποφύνασθαι, ὅτι αὐτὸ τὸ εἶδος τῆς συγγραφῆς οὐκ ἔστι ρητορικῆς, ἀλλὰ ποιητικῆς. καὶ ὅτι μὲν οὐκ ἔστι ποιητικῆς, δῆλον ἐξ ὧν οὐχ ὑποπίπτει μέτρῳ τινί. εἰ δὲ τις ἡμῖν ἀντεῖποι ὅτι οὐ πάντως ὁ περὶ λόγος ρητορικῆς ἐστίν, ὥσπερ οὐδὲ τὰ Πλάτωνος συγγράμματα οὐδὲ τὰ ἱατρικὰ, λέγομεν ὅτι ἀλλ' ἡ συγγραφὴ κεφαλαίως διαιρεῖται καὶ ἐπὶ εἶδος ἀνάγεται ρητορικῆς, κοινῶς μὲν πᾶσα συγγραφὴ ἐπὶ τὸ συμβουλευτικὸν (ἄλλοι δὲ καὶ ὑπὸ τὸ πανηγυρικὸν ἀνάγουσι, φάσκοντες ὅτι ἐγκωμιάζει τοὺς ἀρίστους ἐν τοῖς πολέμοις γενομένους), ἐξαιρέτως δὲ ἡ Θουκυδίδου ἐν τοῖς τρισὶν εἵδεσιν ὑποπίπτει, τῷ μὲν συμβουλευτικῷ διὰ τῶν ὅλων δημηγοριῶν, πλὴν τῆς Πλαταιέων καὶ Θηβαίων ἐν τῇ τρίτῃ, τῷ δὲ πανηγυρικῷ διὰ τοῦ ἐπιταφίου, τῷ δὲ δικανικῷ διὰ τῆς δημηγορίας τῶν Πλαταιέων καὶ τῶν Θηβαίων, ἃς ἀνωτέρω τῶν ἄλλων ὑπεξειλόμεθα. ὅπου γὰρ δικασταὶ κρίνουσι Λακεδαιμονίων οἱ παραγενόμενοι, καὶ κρίνεται πρὸς τὴν ἐρώτησιν ὁ Πλαταιεὺς καὶ ἀπολογεῖται περὶ ὧν ἐρωτᾶται, διὰ πλείονων τοὺς λόγους ποιούμενος, καὶ ἀντιλέγει τούτοις ὁ Θηβαῖος, εἰς ὀργὴν τὸν Λακεδαιμόνιον προκαλούμενος, ἢ τοῦ λόγου τάξις καὶ μέθοδος καὶ τὸ σχῆμα δικανικὸν καθαρῶς ἀποφαίνει τὸ εἶδος.

Λέγουσι δὲ τινες τὴν ὁγδόην ἱστορίαν νοθεύεσθαι καὶ μὴ εἶναι Θουκυδίδου, ἀλλ' οἱ μὲν φασιν εἶναι τῆς θυγατρὸς αὐτοῦ, οἱ δὲ Ξενο-



φῶντος. πρὸς οὗς λέγομεν ὅτι, τῆς μὲν θυγατρὸς ὡς οὐκ ἔστι, δῆλον. οὐ γὰρ γυναικείας ἦν φύσεως τοιαύτην ἀρετὴν τε καὶ τέχνην μιμήσασθαι· ἔπειτα, εἰ τοιαύτη τις ἦν, οὐκ ἂν ἐσπούδασε λαβεῖν, οὐδ' ἂν τὴν ὀγδόην ἔγραψε μόνον, ἀλλὰ καὶ ἄλλα πολλὰ κατέλιπεν ἂν, τὴν οἰκείαν ἐκφαίνουσα φύσιν. ὅτι δὲ οὐδὲ Ξενοφῶντός ἐστιν, ὁ χαρακτήρ μόνον οὐχὶ βοᾷ· πολὺ γὰρ τὸ μέσον ἰσχυροῦ χαρακτήρος καὶ ὑψηλοῦ. οὐ μὴν οὐδὲ Θεοπόμπου, καθά τινες ἠξίωσαν. τισὶ δὲ, καὶ μᾶλλον τοῖς χαριεστέροις, Θουκυδίδου μὲν εἶναι δοκεῖ, ἄλλως δ' ἀκαλλώπιστος, δι' ἐκτύπων γεγραμμένη, καὶ πολλῶν πλήρης ἐν κεφαλαίῳ πραγμάτων καλλωπισθῆναι καὶ λαβεῖν ἔκτασιν δυναμένων. ἔνθεν καὶ λέγομεν ὡς ἀσθενέστερον πέφρασται, καὶ ὀλίγον<sup>a</sup> καθότι ἀρρωστών αὐτὴν φαίνεται συντεθεικώς. ἀσθενοῦντος δὲ σώματος βραχύ τι καὶ ὁ λογισμὸς ἀτονώτερος εἶναι φιλεῖ· μικροῦ γὰρ συμπάσχουσιν ἀλλήλοις ὅ τε λογισμὸς καὶ τὸ σῶμα. ἀπέθανε δὲ μετὰ τὸν πόλεμον τὸν Πελοποννησιακὸν ἐν τῇ Θράκῃ, συγγράφων τὰ πράγματα τοῦ εἰκοστοῦ καὶ πρώτου ἐνιαυτοῦ. εἴκοσι γὰρ καὶ ἑπτὰ κατέσχευεν ὁ πόλεμος. τὰ δὲ τῶν ἄλλων ἐξ ἐτῶν πράγματα ἀναπληροῖ ὁ τε Θεόπομπος καὶ ὁ Ξενοφῶν, οἷς συνάπτει τὴν Ἑλληνικὴν ἱστορίαν. Ἰστέον δὲ ὅτι στρατηγῆσας ὁ Θουκυδίδης ἐν Ἀμφιπόλει, καὶ δόξας ἐκεῖ βραδέως ἀφικέσθαι, καὶ προλαβόντος αὐτὸν τοῦ Βρασίδου, ἐφυγαδεύθη ὑπ' Ἀθηναίων, διαβάλλοντος αὐτὸν τοῦ Κλέωνος· διὸ καὶ ἀπεχθάνεται τῷ Κλέωνι, καὶ ὡς μεμνηνός αὐτὸν εἰσάγει πανταχοῦ. καὶ ἀπελθὼν, ὥς φησιν, ἐν τῇ Θράκῃ, τὸ κάλλος ἐκεῖ τῆς συγγραφῆς συνέθηκεν. ἀφ' οὗ μὲν γὰρ ὁ πόλεμος ἤρξατο, ἐσημειοῦτο τὰ λεγόμενα ἅπαντα καὶ τὰ πραττόμενα, οὐ μὴν κάλλους ἐφρόντισε τὴν ἀρχὴν ἀλλ' ἢ τοῦ μόνον σῶσαι τῇ σημειώσει τὰ πράγματα· ὕστερον δὲ μετὰ τὴν ἐξορίαν ἐν Σκαπτῇ ὕλῃ τῆς Θράκης χωρὶς διαιτῶμενος, συνέταξε μετὰ κάλλους ἃ ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην. ἔστι δὲ τοῖς μύθοις ἐναντίος διὰ τὸ χαίρειν ταῖς ἀληθείαις. οὐ γὰρ ἐπετήδευσε τοῖς ἄλλοις ταῦτόν συγγραφεῦσιν οὐδὲ ἱστορικοῖς, οἱ μύθους ἐγκατέμειξαν ταῖς ἑαυτῶν ἱστορίαις, τοῦ τερπνοῦ πλεον τῆς ἀληθείας ἀντιποιούμενοι. ἀλλ' ἐκεῖνοι μὲν οὕτω· τῷ συγγραφεῖ δ' οὐκ ἐμέλησε πρὸς τέρψιν τῶν ἀκουόντων, ἀλλὰ πρὸς ἀκρίβειαν τῶν μαρτυρούντων γράφειν. καὶ γὰρ ὠνόμασεν ἀγώνισμα τὴν ἑαυτοῦ συγγραφὴν. πολλὰ γὰρ τῶν πρὸς ἡδονὴν ἀπέφυγε, τὰς παρενθήκας, ἃς εἰώθασι ποιεῖν οἱ πλείονες, ἀποκλίνας, ὅπου γε καὶ παρ' Ἡροδότῃ καὶ ὁ δελφίς ἐστιν ὁ φιλήκοος καὶ Ἀρίων ὁ κυβερνώμενος μουσικῇ, καὶ ὅλως ἢ δευτέρα τῶν

<sup>a</sup> An fuit ὀλίγου?

ἱστοριῶν τὴν ὑπόθεσιν ψεύδεται. ὁ δὲ συγγραφεὺς οὗτος, ἂν ἀναμνησθῇ τιὸς περιττοῦ, διὰ μὲν τὴν ἀνάγκην λέγει, διηγεῖται δὲ μόνον εἰς γνῶσιν τῶν ἀκουόντων ἀφικνούμενος. ὃ τε γὰρ περὶ Τηρέως αὐτῷ λόγος ἐφράσται μόνον περὶ παθῶν τῶν γυναικῶν, ἢ τε Κυκλώπων ἱστορία τῶν τόπων ἐμνημονεύθη χάριν, καὶ ὁ Ἀλκμαίων, ὅτε σωφρονεῖ<sup>α</sup>, μνημονεύεται, ἐνθα τὰ τῆς σωφροσύνης αὐτοῦ νήσους ποιεῖ, τὰ δ' ἄλλα οὐκ ἀκριβοῖ. περὶ μὲν οὖν τοὺς μύθους τοιοῦτος. δεινὸς δὲ ἡθογραφῆσαι. καὶ ἐν μὲν τοῖς μέρεσι σαφές, ὑπὸ δὲ τὴν σύνταξιν ἐνίοτε διὰ τὸ ἐπιτεῖνουν τῆς ἐρμηνείας ἀδηλος εἶναι δοκῶν. ἔχει δὲ χαρακτῆρα ὑπέρσεμνον καὶ μέγαν. τὸ δὲ τῆς συνθέσεως, τραχύτητος ὃν μεστὸν, καὶ ἐμβριθὲς καὶ ὑπερβατικόν, ἐνίοτε δὲ καὶ ἀσαφές. αἱ δὲ βραχύτητες θαυμασταί, καὶ τῶν λέξεων οἱ νόες πλείονες. τὸ δὲ γνωμολογικὸν αὐτοῦ πάννυ ἐπαινετόν. ἐν δὲ ταῖς ἀφηγήσεσι σφόδρα δυνατὸς, ναυμαχίας ἡμῖν καὶ πολιορκίας, νόσους τε καὶ στάσεις διηγούμενος. πολυειδὴς δὲ ἐν τοῖς σχήμασι, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίνου μιμούμενος, ταχὺς ἐν ταῖς σημασίαις, πικρὸς ἐν ταῖς ἀνστηρότησιν, ἡθῶν μιμητὴς καὶ ἀριστος διαγραφεὺς. ὅψει γοῦν παρ' αὐτῷ φρόνημα Περικλέους, καὶ Κλέωνος οὐκ οἶδ' ὅ τι ἂν εἴποι τις, Ἀλκιβιάδου νεότητα, Θεμιστοκλέους πάντα, Νικίου χρηστότητα, δεισιδαιμονίαν, εὐτυχίαν μέχρι Σικελίας, καὶ ἄλλα μυρία, ἃ κατὰ μέρος ἐπιθεῖν πειρασόμεθα. ὥς ἐπὶ πλείστον δὲ χρήται τῇ ἀρχαίᾳ ἀπθίδι [τῇ παλαιᾷ], ἢ τὸ ξ' αὐτὶ τοῦ σ' παρῆλθεν, ὅταν ξυνέγραψε καὶ ξυμμαχίαν λέγει, καὶ τὴν δίφθογγον τὴν αἰ' αὐτὶ τοῦ α' γράφῃ, αἰεὶ λέγων. καὶ ὅλως ἐφευρετὴς ἐστὶ καινῶν ὀνομάτων. τὰ μὲν γὰρ ἐστὶν ἀρχαιότερα τῶν κατ' αὐτὸν χρόνων, τὸ Αὐτοβοεῖ καὶ τὸ Πολεμσεύοντες καὶ Παγχάλεπον καὶ Ἀμαρτάδα καὶ ὕλης Φακέλους· τὰ δὲ ποιηταῖς μέλει, οἷον τὸ Ἐπιλύγαι<sup>β</sup> καὶ τὸ Ἐπηλύται καὶ τὸ Ἀνακῶς καὶ τὰ τοιαῦτα· τὰ δ' ἴδια, οἷον Ἀποσίμωσις καὶ Κωλύμη καὶ Ἀποτειχίσις, καὶ ὅσα ἄλλα παρ' ἄλλοις μὲν οὐ κεῖται, ὑπ' αὐτοῦ δὲ λέλεκται. μέλει δὲ αὐτῷ καὶ ὄγκου τῶν ὀνομάτων καὶ δεινότητος τῶν ἐνθυμημάτων, καὶ ὥσπερ φθάσαντες εἵπομεν, βραχύτητος συντάξεως· τὰ γὰρ πολλὰ τῶν πραγμάτων καὶ λέξει δέκνυνται. τέθεικε δὲ πολλάκις καὶ πάθῃ καὶ πράγματα αὐτ' ἀνδρῶν, ὥς τὸ Ἀντίπαλον δέος. ἔχει δὲ καὶ τι τοῦ πανηγυρικοῦ, ἐν οἷς ἐπιταφίους λέγει, καὶ ποικίλως εἰρωνείας εἰσφέρων, καὶ ἐρωτήσεις ποιούμενος, καὶ φιλοσόφους εἶδεσι διηγορῶν· ἐν οἷς γὰρ ἀμοιβαῖός ἐστι φιλοσοφεῖ. τὴν μέντοι ἰδέαν αὐτοῦ τῶν λέξεων καὶ τῶν συνθέσεων αἰτιῶνται οἱ πλείους, ὧν ἐστὶ Διο-

<sup>a</sup> Vulgo σωφρονεῖν.

<sup>b</sup> Fortasse ἐπηλυγάζεσθαι. STEPHAN.

νύσιος ὁ Ἀλικαρνασσεύς· μέμφεται γὰρ αὐτῷ ὡς περὶ καὶ πολιτικῇ  
 λέξει χρῆσθαι μὴ δυναμένῳ, οὐκ εἰδὼς ὅτι ταῦτα πάντα δυνάμεώς ἐστι  
 περιττῆς καὶ ἔξω πλεονεξία. φαίνεται δὲ ἐπὶ τῶν Ἡροδότου χρόνων  
 γενόμενος, εἶγε ὁ μὲν Ἡρόδοτος μέμνηται τῆς Θηβαίων ἐσβολῆς ἐς  
 τὴν Πλάταιαν, περὶ ἧς ἱστορεῖ Θουκυδίδης ἐν τῇ δευτέρᾳ. λέγεται δέ  
 τι καὶ τοιοῦτον, ὥς ποτε τοῦ Ἡροδότου τὰς ἰδίας ἱστορίας ἐπιδεικνυ-  
 μένου παρὼν τῇ ἀκροάσει Θουκυδίδης καὶ ἀκούσας ἐδάκρυσεν· ἔπειτά  
 φασὶ τὸν Ἡρόδοτον τοῦτο θεασάμενον εἰπεῖν αὐτοῦ πρὸς τὸν πατέρα  
 τὸν Ὀλορον “ὦ Ὀλορε, ὀργῇ ἢ φύσιν τοῦ υἱοῦ σου πρὸς μαθήματα.”  
 ἐτελεῦτήσεν δὲ ἐν τῇ Θράκῃ· καὶ οἱ μὲν λέγουσιν ὅτι ἐκεῖ ἐτάφη, ἄλλοι  
 δὲ λέγουσιν ὅτι ἐν ταῖς Ἀθήναις ἠνέχθη τὰ ὁστὰ αὐτοῦ κρύφα παρὰ  
 τῶν συγγενῶν, καὶ οὕτως ἐτάφη· οὐ γὰρ ἐξῆν φανερώς θάπτειν ἐν  
 Ἀθήναις τὸν ἐπὶ προδοσίᾳ φεύγοντα. ἔστι δὲ αὐτοῦ τάφος πλησίον  
 τῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ Κοίλη καλεῖται, καθά φησιν  
 Ἀντυλλος, ἀξιόπιστος ἀνὴρ μαρτυρῆσαι, καὶ ἱστορίαν γνῶναι καὶ  
 διδάξαι δεινός. καὶ στήλῃ δὲ, φησὶν, ἔστηκεν ἐν τῇ Κοίλῃ, ΘΟΥΚΥ-  
 ΔΙΔΗΣ ὈΛΟΡΟΥ ἈΛΙΜΟΥΣΙΟΣ ἔχουσα ἐπίγραμμα· τινὲς δὲ  
 προσέθηκαν καὶ τὸ ἘΝΘΑΔΕ ΚΕῖΤΑΙ. ἀλλὰ λέγομεν ὅτι νοού-  
 μενόν ἐστι τοῦτο καὶ προσυπακουόμενον· οὐδὲ γὰρ ἔκειτο ἐν τῷ ἐπι-  
 γράμματι. ἔστι δὲ τὴν ἰδέαν καὶ τὸν χαρακτῆρα μεγαλοπρεπῆς, ὥς  
 μὴδὲ ἐν τοῖς οἴκοις ἀφίστασθαι τοῦ μεγαλοπρεποῦς· ἐμβριθῆς τὴν  
 φράσιν, ἀσαφῆς τὴν διάνοιαν διὰ τὸ ὑπερβατοῖς χαιρεῖν, ὀλίγοις ὀνό-  
 μασι πολλὰ πράγματα δηλῶν, καὶ ποικιλώτατος μὲν ἐν τοῖς τῆς  
 λέξεως σχήμασι, κατὰ δὲ τὴν διάνοιαν τοῦναντίον ἀσχημάτιστος.  
 οὔτε γὰρ εἰρωνεῖται οὔτε ἐπιτιμήσας οὔτε ταῖς ἐν πλαγίῳ ῥήσεσιν  
 οὔτε ἄλλαις τισὶ πανουργίαις πρὸς τὸν ἀκροατὴν κέχρηται, τοῦ Δη-  
 μοσθένους μάλιστα ἐν τούτοις ἐπιδεικνυμένου τὴν δεινότητα. οἶμαι δὲ  
 οὐκ ἀγνοίᾳ σχηματισμοῦ τοῦ κατὰ διάνοιαν παρῆναι τὸν Θουκυδίδην  
 τὸ τοιοῦτον, ἀλλὰ τοῖς ὑποκειμένοις προσώποις πρέποντας καὶ ἀρμό-  
 ζοντας συντιθέντα τοὺς λόγους. οὐ γὰρ ἔπρεπε Περικλεῖ καὶ Ἀρχι-  
 δάμῳ καὶ Νικίᾳ καὶ Βρασιδᾷ, ἀνθρώποις μεγαλόφροσι καὶ γενναίοις  
 καὶ ἡρωϊκῇ ἔχουσι δόξαν, λόγους εἰρωνεῖας καὶ πανουργίας περιτι-  
 θέναι, ὥς μὴ παρησιᾶν ἔχουσι φανερώς ἐλέγχειν καὶ ἀντικρὺς μέμ-  
 φεσθαι καὶ ὁτιοῦν βούλονται λέγειν. διὰ τοῦτο τὸ ἄπλαστον καὶ ἀνη-  
 θοποίητον ἐπετήδευσε, σώζων καὶ τούτοις τὸ προσήκον καὶ τῇ τέχνῃ  
 δοκοῦν· τεχνίτου γὰρ ἀνδρὸς φυλάξαι τοῖς προσώποις τὴν ἐπιβάλ-  
 λουσαν δόξαν καὶ τοῖς πράγμασι τὸν ἀκόλουθον κόσμον. Ἰστέον δὲ  
 ὅτι τὴν πραγματείαν αὐτοῦ οἱ μὲν κατέτεμον εἰς τρεῖς καὶ δεκά ἱστο-

ρίας, ἄλλοι δὲ ἄλλως. ὅμως δὲ ἡ πλείστη καὶ ἡ κοινὴ κεκράτηκε, τὸ μέχρι τῶν ὀκτῶ διηρῆσθαι τὴν πραγματείαν, ὥς καὶ ἐπέκρινεν ὁ Ἀσκληπιδῆς.

### ἈΛΛΑ ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ, ΑΔΕΣΠΟΤΑ.

ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος Ὀλόρου ἦν παῖς, Θράκιον δὲ αὐτῷ τὸ γένος. καὶ γὰρ ὁ πατὴρ αὐτῷ Ὀλορος ἐκ Θράκης εἶχε τοῦνομα. γέγονε δὲ τῶν Μιλτιάδου συγγενῆς. αὐτίκα γοῦν ἔνθα Μιλτιάδης περὶ Κόλιν τέθαιπται, ἐνταῦθα καὶ Θουκυδίδης τέθαιπται. ὁ δὲ Μιλτιάδης ἔγημε τοῦ Θρακῶν βασιλέως θυγατέρα Ἠγησιπύλην. γέγονε δὲ Ἀντιφῶντος τοῦ Ῥαμνουσίου μαθητῆς, δεινοῦ λέγειν, καὶ ὑπόπτου γενομένου τοῖς δικαστηρίοις. καὶ διὰ ταῦτα λέγοντος μὲν οὐκ ἠνείχοντο αὐτοῦ, γράφειν δὲ ἐπεχείρησε τοὺς λόγους, καὶ ἐξέδωκε τοῖς δεομένοις. ἐμαρτύρησε δὲ αὐτῷ καὶ Θουκυδίδης ὁ μαθητῆς ὅτι ᾧ ἂν σύμβουλος γένοιτο, ἄριστα ἐκείνος ἀπήλλαττεν εἰς τὰς δίκας. ἀλλ' ὁ μὲν ἔδοξε πονηρὸς Ἀντιφῶν εἶναι, καὶ περὶ τέλη τοῦ Πελοποννησιακοῦ πολέμου κριθεὶς προδοσίας, ὥς Λακεδαιμονίοις μὲν τὰ ἄριστα κατὰ πρεσβείαν παραινέσας, Ἀθηναίους δὲ ἀλυσιτελέστατα, ἐάλω. καὶ σὺν αὐτῷ διεφθάρσαν Ἀρχεπτόλεμος καὶ Ὀνομακλῆς, ὧν καὶ κατεσκάφησαν καὶ αἱ οἰκίαι, καὶ τὸ γένος τὸ μὲν διεφθάρη, τὸ δὲ δτιμων ἐγένετο. στρατηγικὸς δὲ ἀνὴρ ὁ Θουκυδίδης γενόμενος, καὶ τὰ περὶ Θάσον πιστευθεὶς μέταλλα, πλούσιος μὲν ἦν καὶ μέγα ἐδύνατο· ἐν δὲ τῷ Πελοποννησιακῷ πολέμῳ αἰτίαν ἔσχε προδοσίας ἐκ βραδυτήτός τε καὶ ὀλιγωρίας. ἔτυχε μὲν γὰρ Βρασίδας τὰς ἐπὶ Θράκης καταλαβὼν πόλεις Ἀθηναίων, ἀφιστὰς μὲν Ἀθηναίων, Λακεδαιμονίοις δὲ προστιθείς· κἀνταῦθα δέον ταχέως ἀναπλεῦσαι, καὶ σῶσαι μὲν τὴν Ἡϊόνα ἐγγυὺς κειμένην, περιποιῆσαι δὲ τὴν Ἀμφίπολιν, μέγα κτῆμα τοῖς Ἀθηναίοις, τὴν μὲν Ἡϊόνα ἐδυνήθη φθάσας σῶσαι, τὴν δὲ Ἀμφίπολιν ἀπώλεσε. καίτοι Κλέων βοηθῶν ταῖς ἐπὶ Θράκης πόλεσι κατέπλευσε μὲν εἰς Ἀμφίπολιν, ἀλλ' ὅμως μάχης γενομένης Βρασίδας μὲν ὁ Λακεδαιμόνιος ἐνίκησεν αὐτὸν, Κλέων δὲ ἀπέθανεν, ὑπὸ Μυρκινίου πελταστοῦ βληθείς. οὐ μὴν ἀλλὰ καὶ Βρασίδας τῆς νίκης αἰσθόμενος ἀπέθανε, καὶ Ἀμφίπολις Ἀθηναίων ἀπέστη, Λακεδαιμονίων δὲ ἐγένετο. ἔνθα καὶ τὰ Ἀγνώνεια οἰκοδομήματα καθελόντες οἱ Ἀμφιπολίται Βρασιδεῖα ἐκάλεσαν, μσήσαντες μὲν τὴν Ἀττικὴν ἀποικίαν, λακωνίσαντες δὲ κἀν τούτῳ, καὶ τὴν τιμὴν μεταθέντες εἰς Λακεδαί-

μονα. γενόμενος δὲ φυγὰς ὁ Θουκυδίδης ἐσχόλαζε τῇ ξυγγραφῇ τοῦ Πελοποννησιακοῦ πολέμου, καὶ διὰ τοῦτο δοκεῖ πολλὰ χαρίζεσθαι μὲν Λακεδαιμονίοις, κατηγορεῖν δὲ Ἀθηναίων τὴν τυραννίδα καὶ πλεονεξίαν. οὐ<sup>a</sup> γὰρ καιρὸς αὐτῷ κατεπεῖν Ἀθηναίων ἐγένετο, Κορινθίων κατηγορούντων ἢ Λακεδαιμονίων μεμφομένων ἢ Μιτυληναίων αἰτιωμένων, πολὺς ἐν τοῖς ἐγκλήμασι τοῖς Ἀττικοῖς ἔρρη<sup>c</sup> καὶ τὰς μὲν νίκας τὰς Λακωνικὰς ἐξῆρε τῷ λόγῳ, τὰς δὲ ξυμφορὰς πῦξσε τὰς Ἀττικὰς, ὅπου καὶ τὰς ἐν Σικελίᾳ. πέπαιται δὲ τὸ τῆς συγγραφῆς ἐν τῇ ναυμαχίᾳ τῇ περὶ Κυνὸς σῆμα, τουτέστι περὶ τὸν Ἑλλησποντον, ἔνθα δοκοῦσι καὶ νενικηκέναι Ἀθηναῖοι. τὰ δὲ μετὰ ταῦτα ἐτέροις γράφειν κατέλιπε, Ξενοφῶντι καὶ Θεοπόμπῳ. εἰσὶ δὲ καὶ αἱ ἐφεξῆς μάχαι. οὔτε γὰρ τὴν δευτέραν ναυμαχίαν τὴν περὶ Κυνὸς σῶμα, ἣν Θεόπομπος εἶπεν, οὔτε τὴν περὶ Κύζικον, ἣν ἐνίκα Θρασύβουλος καὶ Θηραμένης καὶ Ἀλκιβιάδης, οὔτε τὴν ἐν Ἀργινοῦσαις ναυμαχίαν, ἔνθα νικῶσιν Ἀθηναῖοι Λακεδαιμονίους, οὔτε τὸ κεφάλαιον τῶν κακῶν τῶν Ἀττικῶν, τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν, ὅπου καὶ τὰς ναῦς ἀπώλεσαν Ἀθηναῖοι καὶ τὰς ἐξῆς ἐλπίδας<sup>c</sup> καὶ γὰρ τὸ τεῖχος αὐτῶν καθρέθη, καὶ ἡ τῶν τριάκοντα τυραννὶς κατέστη, καὶ πολλαῖς ξυμφοραῖς περιέπεσεν ἡ πόλις, ὥς ἡκρίβωσε Θεόπομπος. ἦν δὲ τῶν πάντων κατὰ γένος Ἀθήνησι δοξαζομένων ὁ Θουκυδίδης. δεινὸς δὲ δόξας εἶναι ἐν τῷ λέγειν, πρὸ τῆς συγγραφῆς προέστη τῶν πραγμάτων· πρῶτην δὲ τῆς ἐν τῷ λέγειν δεινότητος τήνδε ἐποίησατο τὴν ἐπιδειξιν. Πυριλάμπης γάρ τις τῶν πολιτῶν ἄνδρα φίλον καὶ ἐρώμενον ἴδιον διὰ τινα ζηλοτυπίας ἐφόνευσε· ταύτης δὲ τῆς δίκης ἐν Ἀρείῳ πάγῳ κινουμένης<sup>b</sup> πολλὰ τῆς ἰδίας σοφίας ἐπεδείξατο, ἀπολογίαν ποιούμενος ὑπὲρ τοῦ Πυριλάμπους, καὶ Περικλέους κατηγορούντος ἐνίκα. ὅθεν καὶ στρατηγὸν αὐτὸν ἐλομένων Ἀθηναίων, ἄρχων προέστη τοῦ δήμου. μεγαλόφρων δὲ ἐν τοῖς πράγμασι γενόμενος, ἅτε φιλοχρηματῶν, οὐκ εἶα τὸν ἐπείονα χρόνον προστατεῖν τοῦ δήμου. πρῶτον μὲν γὰρ ὑπὸ τοῦ Ξενοκρίτου, ὥς Σύβαριν ἀποδημήσας, ὥς ἐπανήλθεν εἰς Ἀθήνας, συγχύσεως δικαστηρίου φεύγων ἐάλω· ὕστερον δὲ ἐξοστρακίζεται ἔτη δέκα. φεύγων δὲ ἐν Αἰγίνῃ διέτριβε, κακεῖ λέγεται τὰς ἱστορίας αὐτὸν συντάξασθαι. τότε δὲ τὴν φιλαργυρίαν αὐτοῦ μάλιστα φανερὰν γενέσθαι· ἅπαντας γὰρ Αἰγινήτας κατατοκίζων ἀναστάτους ἐποίησε, μετὰ δὲ τὴν ἱστορίαν φασὶ συντετάχθαι τῷ συγγραφεῖ τὸ προοίμιον, ἐπεὶ τῶν ἐν τῷ πολέμῳ μέμνηται γεγονότων, ὥσπερ τῆς Δήλου καθάρσεως, ἣν περὶ τὸ ἑβδομον ἔτος ἐπὶ Εὐθύνου ἀρχontos γεγενῆσθαι φασι. μέμνηται δὲ ἐν αὐτῷ καὶ τῆς τοῦ πολέμου τελευτῆς,

<sup>a</sup> Vulgo οὐ.

<sup>b</sup> κρινομένης Bekk.

<sup>c</sup> εἶα τὸν] An εἶατο Bekk.

λέγων “Ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου.” ἀλλὰ καὶ ἐν ἀρχῇ φησὶ “Κίνησις γὰρ αὕτη μέγιστη τοῖς Ἑλλησιν ἐγένετο, καὶ μέρει “ τινὶ τῶν βαρβάρων, ὥς δὲ εἰπεῖν, καὶ ἐπὶ πλείστον ἀνθρώπων.” πληρώσας δὲ τὴν ὀγδόην ἱστορίαν ἀπέθανε νόσφ. σφάλλονται γὰρ οἱ λέγοντες μὴ Θουκυδίδου εἶναι τὴν ὀγδόην, ἀλλ’ ἑτέρου συγγραφέως. τελευτήσας δ’ ἐν Ἀθήνησιν ἐτάφη πλησίον τῶν Μελιτιδῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ προσαγορεύεται Κοίλη, εἴτε αὐτὸς ἐπαυελθὼν Ἀθήνας ἐκ τῆς φυγῆς τοῦ ὀρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῇ ἰδίᾳ πατρίδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὁστέων ἀπὸ Θράκης, ἐκεῖ καταστρέψαντος τὸν βίον λέγεται γὰρ ἐπ’ ἀμφοτέρα. καὶ στήλη τις ἀνέστηκεν ἐν τῇ Κοίλῃ τοῦτο ἔχουσα τὸ ἐπίγραμμα.

ΘΟΥΚΥΔΙΔΗΣ ὈΛΟΨΟΤ’ ἈΛΙΜΟΥΣΙΟΣ ἘΝΘΑ’ ΔΕ ΚΕΙΤΑΙ.

<sup>a</sup> αὕτη δὲ Bekk. Porro.

# ΘΟΥΚΥΔΙΔΟΥ ἜΠΙΓΡΑΦΗΣ

## A.

I. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές τε ἦσαν ἐς αὐτὸν ἀμφοτέροι παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἐκατέρους, τὸ μὲν εὐθὺς, τὸ δὲ καὶ διανοοῦμενον. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων,

2. τῶν Ἀθηναίων καὶ Πελοποννησίων I. ἐπολέμωσαν I. 6. ἦσαν F. ἦσαν corr. G. (cujus margo μετὰ σπουδῆς ἐπορεύοντο) et Bekk. ceteri codices ἦσαν. τῇ om. I. 7. ἄλλον c.e. συνιστάμενον c.e. 8. πρὸς ἐκατέρους] om. H.I.a.c.e. et pr. F. 9. κίνησις τε γὰρ g. αὕτη δὴ μεγίστη F.H.I.V.c.e.

3. ἀρξάμενος—ἐλπίσας] This preface was apparently written after the conclusion of the war, when Thucydides began to digest the information which he had previously collected into the form of a regular history. In this way he lived to complete six books entirely; to the seventh, as some think, his final touches are wanting; and the eighth is altogether unfinished. The materials which he had collected for the last years of the war were probably lost at his death, unless we conceive it possible that Xenophon might have availed himself of them for his continuation of Thucydides' History.

5. ὅτι ἀκμάζοντές τε ἦσαν, καὶ—ὄρων] Transit a constructione per ὅτι ad participium. Nam καὶ pertinet ad præcedens τε post ἀκμάζοντες. HAAK.

ἀκμάζοντες ἦσαν ἐς αὐτὸν] "They were most excellently provided with re-

"sources for war." Bekker, in his latest edition, reads ἦσαν, that is, ἦσαν; and Duker, in defence of this reading, (which is noticed by several of the ancient grammarians,) refers to Thucyd. I. 118, 2. ἵνα ἐς τοὺς πολέμους, and 123, 1. θαρσύνοντας ἵνα ἐς τὸν πόλεμον. Porro, Göller, and Krüger, retain the common reading ἦσαν; and Krüger observes, "ἀκμάζειν ἔς τι eodem modo dictum ut "II. 8, 1. ἔρρωτο ἐς τὸν πόλεμον."

8. διανοοῦμενον.] Repete ξυνίστασθαι. Conf. I. 124, 2. ὥστε τῶν μὲν ἦδη ἄρχειν, τῶν δὲ διανοεῖσθαι, i.e. διανοεῖσθαι ἄρχειν. Conf. etiam V. 80, 2. GÖLLER.

9. κίνησις γὰρ—ἀνθρώπων. "For this was "the greatest general movement which "ever befell the Greeks, and a large "portion of the barbarians, and one may "almost say, a great part of mankind." It may be doubtful whether Thucydides



3 of the Peloponnesian  
war. Chapp. 2—19.

ὥς δὲ εἰπεῖν καὶ ἐπὶ πλείστον ἀνθρώπων. τὰ  
γὰρ πρὸ αὐτῶν καὶ τὰ ἐπὶ παλαιότερα σαφῶς  
μὲν εὐρεῖν διὰ χρόνου πλήθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων,  
ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ  
μεγάλα νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ 5  
ἄλλα. II. φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι  
βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε  
οὔσαι τὰ πρότερα, καὶ ῥαδίως ἕκαστοι τὴν  
ἐαυτῶν ἀπολείποντες, βιαζόμενοι ὑπὸ τινων αἰὲ

Its earliest state was  
one of mere barbarism:  
its inhabitants were  
migratory tribes.

3. ἀδύνατα A.B.N.O.Q.V.c.e.f.g.h. et margo L. cum Suida v. ἀδύνατα ἦν et  
Schol. Eurip. Hippol. 269; ceteri (inter quos F.G.) ἀδύνατον cum Dionysio p. 164  
et 858 et 871. 4. ξυμβαίνει B.E.V.a.b.f.g. συμβαίνειν I. συμβαίνει ceteri.  
6. γὰρ] μὲν A. 7. μετανάστης τε οὔσα g. 8. ἕκαστος Dionys. p. 872. 9. ὑπὸ  
τινων αἰεὶ E, qui raro vel nunquam αἰεὶ; αἰεὶ ὑπὸ τινων P.Q.

actually meant to say this, or whether he  
meant to confine the words *μεγίστη* δὴ to  
the Greeks alone, and merely to say that  
“it extended itself to a large portion of  
“the barbarians.” But the first and  
simple meaning of the words may be  
taken without difficulty; for Thucydides  
expressly calls the Peloponnesian war  
greater than the Persian in ch. 23, 1, 2;  
and no other war except the Persian could  
within his knowledge enter into compa-  
rison with it. The expression *μέρει τινὶ*  
resembles, I suppose, the sense of the  
same words in ch. 23, 4. and in VII. 30,  
2. “a large proportion of the barba-  
rians.” See the notes there.

1. For the expression *ἐπὶ πλείστον*  
*ἀνθρώπων*, see note to I. 49, 7.

2. *πρὸ αὐτῶν*] The plural pronoun refers  
to some such expression as *τὰ τοῦ πολέ-  
μου*, or *τὰ Πελοποννησιακά*, as we often  
find the Persian war called *τὰ Μηδικά*.

3. *Lectio altera, ἀδύνατα*, eundem om-  
nino sensum efficit: sed magis Thucydi-  
deam (utpote veteri linguae Atticae, qua  
potissimum utitur Thucydides, magis  
convenientem) esse crediderim. Sic certe  
I. 59, 2. *νομίσαντες δὲ οἱ στρατηγοὶ ἀδύ-  
νατα εἶναι πρὸς τε Περδικκάν πολεμεῖν*. Sic  
etiam III. 88, 1. *θέρους γὰρ δι' ἀνυδρίαν*  
*ἀδύνατα ἦν ἐπιστρατεύειν*. Et alibi, V.  
14, 3. *ὥστ' ἀδύνατα ἐφαίνετο Ἀργείοις καὶ*  
*Ἀθηναίοις ἅμα πολεμεῖν*. Nec vero isto  
tantum nomine in plurali potius quam  
in singulari uti solet, sed *παριτητέα*  
itidem atque *ἐπιχειρητέα*, quin etiam,  
*πλευστέα*, pro *παριτητέον*, et *ἐπιχειρη-*

*τέον*, atque *πλευστέον*, dicit. ΣΤΕΡΗ.  
Cf. Valcken. ad Eurip. Hippol. p. 203.  
Koen. ad Gregor. p. 53. ΒΕΚΚ.

4. *ὧν—πιστεῦσαι ξυμβαίνει*] Ad *ὧν* re-  
petenda praepositio *ἐξ*, ut monuit Schae-  
fer; ad Dionys. p. 325. Conf. I. 28.  
*παρὰ πόλεσιν αἷς ἂν ἀμφοτέροις ξυμβῶσιν*,  
i. e. *παρ' αἷς*. GÖLLER. Others refer the  
genitive *ὧν* to *σκοποῦντι*, and others  
again to *πιστεῦσαι*; but neither of these  
constructions can, I think, be admitted.  
Krüger thinks that *ὧν* is put, by what  
is technically called the attraction of its  
antecedent *τεκμηρίων*, instead of the ac-  
cusative *ἃ*, which would naturally be re-  
quired by the participle *σκοποῦντι*. Göl-  
ler, in his second edition, seems inclined  
to adopt this last explanation, which in-  
deed is the simplest of any.

*ἐπὶ μακρότατον σκοποῦντι*] The Scho-  
liast and Poppe explain these words as  
signifying, “diutissime perpendere.” I  
believe that the interpretation given by  
Göller in his first edition was the true  
one, “so weit als möglich in der For-  
schung zurückgehend,” “going back  
“as far as possible in my inquiry.”  
Compare Herodotus IV. 16, 3. *ὅσον*  
*μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἰοί*  
*τ' ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρή-*  
*σεται*.

7. *μεταναστάσεις τε οὔσαι*] Supply *φαί-  
νονται*.

9. *βιαζόμενοι ὑπὸ τινων αἰὲ πλείονων*]  
Coacti ab iis quicunque maiore numero  
ipsos invaderent. ΗΛΑΣΚ.

πλειόνων. τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμιγνύντες<sup>2</sup>  
 ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί  
 τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων  
 οὐκ ἔχοντες οὐδὲ γῆν φυτεύοντες, ἀδελον ὃν ὁπότε τις ἐπελθὼν,  
 5 καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται, τῆς τε καθ'  
 ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν,  
 οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων  
 ἰσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. μάλιστα δὲ τῆς γῆς ἡ<sup>3</sup>  
 10 Θεσσαλία καλουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ  
 πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. διὰ γὰρ<sup>4</sup>  
 ἀρετὴν γῆς αἱ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις  
 ἐνεποιοῦν ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἄλλοφύλων μᾶλλον  
 ἐπεβουλεύοντο. τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ<sup>5</sup>  
 15 τὸ λεπτόγεων ἀστασίαστον οὔσαν ἄνθρωποι ᾤκουν οἱ αὐτοὶ

1. ἐμπορίας i. 2. ἀλλήλους I. 3. ἐαυτῶν Q.a.e.f. cum Dionysio p. 169. ἀποζῆν Bekk. 5. ἀτειχίστων ὄντων ἀφαιρήσεται a. τε] om. Dionysius p. 165. καθ' ἡμέραν] om. L.O. 6. ἀναγκαίαις f. 7. ἀνίσταντο f. cum Dionysio l.l. qui ἀπανίσταντο p. 805. 9. εἶχεν] ἐλάμβανεν Maximus Tyrius 2. p. 84. Reisk. 10. καλουμένη Θεσσαλία V. 12. ἐγγιγνόμεναι A.F.H.a.b.c. γιγνόμεναι e. γενόμεναι f. ceteri ἐγγιγνόμεναι. 14. Ἀττικὴν διὰ τὸ λεπτόγεων εἶναι ἀστασ. Maximus l. l. 15. λεπτόγεων V. of] om. I.

3. ἀποζῆν] To get a living from. To live on.

4. ἀδελον ὃν] Compare a similar construction in Livy, VIII. 17. Alexander, incertum qua fide culturus, pacem cum Romanis fecit.

9. ἡ τε νῦν Θεσσαλία καλουμένη] See Herodot. VII. 176, 6. Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν, οἰκίσαντες γῆν τὴν Αἰολίδα, τήνπερ νῦν ἐκτίσται.

14. ἐκ τοῦ ἐπὶ πλείστον—οὔσαν] The Scholiast and Gölter, in his first edition, explain this by considering οὔσαν to be used instead of εἶναι. There would then be a confusion between two distinct modes of expression, ἐκ τοῦ—ἀστασίαστον εἶναι, and τὴν γοῦν Ἀττικὴν—ἀστασίαστον οὔσαν, leaving out ἐκ τοῦ. Comp. notes to IV. 63, I. V. 7, 2. But it seems better to take ἐκ τοῦ ἐπὶ πλείστον as a single expression, so that τὸ ἐπὶ πλείστον should be used as a substantive, as τὸ

παρὰ πολὺ in II. 89, 6. or τὸ ὡς ἐπὶ τὸ πολὺ "that which generally happens," in Aristotle. ἐκ τοῦ ἐπὶ πλείστον will then signify, as Phavorinus interpreted it, ἀνέκαθεν; "from the remotest period."

διὰ τὸ λεπτόγεων] Erat enim solum Atticum parum uber: ipsi deparci victus, qualis hominum pauperum: tota vitæ ratio adstricta et diligens. Vide Casaub. Animadvers. in Athenæum, pag. 95. HUDS. Et Schol. Aristoph. Acharn. v. 75. et Av. 123. Videtur etiam eo respicere Lucian. Encom. Patr. p. 480. Add. Spanh. ad Julian. Orat. I. p. 78. et ad Aristoph. Nub. v. 298. DUK.

15. ᾤκουν οἱ αὐτοὶ δεῖ] Herodot. VII. 161, 6. Ἐόντες Ἀθηναῖοι.—ἀρχαιοτάτων μὲν ἔθνος παρεχόμενοι, μούνοι δὲ εόντες οὐ μετανάσται Ἑλλήνων. HUDS.

6 αεί. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοί εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει 5 ἀνθρώπων τὴν πόλιν, ὥστε καὶ ἐς Ἰωνίαν ὕστερον, ὡς οὐχ ἱκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη

<sup>2</sup> Nor had they even ἡ Ἑλλὰς, δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο 10 in common the very ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνος name of Greeks or τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἡ ἐπί- Helleniana. κλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον ἀφ' ἐαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἑλληνας δὲ

2. ἀποικίας G.O.P.d.i. et γρ. Q. 3. ἄλλης] om. e. οἱ] ἢ b. 4. οἱ δυνατώτατοι] om. N. βεβαίως I. δν] om. pr. g. 5. γενόμενοι N.Q.V. 8. ἀσθένειαν] om. pr. g. 9. ἐργασμένη a. 11. πῶς N.V. et γρ. G. 12. καί] om. G. καὶ πάνυ] om. d. 13. κατὰ] καὶ τὰ H. καὶ Salmasius de Hellenist. p. 274 et 283.

1. καὶ παράδειγμα-αὐξηθῆναι] The sense appears to be, "And this is no inconsiderable example of my statement, that it was owing to the migrations that Greece in its other parts did not thrive equally, [or, in like manner,] with Attica. It is an example, I say, of this statement, that all those who were driven out from the rest of Greece took refuge in Attica, and made that country early populous." Attica became populous because refugees from other countries flocked thither, attracted by its security: this affords a presumption that if other cities had enjoyed an equal security, and had not been so continually changing their inhabitants, they too might have thriven as well as Attica. The λόγος, or statement, to which Thucydides here refers, had been given earlier in the chapter, in the words, οὐ χαλεπὸς ἀπανίσταντο, καὶ δι' αὐτὸ οὐτε μεγέθει πόλεων ἴσχυον, οὐτε τῇ ἄλλῃ παρασκευῇ.

The second Scholiast gives the above interpretation in the main, though he understands the λόγος, or statement, referred to, rather differently. His words are, Σημεῖον δέ μοι \* \* \* τὸ τὴν Ἑλλάδα

κατὰ τὰ ἄλλα αὐτῆς μέρη μὴ ὁμοίως τῇ Ἀττικῇ αὐξηθῆναι. Thus he agrees in the main point, that "Greece," τὴν Ἑλλάδα, is the subject of the verb αὐξηθῆναι, and that ἐς τὰ ἄλλα is to be translated, "in its other parts." Oslander's note, in the Frankfort Thucydides, 1830, agrees more entirely with what has been given above. Poppo and Göller would strike out ἐς, and understand τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι as meaning τὰ ἄλλα τῆς Ἑλλάδος. Their sense of the passage is therefore the same as mine.

5. ἀπὸ παλαιοῦ] Vid. Petit. Leg. Attic. p. 130. DUK.

11. τὰ μὲν πρὸ Ἑλλήνος—Ἑλλήνος δέ κ. τ. λ.] Two periods are here distinguished; the first before the birth of Hellen, when the Hellenian name had consequently no existence at all; the second when Hellen and the other chiefs of his race had been called in by different states to assist them against their enemies, and by turning protection into dominion, like the Saxons in Britain, had communicated their name very extensively to the people whom they had conquered.

καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ ἐς τὰς ἄλλας πόλεις, καθ' ἐκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας, οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι. 5 τεκμηριοὶ δὲ μάλιστα Ὅμηρος· πολλῶ γὰρ ὕστερον ἔτι καὶ 3 τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἑλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεσι καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους 4 10 εἶρηκε, διὰ τὸ μηδὲ Ἑλληνὰς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἐν ὄνομα ἀποκεκρίσθαι. οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες κατὰ 5

1. φθιωτία A.B.E.F.G.H.I.a.g.h. 2. ὠφελία Bekk. ἐς] καὶ d. 3. μᾶλλον] om. e. 4. πολλοῦ γε] γε πολλοῦ d.i. ἡδύνατο recenti manu G: pr. om. ἐδύνατο V.f. 5. ὕστερον A.B.E.F.G.H.L.N.O.P.V.a.b.c.d.e.f.h.i. Haack. Poppo Goell. Bekk. om. I. ὕστερος reliqui (inter quos G. teste Bekk.). 6. οὐδαμοῦ οὕτως τοὺς Reiskius. ὠνόμασεν Ἑλλήνας Augustus Matthæi. 7. φθιώτις i. φθιωτίας d. 9. ἀντικαλεῖ I. 10. ὡς ἐμοὶ δοκεῖ] in margine ponit a. εἰς ἀντίπαλον εἰς a. 11. ὡς] om. I. κατὰ] om. a.

1. καὶ ἐπαγομένων αὐτοὺς] i. e. τῶν ἐν ταῖς ἄλλαις πόλεσιν ἐπαγομένων τὸν Ἑλληνα καὶ τοὺς παῖδας αὐτοῦ. Comp. VIII. 44. I. ἐπικηρυκευομένων ἀπὸ τῶν δυνατῶν ἀνδρῶν.

7. Φθιώτιδος] Vid. Schol. ad Il. i. 395. et Il. π'. 595. et Dicæarchum p. 22. Ed. Huds. Contra Nostrum disputat Strabo 8, 370. et 14, 661. WASS. Salmas. l. d. p. 349. removet ea, quæ veteres quidam adversus Thucydidem disputaverunt. Versum Homeri, quem hic adfert Enarrator Græcus ex Il. β'. 530. spurium esse etiam ibi adnotat parvus Scholiastes. Et sic Salmas. l. d. p. 350. DUK. 9. οὐ μὴν οὐδὲ βαρβάρους εἶρηκε] Non negat Thucydides, nec em βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse: (Il. β'. 867. Καρῶν βαρβαρόφωνων.) negat eam omnes externos, tanquam Hellenibus oppositos, complexam esse. HAACK.

11. οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες] The sentence is a repetition of the assertion at the beginning of the chapter, πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασμένη ἢ Ἑλλάς. What is there ἢ Ἑλλάς, is now οἱ ὡς ἕκαστοι Ἑλληνες, and the following words are a sort of an explanation of the term, which properly speaking is an anachronism. The con-

struction has been made out differently by the different editors. Dobree makes it to be, οἱ δ' οὖν ὡς ἕκαστοί τε κατὰ πόλεις \* \* \* καὶ ξύμπαντες ὕστερον, κληθέντες Ἑλληνες. And he translates it thus, "Those several communities of people speaking the same language, who were then separately, and afterwards collectively, called Hellenes." Göller translates, "Hi igitur pro se quisque, sive suo quisque tempore et modo, Ἑλληνες et oppidatim, (quot quot inter se intelligebant) et cuncti postea vocati, ante Trojanum bellum nihil conjunctis viribus gesserunt." Is it not rather thus, "The several Hellenic communities, those who both in their separate cities were at first called Hellenians, from speaking a common Hellenian language, and afterwards were called so as the name of the whole nation." Thucydides' notion seems to have been, in agreement with that of Herodotus, that the Hellenians came into Greece later than the Pelasgians, and spoke a different language from them: that as they spread themselves through the country, the Pelasgian or old inhabitants in the several cities where the Hellenians settled, became Hellenized in language, and thus

πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμυξίαν ἀλλήλων ἀθρόοι ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση ἤδη πλείω χρώμενοι ξυνήλθον. IV. Μίνως γὰρ παλαιάτος ὢν ἀκοῇ ἴσμεν ναυτικὸν ἐκτίησατο,<sup>5</sup> καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἡρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξέλασας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικὸν, ὥς εἰκὸς, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὅσον ἡδύνατο, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβά-

I. τε] om. d. ἀλλήλων ξυνίεσαν] ἀλλήλων ὁμόφωνοι ἦσαν ξυνίεσαν L.O. ὁμόφωνοι ἦσαν ἀλλήλοις ξυνίεσαν Q. ἀλλήλων ὁμόφωνοι ἦσαν ἀλλήλοις ξυνίεσαν P. ἀλλήλων ξυνίεσαν a.d.i. et correctus E. ξυνήεσαν etiam Jac. Tusanus, cujus lectiones et correctiones Aldinæ Vindobonensi adscriptas edidit Alterus. 3. στρατιάν A.B.E.I.P. 4. πλείω A.B.E.F.G.H.L.V.e.f.h. et pr. g. τὰ πλείω reliqui (inter quos G. BEKK.). πλείω Porpo. Goeller. Bekk. ἐξήλθον e. μῆνος d. 5. παλαιάτος G.I.L.O.a.c.d. παλαιώτος H. 6. νῦν] om. b. θαλάσσης. ἐπὶ τόπου νῦν τὸ πλείστον. ἐπὶ πλείστον E. ἐπὶ πλείστον] om. a. 8. τῶν πλείστων] om. a. 9. ἡγεμονίας B. 10. ληστικὸν G.I.N.O.P.a.c.d.e.f.i. καθάιρει L. 11. εἰδύνατο N.V.f. τοῦ] τὸ a.

became called also Hellenians: that thus there were a great many cities of Hellenians; but that as national names those of Argives, Danaans, &c. were more prevalent, so that the Hellenians would call themselves Hellenians as to their cities, but Argives or Achæians, as to their nation. Afterwards this was reversed; Argive and Achæian denoted each a particular people, and Hellenian was the name applied to the nation. The real origin and vicissitudes of all these names are a very different question; into which this would not be the place to enter, even if it were possible to determine it satisfactorily.

3. ἀλλὰ καὶ ταύτην—ξυνήλθον] "Nay, "they only united in the expedition "against Troy, because they were by "this time become more familiar than "formerly with the sea."

4. Μίνως γὰρ—ναυτικὸν ἐκτίησατο] Compare Herodot. I. 171, 2. His statement may be reconciled with that of Thucydides as follows: Minos availed himself of his naval power to conquer

the Cyclades, which were then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his authority in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right; and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of socii navales in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language.

10. καθήρει] Conf. Lobbeck. Phrynich. p. 242. Plato Menexen. p. 391, 9. ed. Berolin. BEKK.

For anciently robbery  
and piracy prevailed  
everywhere; in the  
seas, and in the main-  
land of Greece.

ρων οἱ τε ἐν τῇ ἡπείρῳ παραθαλάσσιοι καὶ  
ὅσοι νήσους εἶχον, ἐπειδὴ ἥρξαντο μᾶλλον πε-  
ραιούσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς  
ληστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους  
5 τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ  
προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κόμας οἰκουμέ-  
ναις ἥρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο,  
οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δέ τι  
καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τινὲς ἔτι 2  
10 καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν  
ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως  
ἐρωτῶντες, εἰ λησταί εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἀπαξι-  
ούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων.  
ἐληΐζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. καὶ μέχρι τοῦδε 3  
15 πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περὶ τε Λο-  
κροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρνᾶνας καὶ τὴν  
ταύτην ἡπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώ- 4  
ταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε. VI. πᾶσα γὰρ

1. οἱ τε] ὅσοι α. 2. μᾶλλον] om. α. 3. ἐπ'] πρὸς α. 5. αὐτῶν A.B.E.F.  
H.L.N.O. om. i.e. αὐτῶν ceteri et Bekk. αὐτῶν Haack. Poppo. Goell. Bekk. in  
Ed. min. εἶνεκα L. 6. οἰκουμένας F. 7. τὸν] τὸ I.L.N.V.d.e. pr. G. et  
γρ. Q. πλείστον πόρον τοῦ P. 8. omnia post οὐκ usque ad verba τὰ πρὸ  
αὐτῆς ad fin. cap. 9. om. i. πῶ] που e. g. τούτου] om. α. 9. δόξης]  
τιμῆς P.Q. 10. καλὸς E. δρᾶν Bekk. 12. ὑπαξιούντων A. 13. εἰδέναι]  
om. α. 14. τοῦδε τὰ πολλὰ f. 17. ταύτης Q. ταύτην I.

6. πόλεσιν—κατὰ κόμας οἰκουμέναις] Comp. c. 10, 2. and III. 94, 4. Any society of men united together as one commonwealth under the same laws, is called in Greek πόλις. Thus a πόλις may be a mere collection of huts in a forest; or, like Lacedæmon itself, a number of straggling houses, unenclosed by walls, and forming therefore only a large village.

10. οἱ παλαιοὶ τῶν ποιητῶν] Exstat testimonium apud plurimos, imprimis vero antiquissimum Homerum, Odys. 3. 71. et Hymn. Apollinis 452. ubi Scholastes: οὐκ ἄδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ ληστεύειν, ἀλλ' ἐνδοξον. HUDS. Add. Eustath. in Od. γ'. p. 1457. et Justin.

43, 3. ibique Bern. DUK.

11. τὰς πύστεις—ἐρωτῶντες] i. e. interrogare facientes, nam non ipsi poetæ interrogant. GÖLLER.

πύστεις] Inter Thucyd. γλωττώδη ponit Suidas in περιωπῇ. ἐρώτησις etiam expl. Hesych. D. Halic. Ant. I. 81. εἰδέναι κατὰ ΠΥΣΤΙΝ τοῦ τρέφοντος. Sic MS. Vatic. v. eundem de Thucyd. §. 29. Gloss. πύσμα percentatio. Eurip. Electra 690. ἦν μὲν ἔλθῃ ΠΥΣΤΙΣ εὐτυχῆς σέθεν, Ὀλολύζεται πᾶν δῶμα. α. πεύσω πύστις, ἢ δι' ἀκοῆς μάθησις. Eustath. ad Odys. α'. WASS.

16. Αἰτωλοὺς] Ætoli olim prædones. Polyb. 4. 377. WASS.

So that the Greeks in those days always carried arms, like the Barbarians of the age of Thucydides.

ἢ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν ποτὲ καὶ ἐς πάντας ὁμοίων 5 3 διαιτημάτων. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν τε σίδηρον κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀνα- 10 δούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε. μετρία δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι

4. ταῦτα] ἅτα Wytttenbach. Select. Hist.

ὁμοίως I.Q.

6. πρώτοις V.

9. λινοὺς A. λινοὺς G.

10. ἐνέρσει A.B.E.F. et Parisini omnes.

κρωβύλον G. κρωβύλων A.F.a.c.

f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B.

12. ἐπὶ πολὺ αὕτη] αὕτη ἐπὶ πολὺ f.

κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

5. οὕτω ἔτι P.Q.

καὶ] om. d.

τέ e.

7. τρυφερώτατον I.c.

ἐν ἔρσει G.

κρωβύλον G. κρωβύλων A.F.a.c.

f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B.

12. ἐπὶ πολὺ αὕτη] αὕτη ἐπὶ πολὺ f.

6. ἐν τοῖς πρῶτοι δέ] The same expression occurs again III. 17, 1. 81, 6. VII. 24, 3. See Matthiæ, Gr. Gram. §. 289. Eng. trans. It is commonly explained by supposing that the dative case of the superlative would be added if the sentence were given at full length, as ἐν τοῖς πρώτοις πρώτοι. See Kühner's Gr. Gr. §. 591. note 2. Jelf, 444. 5. a. In its actual usage it is to be considered as one word, like the expression ἔστιν οἶ; for it is to be noted that the gender of the article never changes, but only that of the adjective. Thus we have ἐν τοῖς πλείοσιν ἡνῆς, III. 17, 1. and not ἐν ταῖς πλείοσιν; just as we have ἔστιν οἶ, ἔστιν ὢν, &c.; and rarely εἰσιν οἶ, or εἰσὶν ὢν.

7. ἀνειμένη τῇ διαίτῃ] *Soluta, neque certis legibus adstricta vivendi ratione*: illustrat Wytttenb. Anim. ad Jul. Or. I. Bibl. Crit. vol. III. P. I. p. 68. sive ex edit. Schæferi (Lips. 1802.) p. 159. BEKKER.

8. διὰ τὸ ἀβροδίατον] These words explain why they wore the linen dress, not why they left it off. A similar con-

fusion in the structure occurs at the end of c. 32. For the dative αὐτοῖς, see Matthiæ, Gr. Gr. §. 392. 1. and the note on Thucyd. III. 98, 1. Perhaps it may be best expressed in English as follows: "It is not long since they saw their elderly men of the richer classes leave off their linen under-garments," &c.

10. καὶ χρυσῶν τεττίγων, &c.] *Hic capillorum congestus mulieribus Romanis (nam et illæ crines ad verticem convolutos gestabant) vocabatur Tutulus, ut auctor est M. Varro. Huds. κρωβύλον] εἶδος τι ἐμπλοκῆς. Harpocrat. unde Etymologus v. κρώβυλος. Korδύλην vocant Cyprii, Persæ κίδαριν. WASS.*

11. καὶ Ἰώνων] Poll. VII. 71. λινοὺς χιτῶν, ὃν Ἀθηναῖοι ἐφόρουσιν ποδήρη, καὶ αὐτοὶ Ἰῶνες. add. Clem. Alex. l. d. et Excerpt. Peiresc. p. 234. DUK.

13. μετρία δ' αὖ ἐσθῆτι] A common dress. Herodot. I. 178, 6. τοῦ μετρίου πήχεος. II. 32, 8. ἀνδρας μικροὺς μετρίων ἐλάσσονας ἀνδρῶν. The Lacedæmonian dress consisted principally of two parts, the χιτῶν, and the χλαῖνα. The first

Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μεῖζω κεκτημένοι ἰσοδίατοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερόν ἀποδύντες λίπας μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ 5 Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἡγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπανται. ἔτι 6 δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ διεζωσμένοι τοῦτο δρῶσι. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ πα- 7 10 λαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον. VII. Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ῥκίσθησαν

1. ἄλλα f. 3. λίπος c. 4. γυμνάσθαι I. 5. ὀλυμπικῷ L. 6. πέπανται Reiskius. 7. καὶ] om. L.O. ἐν τοῖς] τοῖς om. e. 8. τίθενται e. 10. νῦν] om. g.h. 11. νεώτατοι I.c.e.

was a narrow kind of frock, without sleeves, coming down to the knees: the other was a sort of large square shawl, which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end finally thrown over the left shoulder. But this and the χιτὼν were of woollen. See Müller, *Dorier*, vol. II. p. 266. It was on account of the general simplicity of the Spartan dress that Pytherrmus, when sent by the Ionians to Lacedæmon to request assistance against Cyrus, appeared in public in a scarlet robe, that such an unwonted exhibition might induce the people to attend the assembly, and thus bring them within reach of his eloquence. See Herodot. I. 152, 1. 2.

2. ἰσοδίατοι] Vid. Spanh. ad Julian. Orat. I. p. 134. Quæ mox sequuntur, ἐγυμνώθησάν τε πρῶτοι, illustrant Casaub. ad D. Hal. p. 475. et Perizon. ad Ælian. III. Var. Hist. 38. Ἀποδύναι inter verba propria Gymnasiorum ex h. l. memorat Poll. III. 153. D. Duk.

3. ἐγυμνώθησάν τε πρῶτοι] Comp. Dionys. Halicarnass. VII. 72. ὁ γὰρ πρῶτος ἐπιχειρήσας ἀποδυθῆναι τὸ σῶμα, καὶ γυμνὸς ὀλυμπιάσι δραμὼν ἐπὶ τῆς πεντεκαίδεκάτης ὀλυμπιάδος, Ἀκανθος ὁ Λακεδαιμόνιος ἦν.

ἐς τὸ φανερόν] "And stripping for all to see, they smeared fat over

"their bodies." The preposition ἐς appears to denote the result of an action, whether designed by the agent, or following merely as a natural consequence of it. So VII. 15, 3. μὴ ἐς ἀναβολὰς πράσσετε, "Do not so act as to delay the business."

λίπα according to Buttmann, whom Kühner follows, is properly the dative of a substantive λίπας or λίπα; the last syllable having become shortened in common pronunciation from λίπα to λίπα. See Buttm. Gr. Gr. §. 58. and Kühner, §. 299. Jelf, III. 10. In the common editions of Pausanias we have λιπάδα ἡλιμμένοι, VIII. 19, 1. I have not the last improved edition at hand, to see whether this reading is still retained, or whether it has been altered to λίπα ἡλιμμένοι. [Ed. Dindorf. λίπα ἀληλιμμένοι.]

5. διαζώματα ἔχοντες] Subligaculi meminit Homerus, et in alio insigni loco præter istum a Scholiaste citatum, sc. II. 23, 683. Vide Fabri Agonisticon, l. 2. c. 2. 3, 4. HUDS. Διαζώματα—ἡγωνίζοντο. Magister in ζῶμα. WASS.

7. ἐν τοῖς βαρβάροις ἔστιν οἷς] The article is used because the sense is exactly the same as if the words had been ἐν τισὶ τῶν βαρβάρων. The term is first used generally ἐν τοῖς βαρβάροις, and is then restricted to a partial sense by the words ἔστιν οἷς, "Among the barbarians, that is, amongst some of them."



And the more ancient towns were built for security at some distance from the sea. καὶ ἤδη πλοῖμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο καὶ τοὺς ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἔνεκα καὶ τῆς πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺν ἀντισχοῦσαν ἀπὸ θαλάσσης μᾶλλον ῥκίσθησαν, αἱ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ῥκουν), καὶ μέχρι τοῦδε ἔτι ἀνφικισμένοι εἰσί. VIII. καὶ οὐχ ἥσσον λησται ἦσαν οἱ νησιῶται Κᾶρες τε ὄντες καὶ Φοίνικες· οὗτοι 10 2 γὰρ δὴ τὰς πλείστας τῶν νήσων ῥκισαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων ξυντεθαμμένη καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. 15 3 καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἐγένετο παρ' ἀλλήλους· οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατῳκίζε. καὶ οἱ παρὰ θάλασσαν ἀν-

1. πλοῖμωτέρων A.B.E. Bekk. vulgo πλοῖμωτέρων. Sic I. 8, 3. A.B.E. πλοῖμωτέρα; I. 29, 2. A.B.C.F.g. et II. 13, 10. A.B.F.I.K.g. πλοῖμοις; I. 50, 5. A. B.C.g. πλοῖμοις; I. 52, 1. iidem πλοῖμοι. πλοῖμωτέρων Haack. Poppo. περιουσίαν P. 6. ἀντισχοῦσαν B.E.G.L.O.f.i. et Edd. recentt. vulgo et Goell. ἀντισχοῦσαι. 7. ἔφερον] Suidas in φέρειν, ἔφερον ἀλλήλους οὐχ ἦγον. 8. ὄντες οὐ θ.] οὐ θ. ὄντες c. κάτω ῥκουν] κατῳκουν I. 9. ἔτι] om. F.N.V.h. ἀνφικισμένοι Wyttenbach. et Coraes. ἦγον c. 10. ὄντες] om. G. 11. ῥκισαν B.K.Q. c.g.i. et correcti F.G. ceteri ῥκισαν. ῥκισαν Popp. Goell. Bekker. 12. καθαιρομένης I.H.N.V.c. ὑπὸ Ἀθηναίων om. V. τῷδε] om. O. 13. ἀφαιρεθεισῶν L.O.P. τεθνηκῶν a. ἐν τῇ νήσῳ] margo P. 14. ὑπὲρ ἡμισυ] ἐν ἑρύμασι Quintilian. 9. 4. p. 852. Burm.. 15. ξυντεθαμμένη A.H.a. ξυντεθαμμένοι I.K.L.N.O.P.V.d.e. ξυντεθαμμένοι b.c. ξυντεθαμμένοι Goell. νῦν ἔτι] καὶ νῦν ἔτι a. νῦν d.g. 18. ὅτιπερ a. καὶ τὰς πόλεις V. 19. περὶ g.h.

1. πλοῖμωτέρων ὄντων] "When things began more to admit of navigation." Thus we have in the next chapter, πλοῖμώτερα ἐγένετο, and II. 98, 2. ἐπειδὴ ἐτοῖμα ἦν. Add Herodot. VII. 37, 2. οὐτ' ἐπινεφέλων ὄντων. Comp. Matth. Gr. Gr. §. 443.

6. ἀντισχοῦσαν] Vid. VII. 71, 5. ἐπὶ

πολὺ ἀντισχοῦσης τῆς ναυμαχίας. DOBREE.

11. ῥκισαν] With respect to the Carians in the islands of the Ægean sea, see Herodot. I. 171, 2, 3. and for the Phœnicians, see Herodot. IV. 147, 5. II. 44, 4.

tion and wealth prepared the Greeks for the expedition to Troy. *ἄνθρωποι μᾶλλον ἢδη τὴν κτῆσιν τῶν χρημάτων ποιοῦμενοι βεβαίωτερον ᾤκουν, καὶ τινες καὶ τείχη περιεβάλλοντο, ὥς πλουσιώτεροι ἑαυτῶν γιγνόμενοι· ἐφίεμενοι γὰρ τῶν κερδῶν οἱ τε ἥσσους ὑπέμενον τὴν τῶν 4 κρείσσωνων δουλείαν, οἱ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν τούτῳ 5 τῷ τρόπῳ μᾶλλον ἢδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν.*

IX. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων, *καὶ οὐ τοσοῦτον τοῖς Τυνδάρει ὄρκοις κατειλημμένους τοὺς Ἑλένης μνηστήρας ἄγων, τὸν στόλον ἀγείραι. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννη- σίων μνήμη παρὰ τῶν πρότερον δεδεγμένοι, Πέλοπα τε πρῶτον πληθεῖ χρημάτων, ἃ ἦλθεν 15 ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύνανται περι- ποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα ὁμως*

1. κρίσιν H. 3. περιεβάλλοντο c. ὡς πλ. ἐ. γ.] om. f. et pr. G. 4. τῶν] om. N.V. τὴν] om. c. 7. ὕστερον A.B.E.F.H.I.K.N.Q.V.a.c.f.g. ὑστέρῳ ceteri. 9. τῶν τότε δυνάμει] δυνάμει τῶν τότε L.O.P.Q. προῦχων Bekk. 14. τε] om. N. 15. ἀπόρους ἀνθρώπους c. 16. ὁμολως g.h.

6. ἐν τούτῳ τῷ τρόπῳ κ. τ. λ.] "Ita "jam constituti magis quam prisco illo "statu, disjecto et infesto, expeditionem "Trojanam susceperunt." BAUER.

12. οἱ τὰ σαφέστατα Πελοποννησίων κ. τ. λ.] "Those who have received the "clearest accounts of the affairs of Pe- "loponnesus;" or, "those who have "received the clearest accounts of any "Peloponnesians." The order of the words seems to recommend the former interpretation: the absence of the article before Πελοποννησίων, and still more, as I think, the very harsh use of Πελοποννησίων instead of Πελοποννησιακῶν, if Thucydides meant to speak of the affairs of Peloponnesus, are in favour of the second. It is at any rate most probable that the following account came from a Peloponnesian source, for traditional history almost necessarily implies that it is indigenous in the country of which it treats. Men do not hand down from father to son

any accounts of their neighbours' countries; such in early times are only to be found in the songs of poets, which are a very different thing from tradition.

16. τὴν ἐπωνυμίαν—σχεῖν] Interpretantur nomen præbuisse. Et profecto ἔχειν sæpe respondet Latino verbo præbere. [Vid. II. 41, 3. 61, 2. III. 82, 17. IV. 1, 2. et Herodot. V. 101, 3. VI. 86, 15.] Ne tamen putes, ἔχειν et παρέχειν inter se confundi, loci, ubi ἔχειν per præbere reddi potest, potius ita intelligendi sunt, ut ἔχειν accipias dictum pro continere, in se habere causam et rationem, sive ansam dare alicui rei. Jam ἐπώνυμος is est unde aliquid appellatur: velut Ἀρχων ἐπώνυμος, unde annus appellatur Atticus, et ὁ ἐπώνυμος, ἔχει τὴν ἐπωνυμίαν, i. e. habet causam denominationis, quod vulgo dicunt, nomen præbet. GÖLL. In English ἔχειν may be thus translated: "Gave occasion to the "name of the country."

σχεῖν, καὶ ὕστερον τοῖς ἐκγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐ-  
 ρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος,  
 Ἀτρέως δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος  
 Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ  
 τὸ οἰκεῖον Ἀτρεΐ· τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα 5  
 διὰ τὸν Χρυσίππου θάνατον, καὶ ὥς οὐκέτι ἀνεχώρησεν Εὐ-  
 ρυσθεὺς, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρα-  
 κλειδῶν, καὶ ἅμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλήθος τεθε-  
 ραπευκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε τὴν  
 βασιλείαν Ἀτρεά παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πε- 10  
 3 λοπίδας μείζους καταστήναι. ἅ μοι δοκεῖ Ἀγαμέμνων παρα-  
 λαβὼν, καὶ ναυτικῷ τε ἅμα ἐπὶ πλεόν τῶν ἄλλων ἰσχύσας,  
 τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιή-  
 4 σασθαι. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος  
 καὶ Ἀρκάσι προσπαρασχὼν, ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ 15  
 5 τῷ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παρα-  
 δόσει εἶρηκεν αὐτὸν

Πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνέσσειν

1. καὶ] om. f. τοῖς ἐκγόνοις οἶον ἀτρεΐ ἀγαμέμνωνι ἔτι A.B.E.F.d.g. et, qui  
 ατρείων habere dicitur, h. μείζον d. om. F.G.H.a.c.e. 4. τε] om. e. 5. φεύ-  
 γοντα τὸν πέλοπα τὸν πατέρα E. 7. τῶν Μυκ.] τῶν om. c. 12. ναυτικὸν d. τε]  
 om. g. δὲ reponerat Reiskius. ἐπιπλέων G. et pr. F. 13. στρατιᾶν A.B.E.  
 et plerique omnes. τὸ πλεῖον] μᾶλλον K. τὸ πλείστον a. 14. πλείσταις]  
 Fuerunt qui πλείστος legerent. αὐτὸς] om. a. 16. ἱκανὸς τοῦτο τεκμ. K.  
 17. αὐτὸν om. Q.

6. Χρυσίππου θάνατον] Chrysippum Pelops pater cum unice amaret, ægre id ferens noverca Hippodamia filios suos Atreum et Thyesten ad ejus cædem impulit. GÖLL. Hoffmann's Lexic. in Chrysipp. compare Pausan. VI. 20.

12. καὶ ναυτικῷ τε ἅμα] καὶ—τε are equivalent to "atque etiam;" the conjunction καὶ must be taken closely with the word that follows it, as forming with it only one single term; and thus the word τε, or δὲ where δὲ occurs *tertio loco*, may be considered as still holding its proper place, that is, as being the second word in the clause and not the third. ναυτικῷ τε, would be simply,

"and in naval power;" καὶ ναυτικῷ τε is, "and in naval power also." See Boeckh's Inscript. Græc. Præfat. P. XXIII. and the Locrian Inscription, No. 1759. Bekker, in his edition of 1832, has omitted the brackets in which he had previously enclosed the word τε. Compare VIII. 68, 2. καὶ αὐτὸς τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα κ. τ. λ.

16. ἐν τοῦ σκῆπτρου] Il. 2, 108. Sceptum hoc fuit hasta, quam Chæronenses tanquam Deum venerati sunt. v. Pausan. IX. 40, 11. p. 795. Ita Sceptum Jovis in gemmis est hasta pura. v. Lipperti Dactylioth. p. 7. GOTTL.

οὐκ ἂν οὖν νήσων ἔξω τῶν περιουκίδων (αὐται δὲ οὐκ ἂν πολ-  
 λαὶ εἴησαν) ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν  
 εἶχεν. εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸς  
 αὐτῆς. X. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι τῶν  
 5 τότε πόλισμα νῦν μὴ ἀξιοχρεῶν δοκεῖ εἶναι, οὐκ ἀκριβεῖς ἂν  
 τις σημείῳ χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν  
 στόλον τοσοῦτον, ὅσον οἱ τε ποιηταὶ εἰρήκασι  
 καὶ ὁ λόγος κατέχει. Λακεδαιμονίων γὰρ εἰ ἡ 2  
 πόλις ἐρημωθείη, λειφθείη δὲ τὰ τε ἱερὰ καὶ  
 τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι  
 ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς  
 ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι (καίτοι Πελοποννήσου

Who was a very powerful prince for those times, and the expedition which he commanded was on a far larger scale than Greece had ever witnessed before.

1. ἔξω τῶν π.] τῶν π. ἔξω a. 2. εἰ ἦσαν V. ἦσαν ἡπειρώτης pr. F. τι] om. a. 3. στρατῖα plerique omnes. στρατεία Poppo. Goeller. Bekk. 5. ἀξιο-  
 χρεῶν E. 7. οἱ τε] τε οἱ K. d. οἱ e. 9. ληφθείη A. B. K. V. g. τὰ τε] τὰ L. g. τὰ ταύτης e. ταύτῃ I. 10. πολλὴν γὰρ ἂν L. 11. πολλοῦ] τοῦ πολλοῦ H. τοῦ g.

4. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν] Mycenæ had been destroyed by the Argives in the 78th Olympiad, B. C. 468. thirty-seven years before the beginning of the Peloponnesian war. From that time forwards it remained in ruins, [Diodorus. XI. 65.] yet it is surprising that Strabo should have said that in his time "there remained not a vestige of the city of Mycenæ." VIII. p. 372. The remains of Mycenæ, which will last to all appearance as long as the human race exists, are fully described in Sir W. Gell's Argolis. The gate of the lions and the treasury of Atreus, both of them belonging to a style of architecture so unlike that of the age of Pericles, have been often engraved, and are now generally known.

8. λόγος κατέχει] Vid. Valck. ad Eurip. Hippol. v. 1464. p. 322. GOTTI.

10. κατασκευῆς τὰ ἐδάφη] "The foundations of the buildings of the city." κατασκευῆς signifies "stationary furniture," or "stock," and consequently the κατασκευῆς of a city must be its streets, temples, theatres, &c. Thus it signifies both the live stock of an estate and the furniture of houses, I. 89, 3. II. 5, 4. I. 14, 1. I. 65, 2. 97, 3. VI. 46, 3;

the furniture or ornaments of a ship, VI. 31, 3; and the forts essential to the defence of a country, which are the κατασκευῆς of the country, VI. 17, 3. Παρασκευῆς, on the contrary, applies to things which are temporary and occasional; as military and naval armaments, provisions for an expedition, &c. The distinction, however, is not always observed; for we read of κατασκευῆς τοῦ πολέμου, VIII. 5, 1. "the preparing or "making ready for war," where we should expect to find παρασκευῆς. And instances of a similar incorrectness might probably be found in other writers. How truly Thucydides anticipated the appearance of Sparta when reduced to ruins, may be seen from Mr. Dodwell's description of its actual state: "We reached the remains of "the Lacedæmonian capital, now called "Palæo-Kastro, consisting of uncertain "traces, and heaps of large stones "tossed about in a sort of promiscuous "wreck." "The former glory of the "Spartan acropolis, with all its temples, is now indicated only by some "strong foundations and scattered "blocks of stone." Classical Tour, II. p. 403, 404.

τῶν πέντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κόμας δὲ τῇ παλαιῇ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνονται ἂν ὑποδεεστέρα), Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο 5 παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς 3 φανεράς ὄψεως τῆς πόλεως ἢ ἔστιν. οὐκ οὐκ ἀπιστεῖν εἰκός, οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὖ ποιήσει εἰ 10

But still it was not to be compared with the armaments of the Peloponnesian war. *τι χρηὴ κἀνταῦθα πιστεύειν, ἣν εἰκός ἐπὶ τὸ μείζον μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκα-*

1. μοίρας] corr. G. δυνάμεις L.O.P.Q. 2. συμμάχων I. δὲ] om. L.O. P.Q. 5. Bekkerus ὑποδεεστέρα mavult. 7. τῆς πόλεως] om. I.e. ἢ] ἢ E. 9. στρατείαν F.H.P.V.a.c.e. Porpo. Haack. στρατείαν K. Vulgo (Bekk. Goeller.) στρατίαν. 10. αὐτῆς Bekk. αὐ] δ' αὐ e. 11. καὶ ἐνταῦθα g. μείζω a. 12. κοσμήσειν K.

1. τῶν πέντε τὰς δύο μοίρας] He makes only five divisions of Peloponnesus, Laconia, Messenia, Argolis, Achaia, and Arcadia; for Elis also was included in Arcadia. Compare Pausan. V. 1, 1.

3. πόλεως] Ubi πόλις de urbe dicitur non opus est articulum addi. Vid. not. ad Sophocl. Œdip. Tyr. v. 630. SCHÆFER. Apparatus Criticus ad Demosth. tom. I. p. 384. The line referred to in Sophocles is, *κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ*, where πόλεως is undoubtedly τῆς πόλεως. Other similar instances are quoted in Schæfer's note on the passage. See Kühner's Gr. Gr. §. 484. Jelf, 447, Obs., where πόλις and ἀγρός are mentioned, with many other words, as being often used without the article, because "they occur frequently in common speech, and are thus so generally in use, that even without the article they can express a defined and individualized subject."

4. κατὰ κόμας—οἰκισθείσης] The names of these villages, according to Müller, (Dorier, II. p. 51.) were Pitane, Messoa, Limnæ, and Cynosura, which lay

around the citadel at various distances, some being built on lower eminences, and others in the plain. They were all enclosed within one common wall in the Roman times. Such too, as Niebuhr supposes, was the early state of Rome: the original Pelasgian settlement was on the Palatine; while the Sabines occupied the Capitoline, and the Latins the Aventine; and these several hills were rather so many distinct towns than different parts of the same city. Such too were the *Borghi* of Florence, and some other Italian towns, at a later period.

κατὰ κόμας] Suidas v. *κόμη* (p. 364.) Εἶρηκε δὲ Θουκυδίδης τοὺς δήμους κόμας ἐν πρώτῃ. Κατὰ κόμας δὲ τῇ παλαιῇ τρόπῳ οἰκηθεῖσα. GOTTLE.

11. κἀνταῦθα—ἦν εἰκός, κ. τ. λ.] Κἀνταῦθα has the same sense as if Thucydides had written *καὶ περὶ ταύτης τῆς στρατείας λέγοντι*. Therefore the relative ἦν is in the feminine gender.

14. χιλίων καὶ διακοσίων] Scholiast. hic ex Homero, ut ait, 1166. numerat. Eustathius ad II. β. 358. ex Catalogo

τὸν ἀνδρῶν, τὰς δὲ Φιλοκτῆτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ  
δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους  
πéρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν<sup>5</sup>  
καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτῆτου ναυσὶ δεδήλωκε·  
5 τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. περίνεως<sup>6</sup>  
δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν, ἔξω τῶν βασιλέων καὶ τῶν  
μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαι-  
ώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατά-  
φρακτα ἔχοντας, ἀλλὰ τῇ παλαίῳ τρόπῳ ληστικώτερον παρε-  
10 σκευασμένα. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ γ  
μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ  
πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. XI. αἴτιον δ' ἦν οὐχ  
ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία.  
ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία.  
τῆς γὰρ τροφῆς ἀπορία τὸν τε στρατὸν ἐλάσσω<sup>2</sup>  
ἤγαγον καὶ ὅσον ἡλιπίζον αὐτόθεν πολεμοῦντα

An inferiority how-  
ever which was owing  
more to poverty than  
to any want of popu-  
lation.

4. ναυσὶ] om. e. 5. πρὸς κώπην g. 6. δέ] om. g. τῶν βασ. τῶν] om. K.

7. ἐντέλλει V. περαιώσασθαι Q.g. περαιώσασθαι G.K.V.d. 9. ληστικώ-  
τερον a. 10. οὖν N.V. Poppo. δ' οὖν Bekker. e conject. vulgo γοῦν. ναῦς]  
om. a. 11. πολὺ a. ἐλθόντες A.B.E.F.H.V.a.c.e.f.g.h. Haack. Poppo.  
Goeller. Bekk. δὲ ἐλθόντες N. vulgo ξυνελθόντες. 12. κοινοὶ d. 14. τῆς]  
τῇ K. τε om. V. ἐλάσσον K. 15. αὐτόθι c.

Homeri 1186. Varie proditus est nume-  
rus. Vid. Cerd. ad Virg. II. Æn. 298.  
et Meziriac. ad Ovid. Æpiat. Hermion.  
p. 319. De Bæotorum navibus est apud  
Poëtam in Catalogo v. 16. et de Philo-  
ctetæ ibid. v. 226. DUK.

3. Pollux I. 95. Αὐτερέτας (ita enim  
legend. ex Cod. Palatino) Θουκυδίδης  
ὠνόμασε τοὺς καὶ ἐρέττους καὶ ἀπομα-  
χομένους· περίνεως δὲ καλεῖ τοὺς ἄλλους  
ἐπιβάτας. HUDS.

5. τοξότας] Homer. II. 2. 227. Τόξων  
εὐ εἰδότες ἴφι μάχεσθαι. DUK.

περίνεως] Suidas h. v. WASS. et in  
Πρωτόνεως. DUK.

6. ἔξω τῶν βασιλέων] Id est, χωρὶς,  
Thom. Magist. in ἔξω. Scholiastes  
Thucydidi III. 61, 3. et V. 26, 2. expo-  
nit ἀνεν. DUK.

7. μέλλοντας] The grammar requires  
ἐλλόσσων, for it refers not to the περί-  
νεως, or passengers, only, but to the

armament generally. But this is one of  
the many passages where the construc-  
tion is adapted rather to the sense than  
to the words of what had gone before:  
for περίνεως πολλοὺς ξυμπλεῖν has ex-  
actly the same meaning as if Thucydides  
had written περίνεως πολλοὺς μετὰ σφῶν  
ἄγειν, and accordingly μέλλοντας fol-  
lows, just as if he had so written it.

10. οὖν] Göller in his second edition  
has restored the old reading γοῦν. He  
understands it to mean, "At any rate, if  
"we take the mean between the largest  
"and smallest ships, the numbers of  
"the whole armament will not appear  
"very considerable." "At any rate,"  
that is, "whether you allow or not that  
"the rowers and soldiers were the same  
"persons, and that there would not be  
"many on board who were not wanted  
"to work the ships."

βιοτεύειν, ἐπειδὴ †δὲ† ἀφικόμενοι μάχῃ ἐκράτησαν (δῆλον δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτείχισαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς 3 τροφῆς ἀπορία. ἦ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων 5 τὰ δέκα ἔτη ἀντείχον βία, τοῖς αἰὶ ὑπολειπομένοις ἀντίπαλοι 4 ὄντες. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς, καὶ ὄντες ἄθροοι ἄνευ ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἄθροοι ἀλλὰ μέρει τῷ αἰὶ παρόντι ἀντείχον· πολιορκία δ' ἂν 10 προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν 5 Τροίαν εἶλον. ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῇ ἦν, καὶ αὐτά γε δὴ ταῦτα ὀνομαστότατα τῶν πρὶν γενόμενα δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· 15 XII. ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε

1. βιοτεύειν I. βιωτεύειν V.g. βιοατεύειν K.Q. 2. ἔρυμα I. 4. Χερσονήσου A.B.E.h. χερρονήσου I.V. χερρονήσου F.H. vulgo χερρόνησον. Infra IV. 42, 2. χερρονήσου L.O. χερρονήσου d.f.i. χερσονήσου h.; 45, 2. χερρονήσου H.f.; VI. 97, 1. χερρόνησος Q.d.i. χερρόνησος f.; VIII. 62, 3. χερρονήσου L.O. Q.c.f.g. χερρονήσου i. χερρονήσου d.; VIII. 99, 2. χερρονήσου H.i. χερρονήσου F.; VIII. 102, 1. χερσονήσω F. χερρονήσω d.i. χερρονήσω A.; VIII. 104, 2. χερρόνησον B.g. 6. αἰὶ] om. d. ἀντίπαλον b. 9. διεφέροντο K. 10. μέρη I. παρόντι A.B.E.F.H.I.K.N.P.V.a.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo παρατυχόντι. δ' ἂν] δὲ d. 11. προκαθεζ. a. ἐν] om. e. τε] om. V. 12. πρὸς pr. F. -νή ἦν—c. 20, 3. ὅτι Ἰπ.] hæc recentioribus in foliis habet F, quarto et quinto. BEKK. 13. γε om. G. et f. (i. e. recentia illa F. folia.) BEKK. γε δῆ] δῆ H.K.N.V.a.c.d.e. δὲ F.L.O.P.

1. ἐπειδὴ †δὲ† Bekker in his latest edition, 1832, reads ἐπειδὴ τε; the Venetian MS. V. omits the preceding τε before στρατόν. The passages appealed to by Haack and Göller, as justifying the construction τὸν τε στρατόν—ἐπειδὴ δέ, III. 52, 3, and VIII. 48, 3, do not apply to the present case. See however Sophocl. Œd. Colon. 367, and Hermann on Viger, note 520, and Kühner, Gr. Gr. §. 722. 5. Jelf, 754. 5. I believe that Bekker is right in correcting the text.

2. φαίνονται δ' οὐδ' ἐνταῦθα] The conjunction δὲ is here used in the apodosis

or predicate of the sentence, as in IV. 132, 2. VIII. 29, 2. and II. 65, 5, where the form of the language closely resembles the present passage: ἐπειδὴ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοῦς τὴν δύναμιν. Compare also ch. 18, 1. of this book. ἐπειδὴ δέ οἱ τύραννοι κατελύθησαν—μετὰ δὲ τὴν κατάλυσιν ἡ μάχῃ ἐγένετο.

16. ἔτι μετανίστατό τε καὶ κατῴκετο] “Was still moving from place to place, “and settling itself,” i. e. it was not yet settled.

Proceeding next beyond the Trojan war, Greece still continued for a long time in an unsettled and therefore in an unimproving condition.

καὶ κατῳκίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι.  
 ἥ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου, χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ πολὺ ἐγίνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἔκτιζον. Βοιωτοὶς τε γὰρ οἱ νῦν ἐξήκοστῳ ἔτει μετὰ Ἰλίου ἄλωσιν, ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν, τὴν νῦν μὲν Βοιωτίαν πρότερον δὲ Καδμηΐδα γῆν καλουμένην ᾤκισαν. (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν), Δωριῆς τε ὀγδοηκοστῳ ἔτει ξὺν Ἡρακλείδαις

1. κατῳκίζετο A.B.E.F.G.H.N.V.a.b.c.e.f.g.h. Haack. Poppo. Goeller. μετῳκίζετο vulgo. ἡσυχάσασαν A.B.E.F.G.K.g.h. 3. ἐνεόχμωσε B.F.H.V.h.g.

ἐνεόχμωσε a. ἐνεόχμωσε A.E. et vulgo. 4. ὡς] om. g. ἐπὶ τὸ πολὺ F.G.H.I.N.V.a.c. ἐγίνοντο K. 6. τε] om. e. οἱ νῦν] om. a. μετὰ τὴν Ἰλίου L.g. 7. μὲν] om. F.H.a.c. 8. καδμηΐδα F.H. καδμηΐδα a. γῆν τὴν χαιρώνειαν (vel χαιρώνειαν) καλουμένην E. ᾤκισαν a. Haack. Poppo. Goeller. Bekk. vulgo ᾤκησαν. καὶ] om. a.c. ante pronomem ponunt N.V.e.g. 9. πρότερον] post ταύτην ponunt F.G.H.I.N.V.a.c. post γῇ, omisso pronomine, e. 10. σὺν d.

5. τὰς πόλεις] "Claras illas urbes, "quas inde novimus extitisse." POPPO. Prolegom. I. p. 200.

6. ἐξ Ἀρνης] Arne in Thessaly is the place here intended, which however Stephanus Byzantinus, following some other story, or confusing that which Thucydides adopted, calls a colony from Bæotia. Müller conceives that the statement which makes a portion of the Bæotians to have been settled in Bæotia before the Trojan war, was merely made in deference to the authority of the Homeric catalogue of the ships; but he adds that according to this catalogue it was more than a portion, for the Bæotians were represented as already possessing the whole of what was afterwards called Bæotia. Die Minyer, p. 393—5. Perhaps therefore Thucydides had other reasons for his statement, and was not merely following the authority of Homer. What was the real truth is hardly to be ascertained by us now.

10. Δωριῆς τε—ξὺν Ἡρακλείδαις] The great family or rather clan which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidæ, found an asylum among the Do-

rians, an Hellenian people, inhabiting a mountain district between the chain of Œta on the one side and Parnassus on the other. Here they found willing followers in their enterprise for the recovery of their former dominion in Peloponnesus; the Heraclidæ were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer, and were not to hold them under the Heraclidæ. The invaders were also assisted by an Ætolian chief named Oxylus, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian gulf, instead of forcing their way by land through the isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidæ took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxylus. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the offices of temples, and which with the offices of priesthood be-



4 Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ χρόνῳ ἡσυχά-  
 σασα ἢ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνιστα-  
 μένη ἀποικίας ἐξέπεμπε, καὶ Ἴωνας μὲν Ἀθη-  
 ναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν,  
 Ἱταλίας δὲ καὶ Σικελίας τὸ πλεόν Πελοποννήσιοι, τῆς τε 5  
 ἄλλης Ἑλλάδος ἔστιν ἡ χωρία. πάντα δὲ ταῦτα ὕστερον τῶν  
 Τρωϊκῶν ἐκτίσθη.

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν  
 χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ  
 And the increase of wealth led to usurpations of the govern-  
 ment in different states  
 πολλά τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, 10  
 τῶν προσόδων μειζόνων γιγνομένων (πρότερον  
 δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι),

1. μόλις A.B.E.N.V.f.g.h. vulgo μόγισ. Ita VII. 40, 2. B.Q. VII. 44, 2, 7.  
 A.D.F.H.L.N.O.P.Q.d.e.f.g.h.k. VIII. 34. B. Uno loco VIII. 92, 8. omnes  
 μόγισ. 2. βεβαίως] ante ἡσυχάσασα ponit a. 3. ἐξέπεμπε F.G.H.I.L.

N.O.P.V.b.c.d.e. ἐξέπεμψε a. ἐξέπεμπε K. Vulgo et Bekker ἐξέπεμψε. 4. ᾤκισαν  
 E.I.d. 5. πλεόν F.G.H.I.N.V.a.c. Poppo. Vulgo et Bekk. Goeller. πλείστον.  
 6. ἄλλης] om. P. ἄχωρία V. 8. γιγνομένης vel γινομένης A.B.E.F.H.I.  
 a.c.e.f.g.h. Poppo. Goeller. Bekk. G. et vulgo γενομένης. 11. γενομένων K.d.i.

longed to the Heraclidæ, as the descend-  
 ants of the national gods and heroes of  
 the country. Meanwhile the old in-  
 habitants were either reduced to migrate,  
 or were treated as an inferior caste,  
 holding such lands as they were per-  
 mitted to cultivate, not as freeholders, but  
 as tenants under Dorian lords. These  
 were the Laconians, or *περίοικοι*, of whom  
 we shall find frequent mention in the  
 course of this history; and some of this  
 class, failing in an attempt to recover  
 their independence, were degraded to the  
 still lower condition of villains, or pre-  
 dial slaves; and thus formed the first  
 beginning of the class of Helots, which  
 was afterwards greatly swelled from  
 other quarters. On the other hand the  
 Hellenian name derived its general pre-  
 dominance throughout Greece from the  
 Dorian conquest of Peloponnesus: the  
 Dorians claiming descent from the eldest  
 son of Hellen, and while they gloried in  
 their extraction, asserting their peculiar  
 title to the Hellenian name above all the  
 other tribes which had assumed it. See

Isocrates, Archidamus, p. 119. Strabo,  
 VIII. 5, 4. Pausanias, II. 18. III. 1.  
 IV. 3. V. 3. 4.

3. ἐξέπεμπε] The imperfect instead of  
 the common reading ἐξέπεμψε has been  
 justly restored by Benedict, Haack,  
 Poppo, and Göller. "Et recte quidem,"  
 to use Göller's own words, "quoniam  
 in sequentibus de certis quibusdam  
 coloniis loquitur, hic autem de  
 coloniis in universum, quæ longiori  
 temporis tractu a variis populis in  
 varias regiones mittebantur."

5. Ἱταλίας] We must remember that  
 the name "Italy" was applied in the  
 age of Thucydides merely to the south-  
 ernmost point of the peninsula, the  
 modern provinces of Calabria Citra and  
 Calabria Ultra. See Aristotle's Politics,  
 VII. 10, 3.

11. τῶν προσόδων μειζόνων γιγνομένων]  
 For the ascendancy in civil society first  
 enjoyed by nobility, and afterwards by  
 wealth, see the separate dissertation at  
 the end of the volume.

12. πατρικαὶ βασιλείαι] Döderlein, re-

on the part of rich individuals, wealth now beginning to overbalance nobility. Attention also was now paid to naval affairs, first by the Corinthians,

- 5 καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας  
A.C. 706. τέσσαρας· ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς  
τὴν τελευτὴν τοῦδε τοῦ πολέμου, ὅτε Ἀμεινοκλῆς Σαμίους  
ἦλθε. ναυμαχία τε παλαιτάτη ὧν ἴσμεν γίγνεται Κορινθίων 4  
10 A.C. 685. πρὸς Κερκυραίους· ἔτη δὲ μάλιστα καὶ ταύτη  
ἐξήκοντα καὶ διακόσια ἐστὶ μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες 5  
γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰὲ δὴ ποτε  
ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω  
ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω,  
15 διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε

1. ναυτικά] ναυσί a. 2. μάλλον] μόνον 1. 3. μεταχειρῆσαι f.g. 4. πρώτον ἐν Κορίνθῳ A.E.F.G.H.I.V.a.c.e.f.g.h. Haack. Porpo. Goeller. Bekk. ceteri (et G. Bekk.) ἐν Κ. πρ. 5. ἐνναυπηγηθῆναι F.G.H.I.K.L.O.b.d.e. Haack. Porpo. Goeller. 6. ἀμεινοκλῆς I.K.c. κορινθίους I. ναυπ. Κορ. a. 7. ἐστὶ] om. a. 9. παλαιτάτη A.E.F.H.N.Q.V.b.c.e.g.h. Porpo. Goeller. Bekk. παλαισιτάτη ceteri "ut c. 18, 1. παλαισιτάτου C.E.F.G." Bekk. 10. δέ] om. F.H.c.e. καὶ ταύτῃ] om. A.B.E.K.f.g.h. et pr.G. καὶ ταῦτα N.V. 11. ἐστὶ καὶ διακόσια a.

πλείω

13. ἐμπορείων E. et hic et infra. Ἑλλήνων τὰ πάλαι κατὰ γῆν ἢ a. 14. θάλατταν G.a.c.e. 15. διὰ τῶν ἐκείνων V.

ferred to by Göller in his note on this passage, quotes a passage from Aristotle's Politics, [III. 14, 6.] in illustration of the sense of the word πατρικαί, as if it meant "paternal, fatherly." "Ἐχουσι δ' αἱ βασιλείαι τῶν βαρβάρων τὴν δύναμιν πάσαι παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὁμοῦ κατὰ νόμον καὶ πατρικαί. But πατρικαί βασιλείαι are expressly explained by Isocrates to mean, "a do-  
"minion which a man receives from his "fathers;" Evagoras, p. 195. and this agrees with the sense of the word in the well known expressions, πατρικὸς ξένος, πατρικὸς φίλος. And Aristotle, in the very next page to that referred to by Döderlein, III. 14, 11, 12. (p. 357. ed. Duval,) speaks of the monarchies of the heroic ages, as ἐκούσiai τε καὶ πάτριαι γιγνόμεναι κατὰ νόμον, and adds ἐγίγνοντο

βασιλεῖς ἐκόντων, καὶ τοῖς παραλαμβάνουσι πάτριον. And this is I believe the sense of the word in the very passage quoted by Döderlein.

4. καὶ τριῆρεις] Vide Scaligeri Animadvers. ad Eusebii Chron. p. 61. Huds.

6. Ἀμεινοκλῆς] Ita MSS. et Themistius Orat. 26. Amenoclem vocat Plin. N. H. 7, 56. Confer. Herodot. I. 163, 1, 2. WASS. Plinius auctore, ut ait, Thucydide scribit, Aminoclem primum triremem instituisse. Verum Thucydides a Corinthiis quidem triremes primum inventas esse dicit, sed Aminoclem earum inventorem non facit. Salmas. ad Jus Attic. et Rom. p. 693. ubi et alia vid. huc pertinentia. Duk.

9. ναυμαχία] Vid. Wess. ad Herod. III. 53. 8. p. 223. GOTTL.

δυνατοὶ ἦσαν, (ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον) ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν, καὶ ἐμπόριον παρέχοντες ἀμφοτέρα δυνατὴν ἔσχον χρημάτων

6 Next by the Ionians, προσόδῳ τὴν πόλιν. καὶ Ἰωσιν ὕστερον πολὺ 5  
and particularly by  
Polycrates, tyrant or  
usurper of Samos, γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου  
βασιλεύοντος καὶ Καμβύσου τοῦ υἱοῦ αὐτοῦ,  
τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν  
7 τω χρόνον. καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμ-  
βύσου ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους 10  
ἐποίησατο, καὶ Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ  
8 Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες  
Cicero A. C. 600. Olymp. 45.  
Then at a later period  
by the tyrants of Sicily  
and the Coregyæans. Καρχηδονίους ἐνίκων ναυμαχοῦντες· XIV.  
δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν.  
2 φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα 15  
γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγαις χρώμενα,

2. ἐπωνόμαζον a. τε] καὶ P. 3. ἐπλώϊζον A.E.F.G.H.I.K.V.a.c.e.h. Haack. Poppo. Goeller. Bekk. ἐπλώϊζοντο B. et ceteri. ληστικὸν F.G.H.I.N.O.V. a.c.d.e. 4. ἀμφοτέρα A.B.E.H.N.a.b.c.f.g.h. ἀμφοτέροι K. ἀμφοτέροι G.F. e. ἀμφοτέροις d.i. 5. τὴν πόλιν προσόδῳ g.h. 7. τοῦ] om. N.V. υἱοῦ A.B.K. L.N.O. Haack. Poppo. Goeller. Bekk. cum Thoma Mag. v. υἱᾶ. υἱῶς Q. vulgo υἱῶς. 9. Σάμου] om. B. supra ponit F. 11. Ῥήνιαν B.E.f. ἀνελὼν F.G.H. N.V. τῷ δηλίῳ ἀπόλλωνι f. 12. μασαλίαν L.O. μασσιλίαν I. μεσσαλίαν B.E. F.G.H.N.Q.V.a.c.g. 14. ταῦτα] om. pr. B. 16. τριήρευσι μὲν ὀλίγοις V.

1. ποιηταῖς] Homerum intelligit, qui II. 2. 570. Οἱ δὲ Μυκήνας εἶχον εὐκτίμενον πολίεθρον, Ἀφνειὸν τε Κόρινθον. WASS. Vid. ibi Eustath. et Casaub. ad Dion. Chrys. Corinthiac. p. 464. DUK.  
3. τὰς ναῦς κτησάμενοι] "They procured their ships," i.e. the ships which they had been just before mentioned as possessing at a very early period.

4. ἀμφοτέρα] Terra marique adeuntibus emporium præbebant, cum prius terra tantum præbuisent. HAACK.

9. Πολυκράτης Σάμου τυραννῶν—ἐποίησατο] For the story of Polycrates see Herodotus, III. 39. and 120. seqq.

11. Ῥήνειαν ἐλὼν ἀνέθ. τ. Ἀπ.] See III. 104, 4.

12. Μασσαλίαν οἰκίζοντες] This is not

to be understood as referring to the sea-fight mentioned by Herodotus, I. 166. in which the Phocæans, having fled from Ionia to escape the yoke of Cyrus, gained what certainly ought not to be called a victory over the Carthaginians and Tuscan. Thucydides says, "The Phocæans "who were founding Massalia," that is to say, not the main body of the people who fled from the arms of Cyrus, but a colony which they had sent out fifty-five years earlier, and which did actually found Massalia long before the conquest of the parent state by the Persians. See Aristotle, Commonwealth of Massalia, quoted by Harpocration, in *Μασσαλία*: Scymnus Chius, V. 208. and Justin, XLIII. 3.

πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανα-<sup>3</sup> του, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περι τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυ-<sup>5</sup> ραίοις· ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυ- τικὰ ἀξιώλογα ἐν τῇ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ<sup>4</sup> Ἀθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὁψέ τε ἀφ' οὗ Ἀθηναίους Θεμι- στοκλῆς ἔπεισεν Αἰγινῆταις πολεμοῦντας, καὶ ἅμα τοῦ βαρ-<sup>10</sup> βάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἰσπερ καὶ ἐναυμάχησαν· καὶ αὗται οὐπω εἶχον διὰ πάσης κατα- στρώματα.

XV. Τὰ μὲν οὖν ναυτικά τῶν Ἑλλήνων τοιαῦτα ἦν, τὰ τε παλαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περιεποιήσαντο·<sup>2</sup> ὁμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς,<sup>15</sup> ὅπως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς, χρημάτων τε προσδόφ καὶ ἄλλων ἀρχῇ· ἐπι- πλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῇ εἶχον χώραν. κατὰ<sup>3</sup> γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγέ-

1. πεντηκοντούροις F.V. et mox §. 4. πεντηκοντούρους. δέ τι H.g. 2. τοῦ] om. K.d. 4. κερκυραῖαν P. κερκυραίοις g. 5. γὰρ τὰ τελευταῖα a. στρατιάς tantum non omnes. 6. κατέστη ἐν τῇ Ἑλλάδι a. 7. εἴ] οἱ F.H. I.V.c.e. 8. ἀφ' οὗ] ἐπεὶ a. 9. αἰγινήτας A.B.E.g. 10. ὥσπερ B.h. 11. αὐταὶ F.H.I. 14. ὕστερα d.i. γινόμενα F.G.I.a.b.c.d.e.f.i. 15. προσ- σχόντες A. et Bekk. προσέχοντες E. vulgo προσχόντες. 18. μὴ] om. G.K. L.N. οὐκ εἶχον Q.

3. περί τε Σικελίαν τοῖς τυράννοις] Compare Herodotus III. 125, 2.

8. ὁψέ τε κ. τ. λ.] "And it was at a late period that Themistocles persuaded the Athenians," &c. Krüger supplies ἐκέκτηντο from the preceding line. "And it was at a late period that they got their ships, from the time when Themistocles," &c. Poppo understands διὰ πάσης to mean "in every ship," "the fleets did not altogether consist of decked vessels." But this cannot I think be right, although the

expression on any interpretation is undoubtedly harsh.

Ἀθηναίους Θεμιστοκλῆς ἔπεισεν] Vid. Herodot. VII. 144, 2. p. 569. et Valcken. cf. Plut. Them. T. I. p. 446. Nep. Them. 2. GOTTL.

11. διὰ πάσης] Scil. νέως. HAAACK. καταστρώματα] Vid. Is. Voss. de Construct. Trirem. p. 722. Tom. XII. Antiq. Rom. Græv. DUK.

18. κατὰ γῆν δὲ πόλεμος—ἐκάστοις] Compare on this subject Herodot. V. 49, 13. VII. 9, 6.

slow, and often checked by various obstacles.

νετο, οὐδείς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις, καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἐαυτῶν ἐπ' 4 ἄλλων καταστροφῇ οὐκ ἐξήσαν οἱ Ἕλληνες. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ 5 ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, κατ' ἀλλήλους δὲ 5 μᾶλλον ὥς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενομένον πόλεμον Χαλκιδέων καὶ Ἑρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη. XVI. ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ 10

For instance, the Asiatic Greeks were weakened by the neighbourhood of the Persian power;

αὐξηθῆναι, καὶ Ἰωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κῦρος καὶ ἡ Περσικὴ βασιλεία Κροῖσον καθελοῦσα καὶ ὅσα ἐντὸς Ἄλυσος ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσεν καὶ τὰς ἐν τῇ ἡπείρῳ πόλεις ἐδούλωσεν, Δαρεῖος δὲ ὕστερον τῷ Φοινίκῳ ναυτικῷ 15 κρατῶν καὶ τὰς νήσους. XVII. τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἐαυτῶν μόνον

And generally the Greeks both in Europe

1. δέ] γὰρ F.H.a. ἦσαν, ὅσοι] ὅσοι ἦσαν G.K.L.N.P.b.i. 3. ἐκ δήμου a. δημούς g. πολὺ] om. H.a. ante οὐκ ponunt F.N. πολὺ ἀπὸ τῆς ἐαυτῶν uncinis inclus. Poppo. et Goell. ἀπὸ—καταστροφῇ] om. a. ἐπ' ἄλλων καταστροφῇ] ante ἀπὸ ponunt F.H.N.V. 4. ἐξίσιν F.H.N.V. ξυνεστήκεσαν F.H.V.a. 5. αἱ ante ὑπήκοοι omisi cum A.B.C.F.G.H.K.L.N.O.V.a.b.c.g.h. Bekker. Haack. Poppo. Goeller. αὐτὴν ex C.G.a.c. et γρ. Q. ἂν F.H. et margo g. vulgo deest. αὐτοὶ] οὗτοι a.c. 6. κοινὰς a. om. d.i. et pr. K. στρατείας d.i. ceteri aut στρατιάς aut στρατιάς. 8. γενομένον] om. d. 9. ἄλλον f.g. 10. ἐπεγένετο A.B.K.L.N.O.Q.V.g.h. Poppo. Goell. Bekk. ἐπεγίνετο vel ἐπεγίνετο ceteri. ἄλλοις τε ἄλλοθι] ἄλλοθι ἄλλα τε a. ἄλλοις τε ἄλλοθεν e. μὴ] τοῦ A.B.b.g.h. 11. προχωρησάντων A.B.V.h. et pr. G. 12. καὶ] γὰρ G. βασιλεία] ἐξουσία F.H.N.a. 14. θάλατταν A. 15. δέ A.B.K.V.g.h.i. Bekker. Goeller. τε C.E.F. ceteri, Haack. Poppo. τῶν h.i. cum Tusano. φοινικῷ a. φοινικικῷ c. 16. τε C.E.F.G.H.V.a.c.e. ὅσοι] om. A. ἀφ' c.

4. ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις] Compare III. 11, 5. ἐχόντων πρὸς ὃ τι χρὴ στήναι.

6. ἀπὸ τῆς ἴσης] *Aequo jure, ex aequo*. Nam haec verba opponuntur ei rationi, quae est τῶν ὑπηκόων πρὸς τὰς μεγίστας πόλεις. HAACK. Comp. III. 40, 9. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ, “a fair enemy, an enemy on equal terms.”

κοινὰς στρατείας] Suidas in ἀπὸ τῆς ἴσης. WASS.

8. πόλεμον Χαλκιδέων καὶ Ἑρετριέων] Vid. Spanh. ad Callim. h. in Del. v. 289. p. 569. item Valcken. ad Herod. V. p. 427. GOTTL. See Herodotus, V. 99, 1.

17. τὸ ἐφ' ἐαυτῶν] “What belonged to or concerned themselves.” Kühner explains the expression as meaning

and Asia were checked in their career of improvement by the timid and selfish policy of the tyrants or usurpers, who thought of nothing but maintaining their own power.

προορώμενοι ἔς τε τὸ σῶμα καὶ ἔς τὸν ἴδιον οἶκον αὖξεν, δι' ἀσφαλείας ὅσον ἐδύναντο μά-  
λιστα τὰς πόλεις ᾤκουν, ἐπράχθη τε ἀπ' αὐτῶν  
οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοί-  
κους τοὺς αὐτῶν ἐκάστοις· οἱ γὰρ ἐν Σικελία  
ἐπὶ πλείστον ἐχώρησαν δυνάμεως. οὕτω παν-  
ταχόθεν ἡ Ἑλλάς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινῇ  
φανερὸν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα  
εἶναι.

10 XVIII. Ἐπειδὴ δὲ οἱ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς  
ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλείστοι

After the expulsion of the Pisistratidae, the last of these tyrants, the Persian war soon followed, and the formation of the Greek confederacy to resist the invasion;

καὶ τελευταῖοι, πλὴν τῶν ἐν Σικελία, ὑπὸ Λα-  
κεδαιμονίων κατελύθησαν (ἡ γὰρ Λακεδαιμόν  
μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν  
Δωριέων ἐπὶ πλείστον ὧν ἴσμεν χρόνον στα-  
σιάσασα ὅμως ἐκ παλαιτάτου καὶ εὐνομήθη καὶ

2. ἐδύναντο A.B.C.F.H.I.K.Q.V.a.c. Poppo. Goeller. Bekk. ceteri ἠδύναντο.  
3. δε C.F.H.I.V.e. οὐδὲν ἀπ' αὐτῶν C.F.G.H.I.V.a.c.e. Poppo. Sed vid. ad  
III. 82, 13. 4. ἔργον] om. c. εἴ] om. B.C.E.G.K.N.V.d.f.g.h.i. 8. οὐδὲν  
F.H.N.V.a. μηδὲν ante φανερὸν c. κατεργάσασθαι d.i. ἀτιμοτέρα  
G.L.O.P.Q. 10. δε] τε L.O.P. ἐκ] om. G. et pr. g. 12. ἐν τῇ σικε-  
λία g. ὑπὸ τῶν λακ. P. 14. κτήσιν A.B.F.G.H.I.N.O.Q.V.a.b.c.d.f.g.h.i.  
et pr. K. Haack. Poppo. hic tamen in commentario, κτίσιν. δωρίων αὐτῇν. V.  
αὐτῇ] om. E. ἐν αὐτῇ Hermog. 14. 15. πλείστον ἴσμεν b. 16. παλαιο-  
τάτου C.F.G.H.I.K.L.N.O.P.V.a.c.i.

properly, "that which rests on them-  
selves," which depends on them alone,  
and has nothing to do with any one  
else. Gr. Gr. §. 611. Jelf, 633, 3, e.

3. τὰς πόλεις ᾤκουν] ᾤκουν does not  
simply signify "they inhabited," but  
rather "they lived in and conducted,"  
as in II. 37, 2. III. 37, 3. So also διοι-  
κεῖν τὴν πόλιν properly signifies "to live  
about in the city," but the far more  
common meaning is, "to administer or  
direct the affairs of the city."

ἐπράχθη—ἀπ' αὐτῶν] Here also, as I  
have observed elsewhere, (IV. 115, 2.)  
there is a mixed meaning in the word  
ἀπὸ, partly expressive of derivation,  
and partly of agency. "Nothing great pro-  
ceeded from them; nothing great was  
done by them." Comp. Matth. Gr. Gr.

§. 573. Jelf, 620, 3, c.

5. οἱ γὰρ ἐν Σικελίᾳ] "But this must  
be understood only of the tyrants of  
old Greece; for those in Sicily," &c.

11. καὶ πρὶν τυραννευθείσης] A tyran-  
nis subactæ, ante quam Athenienses do-  
minationi eidem subjecti erant. ΗΛΑΚΚ.

12. ὑπὸ Λακεδαιμονίων κατελύθησαν]  
Pluribus narrat hæc Herodot. V. 68. 72.  
cf. Thuc. I. 126. 127. Pausan. III. (c.  
4, 2.) 212. et Schol. Arist. Nub. v. 37.  
GOTTL.

15. στασιάσασα] This is to be under-  
stood of factions rather than of what we  
call seditions. Perhaps it alludes to the  
perpetual jealousies between the houses  
of Eurysthenes and Procles. See He-  
rodot. VI. 52.

A. C. 804.  
which confederacy  
soon afterwards sepa-  
rated into two, one  
headed by the Laco-  
daemonians, the other  
by the Athenians.

A. C. 490.  
Olymp. 72. 3.

2

A. C. 480.  
Olymp. 75. 1.

αἰὶ ἀτυράννευτος ἦν· ἔτη γὰρ ἐστὶ μάλιστα  
τετρακόσια καὶ ὀλίγῳ πλείῳ ἐς τὴν τελευτὴν  
τοῦδε τοῦ πολέμου ἀφ' οὗ Λακεδαιμόνιοι τῇ  
αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι  
καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν),<sup>5</sup>  
μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ  
πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι  
μάχῃ Μήδων πρὸς Ἀθηναίους ἐγένετο. δεκάτῳ  
δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ  
στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε.<sup>10</sup>  
3 καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἱ τε Λακεδαιμόνιοι  
τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προὔ-  
χοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες  
ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐμβάντες  
4 ναυτικοὶ ἐγένοντο. κοινῇ τε ἀπωσάμενοι τὸν βάρβαρον, ὅστε-<sup>15</sup>  
ρον οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαι-  
μονίους οἱ τε ἀποστάντες βασιλέως Ἑλληνες καὶ οἱ ξυμπο-  
5 λεμήσαντες. δυνάμει γὰρ ταῦτα μέγιστα διεφάνη ἰσχυον  
6 γὰρ οἱ μὲν κατὰ γῆν οἱ δὲ ναυσί. καὶ ὀλίγον μὲν χρόνον

3. ἀφ'] ἀ ἀφ' A.h.  
6. τῶν] om. K.L.O.P.d.  
πελοποννήσιοι L.O.  
Porpo.  
18. διεφάνη] δὴ ἐφάνη Stephanus.

λακ.] οἱ λακ. B.C.g.h.  
8. τῶν μῆδων I.K.  
12. προύχοντες Bekk.  
14. ἐσβάντες C.F.H.I.c.  
17. τοῦ βασιλέως N.V.

τῇ αὐτῇ] τοιαύτῃ B.C.g.h.  
10. ἦκε F.H.C.  
11. λακ.]  
14. ἐσβάντες C.F.H.I.c.  
17. τοῦ βασιλέως N.V.

1. ἔτη—τετρακόσια] That is to say, 804 years before Christ. Now Isocrates says that the Dorians conquered Lacedaemonia 700 years before his time, (Archidamus, p. 118. De Pace, p. 178. Panathenaic. p. 275.) that is, about 1050 before Christ; and he also says in his Archidamus, p. 121, that Messenia was conquered about 750 before Christ. This, however, is carrying back the date to the utmost, in order to lengthen the period of the Spartan dominion over Messenia; the truer date would have been, A.C. 724. Comp. Pausanias, IV. 3, 5. Theopompus, who brought the Messenian war to a conclusion, was next but one in descent to Charilaus, in

whose reign Lycurgus introduced his famous changes. See Arist. Politic. V. 12, 12. Heraclid. Pontic. 2, τὸν Χάρηλον τυραννικῶς ἀρχοντα μετέστησεν.

6. μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο] Here also the conjunction δὲ is to be observed in the apodosis. For the protasis is in the words of the sentence: ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν; to which the apodosis refers, μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο. Comp. note on I. 11, 2.

14. ἀνασκευασάμενοι] Unfurnishing; breaking up their establishments. It is opposed to κατασκευάζεσθαι. Comp. Xenoph. Cyropæd. VIII. 5.

ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διενεχθέντες οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινές που διασταίεν, πρὸς τούτους ἤδη ἐχώρουν. ὥστε ἀπὸ τῶν Μηδικῶν ἵς τὸνδε αἰὲν τὸν πόλεμον τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν ξυμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμια καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελέτας ποιούμενοι. XIX. καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς ξυμμάχους ἡγούντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδεῖως ὅπως πολιτεύουσιν θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. καὶ ἐγένετο αὐτοῖς ἐς τὸνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὡς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἦνθησαν.

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὗρον, χαλεπὰ ὄντα

1. ἔπειτα διενεχθέντες F.G.H.K.c. cum Suida in ὁμαιχμία, quos secutus est Porpo. 2. καὶ Ἀθηναῖοι B.C.F.G.H.K.i. Porpo. Goell. ἐπολέμησαν c.

συμμάχων c. 3. εἴ οἱ B.g.h. 6. αὐτῶν N. 7. παρεσκευάζοντο K. παρε-  
γρ.σθη

σκενάζοντο c. 9. φόρους F.c. et pr. A.H. φόρον V. 11. πολιτεύουσιν] C. Bekker. A.B.E.G. et vulgo πολιτεύωσι. 12. τῶν πόλεων] A.B.C.F.G.H.I.N.V.c.e.f. g.h.i. correctus K. γρ. b. om. a. τῶν πολεμίων reliqui (et G. teste Bekk.). 13. Quod vulgo post παραλαβόντες legitur ἦρχον, omisi cum A.B.C.F.G.H.I.N.V.a.c.f.g.h. (Bekk. Porpo. Goeller.) quorum B.C. inter versus "ἐκ κοινοῦ τὸ ἡγούντο." 14. ἀπασιν d. 15. ἡ ἰδία] αἰὲν δὴ ἡ G. 18. χαλεπὰ ὄντα] παλαιότατα d.

8. μετὰ κινδύνων τὰς μελέτας ποιούμενοι] "Their field of exercise was not 'the parade but the field of battle.'" See VI. 72, 3. εὐταξίαν μετὰ κινδύνων μελετωμένῃν.

10. κατ' ὀλιγαρχίαν κ.τ.λ.] Compare chapp. 76, 1. and 144, 2.

16. ὡς τὰ κράτιστα—ἦνθησαν] This refers to the period a little before the conclusion of the thirty years' treaty, when the Athenians were masters not only of the islands, and the Asiatic Greek colonies, but had also united to

their confederacy Boeotia and Achaia on the continent of Greece itself. See chapp. 108. 111. 115.

18. Τὰ μὲν οὖν παλαιὰ—πιστεύσαι] The corresponding conjunction to the μὲν in these words is to be found at the beginning of the next chapter, ἐκ δὲ τῶν εἰρημίων τεκμηρίων, all between being properly a parenthesis. The interpretation of this first sentence is more doubtful; perhaps the following is the most probable: "Such are the results of my inquiries respecting the



2 παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς

This sketch of the state of Greece from the earliest times, although

3 particular facts may be given incorrectly, (as the common indifference of mankind to truth leads to many inaccuracies in all reports of matters of fact,)

τῶν προγεγενημένων, καὶ ἣν ἐπιχώρια σφίσιν ἦ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται.

Ἀθηναίων γοῦν τὸ πλῆθος Ἱππαρχον οἰοῦνται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου νιέων.

Ἱππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρήμα Ἀρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότην σφίσιν Ἱπ- 10 πία μεμνησθαι, τοῦ μὲν ἀπέσχοντο ὡς προειδότες, βουλόμενοι δὲ πρὶν ξυλληφθῆναι δράσαντές τι καὶ κινδυνεύσαι, τῷ Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν

1. πιστῶσαι Wytttenbachius post Reiskium (Animadv. ad Gr. auct. 3. p. 7.)  
6. ὄντα] ὄντα οἰοῦνται G. 10. συνειδότην C.c.

"early state of Greece; they may not obtain entire credit as to every argument one after another; yet he would form no mistaken conclusion who should so far be moved by these arguments as to believe that the picture which I have given is in the main a faithful one." The reason why particular facts may still be open to question forms the parenthesis which extends from the words οἱ γὰρ ἄνθρωποι to the end of the chapter. And this reason is, that men's carelessness in the investigation of truth makes all narrations of facts, and especially of the events of a remote age, liable *a priori* to suspicion. He gives instances of this carelessness in the common mistake respecting the ages of the several sons of Pisistratus; and in some others equally general with regard to particular points in the institutions of Lacedæmon. With regard to the construction, χαλεπὰ ὄντα πιστεῦσαι, appears to be equivalent to, περὶ ὧν χαλεπὸν ἐστὶ πιστεῦσαι. "Being hard for believing every argument one after the other." Güller understands the passage in his second edition in the same manner. "Attractionis genus esse videtur," he says, "pro τοιαῦτα εὔρον, ὥστε πᾶν ἐξῆς

τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦσαι." Had Thucydides said merely χαλεπὰ ὄντα πιστεῦσαι, the meaning would have been perfectly clear, but wishing to qualify this, he added the words παντὶ ἐξῆς τεκμηρίῳ, in order to show how far he thought that the difficulty of giving credit to his statement might extend. Generally, he did not think it likely to be disputed; but he allows that each particular argument that he has used may not equally obtain credit.

4. Ἀθηναίων γοῦν τὸ πλῆθος, &c.] Vide VI. 54, 3. HUDS.

9. καὶ παραχρήμα] Compare VI. 57, 2. "At the very moment when they were going to perpetrate the deed."

12. δράσαντές τι καὶ κινδυνεύσαι] i. e. "To do something worth losing their lives for." "Not to run the risk of their lives without having first done something worth the risk." Comp. III. 53, 3. εἰπόντας τι κινδυνεύειν. et III. 5, 2. βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.

13. Λεωκόριον] "The temple of the daughters of Leos;" who, according to the tradition, had been sacrificed by their father, during a famine, as an offering for the lives of the people. The

Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. πολλὰ δὲ 4  
καὶ ἄλλα ἔτι καὶ νῦν ὄντα καὶ οὐ χρόνῳ ἀμνηστούμενα καὶ οἱ  
ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται, ὥσπερ τοὺς τε Λακεδαι-  
μονίων βασιλέας μὴ μὲν ψήφῳ προστίθεσθαι ἐκάτερον ἀλλὰ  
5 δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο  
πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς 5  
ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XXI. ἐκ δὲ

Yet in the main may τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἂν τις  
be depended upon : νομίζων μάλιστα ἃ διήλθον οὐχ ἁμαρτάνοι, καὶ  
and it proves what οὔτε ὥς ποιηταὶ ὑμνήκασιν περὶ αὐτῶν ἐπὶ τὸ  
10 was asserted in the μέϊζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὥς  
first chapter; that the λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον  
Peloponnesian war was a more important τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξέλεγκτα  
one than Greece had καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες  
ever known before.

1. κοσμοῦντι c. et pr. a. 3. τε] om. C.I.a.c. λακ.] τῶν λακ. a. λακεδαιμο-  
νίων c. 4. βασιλέας] om. g. 5. δυοῖν] A.B.F.G.H.I.K.N.V.a.c.f.g.h.i.  
ceteri δυεῖν. 9. ἁμαρτάνει C.G.I.e. 10. ὥς οἱ ποιηταὶ N.V. 13. ἀνεξέ-  
λεκτα V.

temple stood in the Ceramicus within the walls. See Harpocration and Hesychius in *Λεωκόριον*. *Ælian*. Var. Hist. XII. 28. and *Thucyd.* VI. 57, 3.

4. μὴ μὲν ψήφῳ προστίθεσθαι κ. τ. λ.] The passages in Herodotus which Thucydides is commonly supposed here to allude to, are well known; VI. 57, 5. IX. 53, 2. Yet I agree with Müller, (*Dorier*, vol. II. p. 102. not. 3.) that the censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellenicus and those earlier writers whom Herodotus in this instance carelessly followed. Indeed if we suppose the words of Herodotus, I. 130, 2. to refer to the revolt of the Medes against Darius Nothus, A. C. 409; it may be a question whether Thucydides had ever seen his History, notwithstanding the well known story of Suidas and others about his reciting it at the Olympic games when Thucydides was a boy. The denial of the existence of a Pitansenian lochus is in other words a denial of the demus of Pitane (see Herodot. III. 55, 3.) ever

having been of sufficient importance to allow its inhabitants to form a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones.

12. ἐπὶ τὸ προσαγ.] The double comparative προσαγωγότερον ἢ ἀληθέστερον, instead of ἐπὶ τὸ προσαγωγὸν μᾶλλον ἢ ἐπὶ τὸ ἀληθές, is to be met with also in other writers. See Herodot. III. 65, 4. ταχύτερα ἢ σοφώτερα, i. e. τάχιστα μᾶλλον ἢ σοφά. *Æschines* against *Ctesiphon*, p. 459. *Reiske*. ἀναγκαιοτέραν ἢ καλλίω. and *Livy* XXX. 26. Cautior tamen quam promtior hic habitus fuit.

13. ἀνεξέλεγκτα] "Which can neither be proved nor disproved, from the want of evidence on either side." So Herodotus, (II. 23, 1.) speaking of the wild notion that the Nile had its source in the ocean, says, ἐς ἀφανές τὸν μῦθον ἀνερείκας οὐκ ἔχει ἔλεγχον.

14. ἐπὶ τὸ μυθῶδες ἐκνευικηκότα] "Have taken their place amongst fables;" literally, "have won their way

ἐκνευκηκότα, εὐρήσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφανεστάτων  
 2 σημείων ὡς παλαιὰ εἶναι ἀποχρώντως. καὶ ὁ πόλεμος οὗτος,  
 καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν παρόντα  
 αἰὲ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον  
 θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως 5  
 μείζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον  
 ἕκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἤδη  
 ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λε-  
 χθέντων διαμνημονεῦσαι ἦν, ἐμοὶ τε ὦν αὐτὸς  
 ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέ- 10  
 λουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ  
 τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν,  
 ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης  
 2 τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. τὰ δ' ἔργα τῶν πρα-

3. τῶν] πάντων g.h.

μᾶλλον F.H.V.c.

om. E.

Dionys. 1. 1.

14. τῶν ὡς ἀλ. L.O.P.

4. κρίνοντα I.

5. ἀπ' ἐπ' L.e. om. cum ipsis αὐτῶν τῶν ἔργων a.

om. a.

10. ποθεν] om. a.

11. ἐμοὶ A.B.F.H.V.g. C. et vulgo μοι.

λεγόντων γρ. G.

δ' γὰρ L.

παραχθ.] λεχθέντων γρ. g.

τὰρχαῖα Dionys. Hal. p. 146. θαυμαζ.

τῶν]

ξ. τῆς a.

ξ. τῆς a.

“to fabulousness.” ἀπίστως is rightly translated by Göller, “so as to lose all “credit.” He quotes as a parallel use of the adverb, I. 140, 3. τὰς ξυμφορὰς ἀμαθῶς χωρήσαι, “so as not to be “foreseen;” and II. 64, 3. φέρειν ἀναγ-  
 καίως.

6. ὅσα μὲν λόγῳ εἶπον—χαλεπὸν τὴν ἀκρίβειαν τῶν λεχθέντων διαμνημονεῦσαι ἦν] “As for the several speeches that “were spoken, it was hard to retain in “the memory with exactness all that “was said.” Comp. Herodot. I. 215, 2. ὅσα μὲν γὰρ ἐς αἰχμὰς—χαλκῷ τὰ πάντα χρέωνται. λόγῳ εἶπον, alludes to regular set speeches or orations.

11. ὡς δ' ἂν ἐδόκουν—εἰπεῖν] “Ac- “cording to my notions of what was “most fitting for the several persons to “have spoken on each successive occa- “sion, while I adhered as closely as “possible to the general sense of what “they actually delivered, so have I re- “corded their speeches.” The con- struction is, ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν εἰπεῖν. It thus appears that the speeches recorded by Thucydides are genuine as

to their substance, although the style, the arrangement, and many of the particular arguments are altogether his own. They are like the speeches written by Johnson for the parliamentary debates in the Gentleman's Magazine; the substance of the debate was reported to him, and he then enlarged and embellished it in order to set it off to the best advantage. On the other hand, the speeches in general in ancient history are fictitious, and are the mere composition of the writer. Plutarch in his Life of Otho agrees minutely with Tacitus in all the particulars which he relates of the emperor's last hours; but when he comes to his last speech, it is quite different from that in Tacitus, because neither pretended to be a really genuine report of what was actually spoken; and thus unless a writer gave what was his own composition, he would have been thought a mere careless plagiarist, who adopted as his own what belonged to another writer.

χθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος  
 ἡξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν,  
 καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβεῖα περὶ ἐκάστου  
 ἐπεξελθών. ἐπιπόνως δὲ εὐρίσκετο, διότι οἱ παρόντες τοῖς 3  
 5 ἔργοις ἐκάστοις οὐ ταυτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκα-  
 τέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ 4  
 μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανέται· ὅσοι δὲ βουλήσων-  
 ται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων  
 ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησίων  
 10 ὅσσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά 5  
 τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν  
 ξύγκειται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ  
 Μηδικόν, καὶ τοῦτο ὁμῶς δυεῖν ναυμαχίαν καὶ πεζομαχίαν

1. τῶν παρατυχόντων g.h. 2. δοκεῖ A.B.E.F.H.V.a.g.h. 3. περὶ ἐκάστου  
 om. pr. G. 5. αὐτῶν om. V. ἐκατέρῳ A.B.F.H.V.a.f.g. Bekker.  
 ἐκατέρων C. Haack. Poppo. Goeller. 6. τις] τῆς K. 7. μὴ] om. e.  
 8. τῶν γεγενημένων a. 9. ἀνθρώπων B.C.l.a.b.c.d.e. et pr. G. ἀνθρώπειον K.  
 Post τοιούτων omisi δντων cum A.B.C.F.V.a.b.c.d.e.f.g.h.i. et Dionysio p. 824.  
 Vid. Schæfer. ad Soph. Trachin. 1066. 10. ἀρκούντος C. 13. ἔργων  
 d.i. ἔργον E. et corr. G. 14. τοῦτο] om. d.i. δυοῖν C.G.V.a.c.d.e.f.i.  
 et corr. E. Haack. Poppo. Goell. καὶ πεζομαχίαν] om. d.

2. οὐδ' ὡς ἐμοὶ ἐδόκει] "But with re-  
 gard to the facts, I have thought it  
 unfit to state them upon any indiscri-  
 minate reports of others, or according  
 to any mere notions or impressions of  
 my own. In my own case I have  
 written not from my opinions, but  
 from my personal knowledge of the  
 events described: and where I have  
 been obliged to rely on the authority  
 of others, their testimony has not been  
 carelessly admitted, but scrupulously  
 weighed and examined."

5. ὡς ἐκατέρων τις εὐνοίας—ἔχοι] I  
 have followed Haack, Poppo, and Göller  
 in restoring the common reading ἐκατέ-  
 ρων, for which Bekker had substituted  
 ἐκατέρῳ. But Göller well observes, that  
 had the dative been used, it should have  
 been ἐκατέροις rather than ἐκατέρῳ. He  
 adds, that εὐνοιά τιнос is the same thing  
 as πρὸς τινα,—“as they were inclined  
 to favour either of the two parties.”

Thus, VII. 57, 10. Ἀθηναίων εὐνοία,  
 “From goodwill towards the Athe-  
 nians;” I. 77, 7. τὸ ἡμέτερον δέος,  
 “The fear of which we are the objects.”  
 See the note there given, and Matth.  
 Gr. Gr. §. 313. Jelf, 499. obs. 2. For  
 the use of ἔχειν with a genitive, see  
 Matthiæ, §. 315. Jelf, 528.

7. ὅσοι δὲ βουλήσονται—ἀρκούντως  
 ἔξει] “But for such as desire to gain  
 a clear knowledge of the past, and  
 thereby of the future also, which will  
 surely, after the course of human  
 things, represent again hereafter if  
 not the very image yet the near re-  
 semblance of the past; if such shall  
 judge my work to be profitable, I  
 shall be well content.”

14. δυεῖν ναυμαχίαν—ταχείαν τὴν κρίσιν  
 ἔσχε] “Found its decision soon, in two  
 sea-fights, &c.” But that which in  
 English is the ablative case, is in Greek  
 the genitive; “its decision, consisting

- 2 He insists again more particularly on the superior interest of the Peloponnesian war to that of any preceding event; ταχείαν τὴν κρίσιν ἔσχε. τούτου δὲ τοῦ πο-  
λέμου μῆκος τε μέγα προὔβη, παθήματά τε  
ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα  
3 οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. οὔτε γὰρ πόλεις  
τοσαῖδε ληφθεῖσαι ἡρμώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ  
σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οἰκήτορας  
μετέβαλον ἀλυσκόμεναι), οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ  
φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν.  
4 τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα ἔργῳ δὲ σπανιώτερον  
βεβαιούμενα οὐκ ἄπιστα κατέστη, σεισμῶν τε περί, οἱ ἐπὶ  
πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον,  
ἡλίου τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου  
μνημονευόμενα ξυνέβησαν, αὐχμοὶ τε ἔστι παρ' οἷς μεγάλοι,  
καὶ ἀπ' αὐτῶν καὶ λιμοὶ, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ  
μέρος τι φθείρας ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ  
5 τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἤρξαντο δὲ αὐτοῦ  
Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεϊς

2. προὔβη Bekk. ξυνηνέχθη] ξυνέβη Dionysius p. 1074. non p. 860.  
3. οἷα] πολλά Dionysius. 6. ὑπὸ σφῶν] præpositionem omittit Dionysius l.  
l. habet p. 768. 7. μετέβαλλον a. ἀνθρώπων] om. f. 8. φθόνος b.  
διστάζειν N.V. 9. πρότερα c. 11. μέρος τῆς γῆς P.Q.a. γῆς] τῆς pr. F.  
ἰσχυρότατοι] ἰσχυρότεροι b.i. et γρ. c. ὑψηλότερον L.O.P. 12. πυκνότερα F.  
παρὰ τὰς—μνημονευόμενας Dionysius p. 861. qui p. 1075. ut editur. 14. καὶ  
ante λιμοὶ om. a.c. καὶ οὐχ ἥκιστα βλ. καὶ μ. τι φθ. ἡ A.B.c.g.h. καὶ  
οὐχ ἥκιστα καὶ ἡ βλ. καὶ μ. τι φθ. ἡ Dionysius p. 187. καὶ οὐχ ἥκιστα φθ. καὶ μ. τι  
ἡ L.O.P. καὶ οὐχ ἥκιστα καὶ μ. τι φθ. ἡ f. ἡ ante οὐχ om. A.B.E.F. 16. ξυνε-  
πέθεντο f. δὲ ἀθηναῖοι αὐτοῦ Dionysius. 17. πελ.] λακεδαιμόνιοι f. τρια-  
κοντούτεϊς A.

"of two sea-fights, &c." And therefore, as Phrynichus acknowledges *δυνεῖν* to be a legitimate Attic form for the genitive, though not for the dative, I have followed Bekker in retaining it, in compliance with the authority also of almost all the MSS.

12. ἡλίου τε ἐκλείψεις] Here the nominative case is resumed as the general structure of the sentence requires; and for which in the preceding clause a variation in form, though of the same signification, had been substituted; for *σεισμῶν τε περί* is in sense exactly equi-

valent to *οἶον σεισμοὶ τε*.

For the expression *πυκνότεραι παρὰ τὰς—μνημονευόμενα*, see Matthiæ Gr. Gr. §. 455. Jelf, 637. III. 3. d.

15. μέρος τι φθείρας] The word *μέρος* seems to imply more than "a part;" for all the other visitations had destroyed "a part" of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; "a proportion or substantive part of the whole nation." Thus also it is used VII. 30, 3.

and then proceeds to state the causes which led to it; or rather the real and the avowed causes; the real cause being the jealousy entertained by Lacedæmon of the power of Athens; the avowed ones, the disputes which arose out of the affairs of Epidamnus and Potidaea.

5 κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἡ ἀφανεστάτην δὲ λόγῳ, τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν αἱ δ' ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αἰδ' ἦσαν

10 ἐκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

Chapp. 24—66.

XXIV. ἘΠΙΔΑΜΝΟΣ ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικουσι δ' αὐτὴν Ταυλάντιοι βάρ-

1. μετὰ τὴν εἰβ. Dionysius. 2. δι ὅτε A.B.F. 3. ὅτι c. 4. δ'] om. A.B.F.h. προέγραφα] A.B.F.H.N.V.a.f.g.h. cum Dionysio p. 141. et 146. (cf. Porson. ad Aristophan. Eccles. 1009.) προσέγραφα Priscian. p. 1181. Putsch. ξυνέγραφα idem p. 1207. ἔγραφα C.G. et ceteri. προέγραφα Haack. Poppo. Goeller. προύγραφα Bekk. 3. τινα A.B.F.H.V.a.f.g. cum Prisciano. C.G. et vulgo τινας. τινα Haack. Poppo. Goeller. Bekk. 5. γάρ] om. e. πρόφασιν] αἰτίαν Dionysius p. 796. qui mox λόγῳ δὲ ἀφ. τ. ἀθ. οἶμαι. 7. γιγνομένους] om. a. 12. ἐς δεξιὰ Harpocratio v. Ἰόνιος. 13. ἰόνιον I. κόλπον] πόντον Schol. Pindar. Pyth. 3. 120. προσοικεῖουσι c. αὐτὸν Priscian. p. 1203. ταβλάντιοι d.i. ταλάντιοι H.a.

3. τοῦ—(ζητῆσαι) For the ellipsis of ἔνεκα, see Matth. Gr. Gr. §. 539. Obs. 1. Jelf. 492.

5. τὴν μὲν γὰρ ἀληθεστάτην κ. τ. λ.] "For I think the truest occasion of the "war was, that the Athenians, by becoming great, and alarming the Lacedæmonians, forced them to it." τοὺς Ἀθηναίους ἀναγκάσαι is equivalent to τὸ τοὺς Ἀθηναίους ἀναγκάσαι, the article before the infinitive mood being sometimes omitted in such clauses. See III. 38, 1. and Matthiæ Gr. Gr. §. 541. Obs. 1.

13. Ἰόνιον κόλπον] It appears from this passage, and from Herodotus VI. 127, 2, where Epidamnus is said to be on the Ionian gulph, that this term included in the 5th century before the Christian æra, the southern part of the Adriatic, as well as the sea between Italy and Greece southward of the Iapygian promontory, to which it was more properly applied. It never seems however to have extended to the northern part of the Adriatic,

which was called "Adrias," a name applying properly, as Müller thinks, to the coast near the mouths of the Po, where the old city of Adria or Hatria was situated. "Adrias" in Herodotus, I. 163, 1, and V. 9, 4, is the country so called, and not the sea. Müller says that the earliest mention which he has found of the sea under this name, occurs in Lysias, advers. Diogiton. p. 908. See Müller, Etrusker, Einleitung. III. 4. The sea between Sicily and Greece is by Thucydides called the Sicilian sea, IV. 24, 5. 53, 3. VI. 13. Yet even this was at a later period called "Adrias," as appears not merely from the well known passage in the Acts, xxvii. 27, where its meaning has been disputed, but also from a similar passage in the life of Josephus, c. 3. where Josephus says that on his way from Jerusalem to Rome he too was overtaken by a tempest κατὰ μέσον τὸν Ἀδρίαν, and was picked up by a ship of Cyrene on her way to Puteoli.

2 THE AFFAIR OF  
EPIDAMNUS.

(Chapp. 24—55.)

The nobles of Epidamnus being banished by the commons, enlist some of the neighbouring barbarians in their cause, and harass the town with a plundering and desultory warfare.

The commons apply for aid to Corcyra, the mother country of Epidamnus, but their request is rejected.

βαροί, Ἰλλυρικὸν ἔθνος. ταύτην ἀπώκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου Κορινθίος γένος τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. ξυνώκισαν δὲ καὶ Κορινθίῶν τινὲς 5 καὶ τοῦ ἄλλου Δωρικοῦ γένους. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος· στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη πολλὰ, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων, ἐφθάρησαν, καὶ 10 τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς

1. ἀπώκισαν d. κατώκισαν Demetrius. Phal. 72.

2. Φάλιος] φαλίος E.F.

Bekk. φαλίος B. vulgo φάλιος. 3. γένους a. 5. ξυνώκισαν F.H.V. ξυνώκισαν Q. Ante κορ. omisi τῶν cum A.B.C.F.I.V.a.d.f.g.h. sic Bekker. Poppo. Goeller. 6. τοῦ ἄλλου] A.B.C.F.I.V.a.c.d.h. Haack. Poppo. Goeller. ἄλλου H.N. ἄλλοι ἐκ τοῦ G. et vulgo. 7. τῶν] om. N. πόλις] δύναμις C.I.L.O.P.Q.c.d.e. δύναμις πόλις E. δύναμις καὶ πόλις K.N. 9. ὡς λέγεται ἔτη πολλὰ a. ἀπὸ] A.B.C.F. G.H.I.K.L.N.O.P. et Parisini omnes cum Hermogene π. μεθ. δειν. 35. vulgo ὑπὸ. ἀπὸ Gottleber. Haack. Poppo. Goeller. 12. ἐδίωξε a. ἐξεδίωκε G.

4. κατὰ δὴ τὸν παλαιὸν νόμον] The conjunction δὴ merely serves to call for the reader's attention, as in the expressions μάλιστα δὴ, and others of the same kind. "In compliance, you are to know, with "the ancient custom."

κατὰ δὴ τὸν παλαιὸν νόμον] Quænam fuerint jura, quæ coloniæ originibus suis debebant, non alienum erit paucis hoc loco perstringere. Primo igitur ii, qui in coloniam mittebantur, armis et comæatu a civibus suis instruebantur de publico, ut docet Libanius in Argumento orationis Demosthenis, περὶ τῶν ἐν Χερσωνήσῳ. Præterea publica iis Diplomata debebantur, quæ ἀποίκια vocabant, teste Hyperide in orat. Deliaca apud Harpocrat. Sed quod præcipuum est, sacra patria coloni secum asportabant, ignemque sacrum e penetrali urbis depromptum et accensum; quod docet Auctor. Etymolog. in Πρυτανεία. qui quidem ignis si casu extinctus esset, ex Prytaneo conditorum accendi eum oportebat. Moris quoque erat, ut coloniæ quotannis legatos in maiorem patriam (sic Curtius IV. 3, 22, vertit, quam Græci μητρόπολιν dicunt)

mitterent Diis patriis sacra facturos, ut testantur Polybius, cap. 114. legationum, et Curtius, IV. 2, 10. Solenne etiam erat, ut coloniæ ab originibus suis Pontifices acciperent, ut constat ex Thucydide, I. 25, 4. et Scholiaste ad eundem locum; quin etiam, si aliquando coloni aliam coloniam aliquo deducere vellent, moris erat, ut ducem a maiore patria postularent, ut hoc in loco docet Thucyd. nam Corcyræi coloni erant Corinthiorum, ideoque Phalium ex Metropoli arcescebant, ut coloniæ Epidamnium deducendæ dux esset. Plura hac de re vide in Valesii notis ad Excerpta Polybii p. 7. HUDS. Add. Spanhem. Dissert. IX. de Usu et Præst. Numism. p. 570. seqq. DUK.

8. στασιάσαντες δὲ—ἐφθάρησαν] ἐφθάρησαν refers to στασιάσαντες, not to ἀπὸ πολέμου τινός; "They were brought "to a very low ebb by their factions, "which had grown out of a war with "some of the neighbouring barbarians." So Haack and Gölle, following Hermogenes, περὶ μεθόδου δεινότητος c. 35.

EPIDAMNUS. A. C. 435. Olymp. 86. 2.

δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληΐζοντο  
τοὺς ἐν τῇ πόλει κατὰ τε γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν  
τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς

A. C. 436.

Olymp. 86. 1.

τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὖσαν,  
δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ  
τούς τε φεύγοντας ξυλλάξαι σφίσιν καὶ τὸν τῶν βαρβάρων  
πόλεμον καταλῦσαι. ταῦτα δὲ ἰκέται καθεζόμενοι ἐς τὸ 6  
Ἡραῖον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο, 7  
ἀλλ' ἀπράκτους ἀπέπεμψαν. XXV. γνόντες δὲ οἱ Ἐπι-

10 They next apply to Corinth, the mother country of Corcyra itself; and the Corinthians, partly from jealousy of the Corcyraeans, accede to the request.

δάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμω-  
ρίαν οὖσαν, ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν,  
καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρουντο  
εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς,  
καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖ-

15 σθαι. ὁ δ' αὐτοῖς ἀνείλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. 2  
ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ 3  
μαντεῖον παρέδωσαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν ἀπο-  
δεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δη-  
λοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ'  
20 ἐπαμῦναι. Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπέδεξαντο τὴν 4  
τιμωρίαν, νομίζοντες οὐχ ἥσσον ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ  
Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν  
παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς

1. μετὰ τῶν βαρβάρων] om. L.O.P.Q. pr. G. τῶν om. V. 5. δεόμενοι—  
σφίσιν] om. L.g. 6. ξυλλάξαι A.B.C.Q.V.a.b.c. vulgo συναλλάξαι. τὸν  
om. P.Q. 7. δέ] δὴ Priscianus. 8. ἡραῖον B.F. 10. ἀπὸ κερκ. τιμωρίαν]  
τιμωρίαν ἀπὸ κερκ. a. 12. ἐπήρουντο A.B.F.H.K.N.V.a.f.g.h.i. Haack. Porpo.  
Goeller. Bekk. ἐπήρουντο E. C. et vulgo ἐπὶρώτων. 15. δ—ποιεῖσθαι]  
om. L. αὐτὴν C.O.P.c. et pr. G. 17. παρέδ. τὴν ἀποικίαν] om. c. ἀποδεικνύ-  
οντες d. 19. φθειρομένους B.C.G.I.O.P.c.e. 20. τε om. V. 23. ἐν ταῖς  
π. ταῖς K.

7. καθεζόμενοι ἐς τὸ Ἡραῖον] i. e. ἐλ-  
θόντες ἐς τὸ Ἡραῖον, καθέζοντο ἐν αὐτῷ.  
Compare 51, 3, 71, 5. III. 108, 5. and  
Matth. Gr. Gr. §. 578. Jelf, 646, a.

11. ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν]  
“Hesitated what to do;” literally,  
“were held in a straight what to do.”

Comp. III. 22, 7. ἐν ἀπόρῳ ἦσαν εἰκάσαι  
τὸ γινώμενον. and Herodot. IV. 131, 1.  
ἐν ἀπορίῃσι εἶχετο. and IX. 98, 1. ἐν ἀπο-  
ρίῃ εἶχοντο ὃ τι ποιῶσι.

22. μίσει τῶν Κερκυραίων] See Hero-  
dot. III. 49, 2.

23. ἀποικοί] De hoc Scalig. ad Euseb.



κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ' ἐκείνων τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῶ δὲ καὶ πολὺν προέχειν ἔστιν ὅτε ἐπαυρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων

1. κορινθίων] P. 2. προκατερχόμενοι c. 4. τὸν χρόνον] om. pr. g. ὁμοῖα A. ἑλλήσι δυνατωτάτοις a. 5. τῇ παρασκευῇ τῇ ἐς πόλεμον e. ἔστιν ὅτε καὶ πολὺν προέχειν a. 6. τῶν] om. C.G.e.

Chron. p. 78. Spanhem. de Usu Numism. p. 569. et Palmer l. d. p. 356. Duk.

οὔτε γὰρ] Cf. Diodor. Sic. XII. 30. ibique Wesseling. BEKK.

οὔτε γὰρ ἐν πανηγύρεσι κ. τ. λ.] The verb is here forgotten; Thucydides intended probably to repeat at the end of the sentence some verb of similar meaning to παρημέλουν, and then omitted to do so, as if παρημέλουν itself could serve as the verb, notwithstanding that by inserting the conjunction γὰρ he had, according to grammatical construction, rendered this impossible. There is a somewhat similar passage, VII. 28. 3. where the insertion of the γὰρ shews that a new sentence was intended to be begun, yet no verb follows; so that the verb must be repeated from the preceding sentence, just as if the γὰρ had not been introduced: ἡπίστησεν ἂν τις ἀκούσας· τὸ γὰρ—μηδ' ἀποστήναι, ἀλλὰ ἐκεῖ Συρακούσας ἀντιπολιορκεῖν, καὶ τὸν παράλογον τοσοῦτον ποιῆσαι, κ. τ. λ. Here ἡπίστησεν ἂν τις must be repeated, although the insertion of the γὰρ shews that the writer had at first a different construction in his mind. Comp. Matth. Gr. Gr. §. 555. Obs. I. Poppon. Prolegom. I. p. 148. Jelf, 709.

1. οὔτε Κορινθίῳ ἀνδρὶ] Dativos Kor. ἀνδρὶ pendere facio e διδόντες, ut structura verborum hæc sit, οὔτε ἐν πανηγύρεσι ταῖς κοιναῖς, οὔτε Κορινθίῳ ἀνδρὶ διδόντες γέρα τὰ νομιζόμενα προκαταρχόμενοι, ut juxta se ponantur, quæ in solennibus aliis, quæque in sacris omiserint, neque in publicis solennitatibus consuevis honores tribuentes, neque solita munia viro Corinthio in sacris, utque oratio varietur, cum prægresso sub-

stantivo ἐν πανηγύρεσι sequi debuisset ἐν προκαταρχῇ. Munia pontifici Corinthio tribuenda (γέρα) intelligo fuisse ea ipsa, quibus sacra auspicabantur; ut hostiæ capiti vinum infundere, molam (οὐλοχυντὰς) inspergere, frontisque crines abscissos in ignem conjicere. Vid. Dionys. Halic. Antiqq. Rom. VII. p. 1495. Reiske. (c. 72.) GÖLLER.

2. προκαταρχόμενοι] κατάρχεσθαι, used in the same sense as προκατάρχεσθαι is here used by Thucydides, occurs in Herodotus IV. 60, 2. and κατάρχεσθαι τῶν ἱερῶν in Demosthenes, against Midias, p. 552. Reiske. Προκατάρχεσθαι, in a metaphorical sense, is found in Diodorus, II. p. 105. Rhodomann: προκατάρχεσθαι πολέμου, "To be making preparations for war."

3. χρημάτων δυνάμει ὄντες ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις] i. e. πλουσιολέοντες ὁμοίως τοῖς πλουσιωτάτοις. Comp. Herodot. III. 57, 2. θησαυροὺς ὁμοῖα τοῖσι πλουσιωτάτοις, and III. 35, 6. Comp. Matth. Gr. Gr. §. 289. Obs. 3.

4. ὁμοῖα] Vide Wesseling. ad Diodor. XIII. p. 542. GÖTL.

5. ναυτικῶ δὲ καὶ πολὺν προέχειν—τὰς ναῦς] "And sometimes they prided themselves on their naval preeminence, and on the naval fame of the Phæacians, the ancient inhabitants of 'Corcyra.'" The construction is varied. ἐπαυρόμενοι προέχειν, (see Matth. Gr. Gr. §. 533.) καὶ (ἐπαυρόμενοι) κατὰ τὴν προενοίκισιν. Perhaps however the Scholiast's interpretation is deserving of attention, ὁμοίως τῇ προενοικήσει τῶν Φαιάκων; that is, "as became them who were the successors of the Phæacians."

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

προενοίκησιν τῆς Κερκύρας κλέος ἔχόντων τὰ περὶ τὰς ναῦς.  
 ἥ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι· 5  
 τρήρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο  
 πολεμεῖν. XXVI. πάντων οὖν τούτων ἐγκλήματα ἔχοντες  
 5 and send settlers and οἱ Κορίνθιοι ἔπεμπον εἰς τὴν Ἐπίδαμνον  
 soldiers to Epidamnus: ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βου-  
 upon which the Cor- λόμενον ἰέναι κελεύοντες καὶ Ἀμπρακιωτῶν  
 cyreans espouse the καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. ἐπορεύ- 2  
 cause of the banished και θησαν δὲ περὶ εἰς Ἀπολλωνίαν, Κορινθίων  
 nobles, and besiege Epidamnus in order οὖσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ  
 10 tion. κωλύονται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερ- 3  
 κυραῖοι δὲ ἐπειδὴ ἦσθοντο τοὺς τε οἰκήτορας καὶ φρουρούς  
 ἦκοντας εἰς τὴν Ἐπίδαμνον τὴν τε ἀποικίαν Κορινθίοις δεδο-  
 μένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι  
 15 ναυσὶ, καὶ ὕστερον ἐτέρῳ στόλῳ, τοὺς τε φεύγοντας ἐκέλευον  
 κατ' ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ εἰς τὴν Κέρκυραν  
 οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ  
 ξυγγένειαν, ἣν προῖσχόμενοι ἐδέοντο σφᾶς κατάγειν) τοὺς τε  
 φρουροὺς οὕς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀπο-  
 20 πέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. ἀλλὰ 4

2. τὸν ναυτικὸν g. τὰ ναυτικά E.G.I.L.O.P.Q. οὐκ] om. pr. i. 3. εἴκοσι γὰρ f.

6. ὠφέλιαν Bekk. 8. αὐτῶν K.i. 11. κωλύονται B. κωλύονται E. θάλασσαν  
 A.C.F.G.H.V.a.c.d.g. Haack. Porpo. Goell. Bekk. vulgo et B. (G. ΒΕΚΚ.) θάλατ-  
 ταν. 12. ἐπεὶ a. ἦσθοντο A.C.F.H.I.K.V.a.b.c.f.g.h.i. Haack. Porpo. Goell.  
 Bekk. B. et ceteri ἦσθοντο. 13. εἰς τὴν ἐπὶ δ. ἦκοντας a. 17. δὲ A.B.F.g.h.  
 ἀποδεικνύντες B.E.F.V.a. 18. προῖσχόμενοι E. ἐδέοντό τε σφᾶς B.E.F.a.  
 19. articulum ante Κορ. omisi cum A.B.C.F.G.H.V. Sic Bekker. Porpo et Goel-  
 ler. 20. οἱ δὲ] ὡς δὲ οἱ g.h.i. οὐδέ A. ἀλλὰ] om. g.h.

9. Κορινθίων οὖσαν, &c.] Corcyraeos in ejus conditu socios Corinthiis addit Scymnus Chius, his versibus: Οἷς πλη-  
 σιόχωρός ἐστιν ἡ Ἀπολλωνία Κορινθίων  
 Κερκυραίων τε κτίσις. Quibus consentit  
 Pausanias in Eliacorum 2. Vide Pal-  
 merii Gr. Antiq. p. 150. HUDS. Add.  
 Spanhem. l. d. p. 570. DUK.

16. κατ' ἐπήρειαν] "In order to vex

"and insult them." They were more  
 anxious to annoy the Epidamnians than  
 to aid the exiles; their conduct arose  
 more from revenge than from motives  
 of interest: ἔστι γὰρ ὁ ἐπηρεασμὸς ἐμπο-  
 δισμὸς ταῖς βουλῇσεσι, οὐχ ἵνα τι αὐτῷ.  
 ἀλλ' ἵνα μὴ ἐκείνῳ. Aristot. Rhetor.  
 II. 2, 4.

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ  
 μετὰ τῶν φυγάδων ὥς κατάξοντες, καὶ τοὺς Ἰλλυριοὺς  
 5 προσλαβόντες. προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον,  
 Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς  
 6 ἀπίεναί, εἰ δὲ μὴ, ὥς πολεμίους χρήσεσθαι. ὥς δ' οὐκ ἐπέ-  
 θοντο, οἱ μὲν Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον)  
 ἐπολιόρκουν τὴν πόλιν, XXVII. Κορίνθιοι δ', ὥς αὐτοῖς ἐκ  
 τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορ-  
 κοῦνται, παρεσκευάζοντο στρατιὰν, καὶ ἅμα  
 ἀποικίαν ἐς τὴν Ἐπιδάμνον ἐκήρυσσον, ἐπὶ 1c  
 τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἰέναι εἰ δέ

The Corinthians on  
 their part send a fleet,  
 with the aid of their  
 allies, to relieve Epi-  
 damnus.

1. ἐπ' αὐτοὺς] αὐτοὺς A.B.C.F.h. τεσσ. ναυσὶ A.B.C.F.G.H.V.f.g. Haack.  
 Poppo. Goell. Bekk. G. et vulgo ναυσὶ τεσσ. 2. ὥς] om. a. αὐτοὺς post  
 κατάξοντες omisi cum A.B.C.E.F.G.H.K.L.N.O.V.a.b.c.e.i. om. Bekker. Poppo.  
 Goeller. Ἰλλυριοὺς H.K.N.i.c. recenti manu F. 3. τὴν πόλιν] A.B.C.E.F.G.H.  
 N.V.a.c.e.f.g.h. cum Prisciano: ceteri τῇ πόλει. τὴν πόλιν Gottleber. Haack.  
 Poppo. Goeller. 4. ἐπιδαμνίων] κορίνθιον g. τε] δὲ C. 5. ἰέναι H.  
 εἶναι F. χρήσεσθαι A.B.E.F.G.H.K.L.N.O.V.b.c.d.g.h.i. Poppo. Goeller.  
 6. Κερκ.—ἐκ] om. L. 7. ἐκ τῆς] om. P.

5. χρήσεσθαι] Bekker in his latest edition has retained the future in spite of the authority of most of the MSS. and I think that he is right. The preference to be given to the future or aorist after such verbs as λέγειν or εἰπεῖν is not indeed always easy to determine; for we cannot always say, how much importance the writer meant to attach to the time of the action, or whether he regarded merely the action in itself. But the authority of the MSS. of Thucydides is so low, that in such cases little stress is to be laid upon them; and the future tense seems needed, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party. εἶπον ὥς πολεμίους χρήσεσθαι might I suppose be said with propriety of those who declared that they would forthwith and positively treat any as enemies. But where a demand is made, and the treating them as enemies is only to follow hypothetically, in case this demand is not com-

plied with, then I think the correct language would be, εἶπον—χρήσεσθαι. This seems to be in accordance with Lobeck's opinion, in his "Parerga ad Phrynichum," p. 749: and also with that of Breme, as quoted by Schäfer in his Appar. Critic. ad Demosth. vol. I. p. 205. See also Kühner, Gr. Gr. §. 445, Anmerk. 2. Jelf, 405. Obs. 2.

10. ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ] Göller understands this of equality with the citizens of their old country: referring to ch. 34, 1, where they are said to go out to colonies, "not to be the slaves but the equals of their mother country." But this means no more, I think, than that colonists intended their colony to be a sovereign state, and so far the equal of the mother country, instead of being a mere subject dependency. In the present passage the Corinthians guarantee each individual settler against being subject in his new country to any of those distinctions of rank or privilege which might have existed in Corinth. All the settlers who obtained allotments

EPIDAMNUS, &c. A. C. 435. Olymp. 86. 2.

τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ  
βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα  
Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ  
τὰργύριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων 3  
ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοντο ὑπὸ Κερκυ-  
ραίων πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ  
ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι. καὶ Ἐπι- 4  
δαυρίων ἐδεήθησαν, οἱ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν  
καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται  
ὀκτὼ. Θηβαίους δὲ χρήματα ᾗτησαν καὶ Φλιασίους, Ἡλείους 5  
δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες 6  
παρεσκευάζοντο τριάκοντα, καὶ τρισχίλιοι ὀπλίται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρα-  
σκευῇ, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ  
15 The Corcyreans, after some fruitless attempts to settle the dispute by negotiation, Σικωνίων πρέσβεων, οὓς παρέλαβον, ἐκέλευον  
Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε  
καὶ οἰκήτορας ἀπάγειν, ὥς οὐ μετὸν αὐτοῖς  
Ἐπιδάμνου. εἰ δέ τι ἀντιποιοῦνται, δίκας ᾗθελον δοῦναι ἐν 2

1. ἐθέλοι A.B.E.F.H.I.K.P.V.b.h. Poppo. Goeller. Bekk. C. et vulgo ἐθέλει.  
3. κορινθίους B.K.N.c.d.e.g.h.i. cum Tusano. 4. τὰργύριον A.B.E.F.H.V.a.f.  
g.h. Poppo. Goeller. Bekk. C.G. et vulgo τὸ ἀργύριον. 5. ξυμπροπέμψειν A.B.  
E.F.H.K.N.V.a.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμπροπέμψαι.  
7. παλῆεις correctus H. κεφαλήνων B.F. 10. ἡλείους δὲ A.B.E.F.H.V.a. Poppo.  
Goeller. Bekk. C. et vulgo ἡλείους τε. 13. ἐπεὶ C.G.K.L.N.P.Q.c.d.e.  
16. ἐν] om. d. φρουράς e. 17. τοὺς οἰκήτορας V. αὐτοῖς τοῦ ἐπιδ. K.  
18. δ' ἐτι L.N.G.

of land in the colony were to be equal to each other; they were the γάμοροι or proprietors; who formed the aristocracy of the colony, although many of them in their old country may have had no political franchise at all.

2. δραχμὰς Κορινθίας] These are the heavy or Æginetan drachmæ, each of which was worth ten oboli; so that fifty of these amount to something more than eighty-three Attic drachmæ.

17. ὥς οὐ μετὸν αὐτοῖς Ἐπιδάμνου] "As they had nothing to do with Epi-  
"damnus." See Matthiæ, Gr. Gr. §. 359. 1. §. 568. 3. Jelf, 703.

18. δίκας δοῦναι] "To submit the  
"quarrel to a fair discussion;" "to  
"offer satisfaction by negotiation."  
The situation of Greece was analogous to that of modern Europe. In their disputes with one another the several Greek states acknowledged one common public law, like our law of nations, to which they held themselves amenable; and before they appealed to arms, it was considered due to their common blood and common religion, to try to settle their differences by a reference to the principles of this law. With other nations, or, as they called them, with

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφοτέροι ζυμβῶσιν ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. 3 ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖα ἐπιτρέψαι. πόλεμον 4 δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βού- 5 λονται ἐτέρους τῶν νῦν ὄντων μᾶλλον ὠφελείας ἔνεκα. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἣν τὰς τε καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου †ἀπάγωσι,† βουλεύσεσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς 6 δὲ δικάζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἣν καὶ ἐκείνοι τοὺς 10 ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃν ταῦτα· ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς †δὲ†

1. ἀμφοτέροι] om. i. 2. τούτοις C.c. 3. τὸ—μαντεῖον A. ἐν τῷ ἐν δ. K. ἐν τῷ δ. d. 5. ἔφασκον g. οὓς ἂν βούλωνται f. 6. μᾶλλον] om. f. ὠφελείας Bekk. 7. αὐτοῖς] om. pr. a. ἣν τε τὰς V. 8. ἀπαγάγωσι C.G.K.L.O.b.c.d.e.i. Haack. Poppo. Goeller. βουλεύσεσθαι C.a.b.c.e.f. βούλεσθαι Q. 9. αὐτοὺς A.B.F.H.K.L.N.O.V.a.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐαυτούς. 10. ἣν ἐκείνων g. 11. ἀπαγάγων A.B.F.H.a.d.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri inter quos C.G. ἀπάγωσι. ἔτοιμα e. 12. καὶ] om. a. ὥστε] om. L.O.P.a. δὲ uncis incluserunt Haack. Poppo. Bekker. delevit Goeller. sed vid. not.

the Barbarians, they acknowledged no such community of law; and the sword therefore was appealed to at once as the only arbiter. And in like manner the nations of Christendom have too often acted towards the natives of Asia, Africa, and America, as to men who could claim no benefit from those principles of justice which they profess to observe in their dealings with one another. The expression *δίκας διδόναι* may be compared with *ἄρκον δίδόναι*, "to offer to the other party a settling of the matter in the one case by the judgment of a third party, in the other by our clearing ourselves by an oath."

3. ἤθελον δὲ—ἐπιτρέψαι] The difference between *βούλεσθαι* and *ἐθέλειν* is that between a positive and negative inclination for any thing. *Βούλεσθαι* is "to wish;" *ἐθέλειν* is "to be willing;" that is, "to make no objection."

5. φίλους ποιεῖσθαι—μᾶλλον] "To gain friends of a very different nature

"from their present associates;" that is, from the exiles of Epidamnus, with whom they were then acting in concert.

8. ἀπάγωσι] Bekker still retains this reading, and Krüger explains it, "if they were willing to withdraw their ships;" but then *ἀπάγωσι*, I think, would be required two lines afterwards instead of *ἀπαγάγωσι*. I believe that the aorist is right in both places.

12. σπονδὰς †δὲ† ποιήσεσθαι] In deference to the opinions of so many critics who have agreed in condemning the conjunction *δὲ* in this passage, I have marked it with obeli as suspicious; although I cannot but think myself that their condemnation of it is ill founded. They maintain that it is not Greek to say *ἐτοῖμοι εἶναι ὥστε μένειν*; but Hermann has well observed in his *Addenda* to his notes on Viger, Appendix XII. "Particulam *ὥστε* interdum cum iis verbis conjunctam inveniiri, a quibus eam valde alienam esse putes. Soph. Philoctet. 656. Ἄρ'

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

ποιήσασθαι ἕως ἂν ἡ δίκη γένηται. XXIX. Κορίνθιοι δὲ  
 οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις  
 αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρήσαν,  
 προπέμψαντες κήρυκα πρότερον πόλεμον προ-  
 5 ἐροῦντα Κερκυραίοις, ἄραντες ἐβδομήκοντα  
 ναυσὶ καὶ πέντε δισχιλίους τε ὀπλίταις ἔπλεον ἐπὶ τὴν Ἐπί-  
 δαμνον Κερκυραίοις ἐναντία πολεμήσοντες· ἐστρατήγει δὲ  
 τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ  
 Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος  
 10 τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο  
 ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός  
 ἐστίν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυ-  
 ραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπεροῦντα μὴ  
 πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε  
 15 τὰς παλαιὰς ὥστε πλοῖμους εἶναι καὶ τὰς ἄλλας ἐπισκευά-  
 σαντες. ὥς δὲ ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ  
 τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὐσαι

3. παρήσαν] om. a. 4. προσερούντα d. ἀγγελοῦντα a. 7. δὲ] μὲν e. 8. δ.  
 ante Πελλίχου om. C. πελλίχου A.B.C.F.G.H.I.K.L.N.O.V.g. Haack. Porro.  
 Goeller. Bekk. vulgo πελλίκου. Vid. Koen. ad Greg. Cor. p. 135. 9. μαλλίον  
 L. αλλίου V. 10. ἐρυτίμου P.Q. Ἰσαρχίδης V. ἐπεὶ C.K.Q.c.d.e.i. et pr. G.  
 12. ἀμπρακικοῦ A.B.g. 13. ἀκτίῳ F.G.H.I.K.L.N.O.P.V.i. 16. δ] om. d.i.  
 κήρυξ Bekk. τε] om. e.g.h. 17. α] om. G.

“ἔστιν ὥστε κάγγυθεν θέαν λαβεῖν;  
 “Euripid. Iphigen. Taur. 1379. φόβος  
 “δ' ἦν ὥστε μὴ τέγξει πόδα.” Hermann  
 then quotes this passage of Thucydides,  
 and another, VIII. 86, 8. ἐπαγγελλό-  
 μενοι—ὥστε βοηθεῖν. In fact, ἐτοῖμοι,  
 in point of sense, is very nearly the  
 same with ἐπαγγελλόμενοι, “professing  
 “their readiness.” The exact signifi-  
 cation of ὥστε in these several passages  
 is more difficult to determine. It seems  
 to be a mere pleonastic way of defining  
 the meaning of the preceding words:  
 ἐτοῖμοι μένειν would have been quite  
 sufficient; but the ὥστε expresses that  
 what they were ready to do is going to  
 be mentioned; i. e. μένειν κατὰ χώραν.

Bake and Heilmann defend the common  
 reading.

14. [ζεύξαντές τε τὰς παλαιὰς] Göller  
 rightly understands these words as al-  
 luding to the practice of passing ropes  
 under the keel of a vessel to prevent  
 the planks from starting. The Russian  
 ships taken in the Tagus in 1808 were  
 kept together in this manner, in con-  
 sequence of their age and unsound  
 condition.—Comp. Acts of the Apostles,  
 xxvii. 17. and Schleusner in ὑποζωννῶν,  
 and Plato, Repub. X. p. 616. C. (quoted  
 by Göller.) εἶναι γὰρ τοῦτο τὸ φῶς ξύν-  
 δεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα  
 τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν  
 περιφορὰν.

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν),  
 ἀνταναγόμενοι καὶ παραταξάμενοι ἐνανυμάχησαν· καὶ ἐνί-  
 κησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς  
 4 πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ  
 δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον 5  
 πολιορκούντας παραστήσασθαι ὁμολογία ὥστε τοὺς μὲν ἐπὶ-  
 λυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἕως ἂν ἄλλο  
 τι δόξῃ. XXX. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι  
 τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμῃ τῆς  
 Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὐς 10  
 ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους  
 2 δὲ δῆσαντες εἶχον. ὕστερον δὲ, ἐπειδὴ οἱ  
 Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώ-  
 ρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ'  
 ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς Λευκάδα 15  
 τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ  
 Ἡλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ χρήματα παρέσχον  
 3 Κορινθίοις. τοῦ τε χρόνου τὸν πλεῖστον μετὰ τὴν ναυμαχίαν  
 ἐκράτουν τῆς θαλάσσης, καὶ τοὺς τῶν Κορινθίων ξυμμάχους

2. ἀνταναγόμενοι A.B.C.F.G.H.I.L.N.O.V.a.b.c.f.g.h.i. Poppo. Goeller. Bekk.  
 ceteri ἀνταναγόμενοι. 3. οἱ] om. Schol. Aristophan. Plut. 445. καὶ  
 ναῦς τε π. C.G.K.L.O.d.e. 4. κορ.] πολέμιων L.O. 5. δὲ αὐτῇ] αὐτῇ δὲ a.b.  
 συνέβη b.d. 9. λευκίμμῃ B.E.F. ("et hic et infra." Βεκκ.) H.f.g. λευκομμῃ  
 a. Λευκίμμῃ Poppo. Goeller. Bekk. et vulgo Λευκίμμῃ. 10. κερκυραῖας C.G.L.  
 O.P. 16. τὴν] τῶν g. 18. ante κορ. omisi articulum cum A.B.C.F.H.I.L.  
 N.O.V.a.b.c.d.e.f. Bekk. Poppo. Goeller. τὸν] τὸ B.C.K.L.O.d.h.i. 19. ἐκρά-  
 τουν A.B.F.H.V.a.g.h. C. et ceteri ἐπεκράτουν.

1. ὀγδοήκοντα] I. 25, 5. τριῆρεις ρκ' ἡπύρχον αὐτοῖς.

6. παραστήσασθαι] "To reduce into  
 "one's power:" literally, "to make a  
 "person stand by one's side;" an ex-  
 pression taken from the practice of  
 making a vanquished enemy join the  
 standard of his conqueror, and fight on  
 his side in his future quarrels. Thus  
 παραστῆναι signifies, "to fall into an

"enemy's power;" or literally, "to go  
 "and stand by his side."

9. Λευκίμμῃ] This, instead of the  
 common reading Λευκίμμῃ, rests on the  
 authority of the best MSS. and is con-  
 firmed by all the MSS. of Strabo, VII.  
 7, 5. p. 324. as well as by the name  
 which the place still bears, *Leukimmo*,  
 or *Alefikimo*. See Dodwell, Classical  
 Tour, vol. i. p. 39.

EPIDAMNUS, &amp;c. A. C. 434, 3. Olymp. 86. 3, 4

ἐπιπλέοντες ἔφθειρον, μέχρι οὐ Κορίνθιοι περιόντι τῷ θέρει  
πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι  
ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον  
τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν  
5 ἄλλων πόλεων ὅσαι σφίσι φίλαι ἦσαν. ἀντεστρατοπε- 4  
δεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσὶ τε καὶ  
πεζῷ. ἐπέπλεον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος  
τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου  
ἐκάτεροι.

10 XXXI. Τὸν δ' ἐνιαυτὸν πάντα \*τὸν μετὰ τὴν ναυμαχίαν  
καὶ ὅτον ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς  
Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρε-  
σκευάζοντο τὰ κράτιστα νεῶν στόλον, ἕκ τε  
αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης

a A. C. 434.

Olymp. 86. 3.

b A. C. 433.

Olymp. 86. 4.

1. ἔφθειραν C.I.K.L.b.c. περιόντι F. Reiskius. Gottleber. Goeller. et  
Scholiast. ceteri, Poppo. Bekk. περιόντι. 3. ἀντεστρατεύοντο a.f. ἐπὶ] ἐν a.  
6. ἐπὶ τῇ λ.] om. a. λευκίμμη B.F.H.f.g.h. λευκίμμη Bekk. 7. ἐπέπλεον δὲ  
G.K.L.O. ἀλλήλοις οὐδέτεροι E. 13. νεῶν] τῶν νεῶν K.d. 14. ἀγείραντες  
C.a.c. ἐγείροντες K.L.O.P. καὶ] om. a.

1. περιόντι] I have admitted this conjecture of Reiske, as Gottleber did in his edition, instead of the reading of almost all the MSS. περιόντι, which Bekker and Poppo have retained. It is clear, however, that the Scholiast did not read περιόντι, for his interpretation ἐπισταμένῳ cannot then be made applicable at all; whereas there is no doubt that it might very naturally have been intended to express the sense of περιόντι. The words περιόντι τῷ θέρει, have been translated "superante adhuc æstate;" but the dative θέρει is not used absolutely as if it were θέρους, but expresses the time at which the thing was done; and περιόντι τῷ θέρει, cannot signify "reliqua æstatis parte," as Haack and Poppo translate it; for then it should be either τῷ περιόντι τοῦ θέρους, or τῷ θέρει τῷ περιόντι. And the passage in Xenoph. Hell. III. 2, 25. περιόντι τῷ ἐνιαυτῷ, where περιόντι would be inconsistent with the chronology, confirms the conjecture of Reiske with respect to Thucydides. But

what is meant by περιόντι is not quite certain. It may perhaps signify, "when the summer drawing to a close," "when completing, but not having completed, its revolution;" as in Herodotus VII. 20, 1. πέμπτῳ ἔτει ἀνομένῳ means "when the fifth year was finishing, but not finished." Or it may signify, as the Scholiast understands it, "when the summer came round;" and then τὸ θέρος τοῦτο would refer to the year after the battle, during which the Corinthians were busy in building ships at home, while they had a fleet watching the Corcyraeans at Actium. Τὸν πλείστον τοῦ χρόνου μετὰ τὴν ναυμαχίαν would then express the long period which passed between the battle and the following spring, when the Corinthians again ventured to put to sea. But as the concluding words of the chapter seem to shew that the winter there spoken of was the first and not the second winter after the battle, the sense of "drawing to a close" appears to be the more probable one.



ATHENS. A. C. 433. Olymp. 86. 4.

- 2 and make vigorous preparations for war; at which the Coryreans in alarm send an embassy to Athens to ask assistance: the Corinthians send one on their part to oppose the request,
- Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγεγόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιαύδε.

- XXXII. “ ΔΙΚΑΙΟΝ, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας “ μεγάλης μήτε ξυμμαχίας προοφειλομένης ἦκοντας παρὰ 15  
SPEECH OF THE “ τοὺς πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν, CORCYREANS. “ δεησομένους, ἀναδιδάξαι πρῶτον, μάλιστα  
(Chapp. 33—36.) “ μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μὴ, ὅτι  
They apologize for “ γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ τὴν χάριν coming to apply for “ βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφές 20  
aid, when their constant policy had been to abstain from all alliances with other states. “ καταστήσουσι, μὴ ὀργίζεσθαι ἢν αὐτοῖς.  
2 “ Κερκυραῖοι δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα

3. Ἑλλήνων] ἀλλήλων K.d.i. 4. ἐσεγράψαντο A.B.E.F.H.I.V.a.e.f.g.h. Poppo. Goell. Bekk. ἐνεγράψαντο N. C. et vulgo ἐπεγράψαντο. 5. ἀθηναίων C.c. 7. ὠφελίαν Bekk. 10. τὸ—ναυτικὸν C. κερκυραῖω F.H. ante τὸ omisi καὶ cum A.B.E.F.H.V.a.g. Bekk. Popp. Goell. ἀττικὸν A.B.E.F.H.K.N.V. d.f.g.h.i. et correctus O. δ'—ττικὸν γρ. G. αὐττικὸν a. ceteri αὐτῶν. in C. hæc καὶ τὸ αὐτῶν προσ. a recentiore manu sunt, super quinque ferme literas erasas. Ἀττικὸν Poppo. Goell. Bekk. 11. βούλονται G.K. 12. δὲ τῆς ἐκκλ. e. 15. προοφειλομένης K.L.M.O.a.c.d.e.f.g. Poppo. Goeller. προσοφειλομένης C. προσοφειλομένης G. προωφειλομένης I. vulgo, et Bekk. προυφειλομένης. 18. ὅτε A. 19. γε] τε B.F.g.h. om. A. 20. σαφές] om. pr. g.

17. πρῶτον, μάλιστα μὲν κ. τ. λ.] This sentence violates Aristotle's rule, μήτε συνδέσμων πρὸ συνδέσμων ἀποδιδόναι τοῦ ἀναγκαίου. (Rhetor. III. 5, 2.) For the corresponding conjunction to πρῶτον

is ἔπειτα; but between these two words are inserted two other conjunctions answering to each other, μάλιστα μὲν and εἰ δὲ μή.

ATHENS. A. C. 433. Olymp. 86. 4.

“ πιστεύοντες ἔχυσά ὑμῖν παρέξασθαι ἀπέστειλαν ἡμᾶς.  
 “ τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ὑμᾶς ἐς τὴν 3  
 “ χρείαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ  
 “ παρόντι ἀξύμφορον. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ 4  
 5 “ πρὸ τοῦ ἐκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι  
 “ ἤκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι  
 “ δι’ αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν  
 “ πρότερον σωφροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῇ  
 “ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια  
 10 “ φαινομένη. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ 5  
 “ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρα-  
 “ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ’  
 “ ἡμᾶς ὥρμηται, καὶ ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ  
 “ μόνον δυνάμει περιγενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ  
 15 “ ἐσόμεθα ὑπ’ αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς  
 “ ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμῃ εἰ μὴ μετὰ κακίας δόξης

1. ἡμῖν V. παρέξασθαι M. 5. Post πρὸ τοῦ omisi χρόνῳ (quod  
 habent C. et pr. G.) cum A.B.F.H.Q.V.a.g.h. sic Bekk. Poppo. Goeller.  
 6. ἐρήμοι Bekk. 7. αὐτὸ] αὐτῶν a. αὐτὸ τοῦτο f. καθέσταμεν A.B.C.G.H.  
 I.L.N.O.Q.V.a.c.d.e.f.g.h.i. καθέστημεν K.M. κατέσταμεν F. vulgo κατέστημεν.  
 καθέσταμεν Poppo. Goeller. Haack. Bekk. ἡμῖν a. 10. οὖν] om. g.  
 11. κορινθίους C. 14. μόνων] om. d.i. post δυνάμει ponit e. 15. primam  
 καὶ om. d.

2. τετύχηκε δὲ—καθέσταμεν] “ Now  
 “ it is our fortune that the selfsame  
 “ part of our practice should at once  
 “ appear to you inconsistent, when  
 “ looking at our present request; and  
 “ should prove for our own interests at  
 “ this time inexpedient. Inconsistent  
 “ ye will deem it, that we who hereto-  
 “ fore refused every man’s alliance are  
 “ now beggars for that very thing;  
 “ and inexpedient we have found it, as  
 “ it has left us in our actual war with  
 “ the Corinthians friendless and desti-  
 “ tute.”

3. χρεία is “petition,” “request,”  
 as in the beginning of the following  
 chapter, and in chap. 136, 6: ἡμῖν be-  
 longs to τετύχηκεν, as Göller has rightly  
 observed.

16. εἰ μὴ μετὰ κακίας—τολμῶμεν] The  
 words μὴ μετὰ κακίας, δόξης δὲ μᾶλλον  
 ἀμαρτία, refer not to τολμῶμεν, but to  
 τῇ πρότερον ἀπραγμοσύνῃ. For it was  
 their former keeping out of all alliances  
 which their enemies charged upon them  
 as having been done with bad inten-  
 tions, and which they themselves wished  
 to represent as an honest error. See  
 c. 37, 2. τὸ δ’ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ  
 ἐπετήδευσαν. Compare also the note on  
 chap. 6, 3. διὰ τὸ ἀβροδιατον ἐπάυσαντο  
 φοροῦντες. Göller, in his second edi-  
 tion, interprets δόξης δὲ μᾶλλον ἀμαρτία,  
 “in Folge einer unrichtigen Politik,”  
 “in consequence of a mistaken policy,”  
 meaning, if I understand him rightly,  
 that the step which the Corinthians  
 were now taking was to be ascribed to

ATHENS. A. C. 433. Olymp. 86. 4.

“ δὲ μᾶλλον ἀμαρτία τῇ πρότερον ἀπραγμοσύνη ἐναντία  
 “ τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοις καλῇ

They then proceed to urge their request, principally on the ground, that it was the interest of Athens to hinder their naval power from becoming an accession to the navy of the Peloponnesians.

“ ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας,  
 “ πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἑτέροις  
 “ βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα  
 “ περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι  
 “ ὥς ἂν μάλιστα μετ’ αἰμνήστου μαρτυρίου  
 “ τὴν χάριν καταβείσθε, ναυτικόν τε κεκτήμεθα

2 “ πλὴν τοῦ παρ’ ὑμῖν πλείστον. καὶ σκέψασθε τίς εὐπραξία  
 “ σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἦν ὑμεῖς  
 “ ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν  
 “ ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος ἄνευ  
 “ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτὴν, καὶ προσέτι φέρουσα

2. δὲ καὶ ὑμῖν g. 3. ξυμμαχία B.g.h. cum Tusano. 8. καταβήσθε E. F.H. in C. η a correctore est loco duarum litterarum capace: vulgo, Haack. Poppo, sed hic asterisco notatum, κατέβησθε. καταβείσθε Bekk. 9. σκέψασθε om. pr. G. 10. εἰ] ἡ f. ἡ εἰ Reiskius. 13. κινδύνων A.B.C.F.G.H.I.V. a.c.f.g.h. Haack. Poppo. Goeller. G. et ceteri κινδύνον.

no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it. I fear that this sense can hardly be put upon the words; if it could, it would save the necessity of referring the words *μὴ μετὰ κακίας*—*ἀμαρτία* to *ἀπραγμοσύνη*, when the natural construction would refer them to *τολμῶμεν*.

3. ἡ ξυντυχία τῆς ἡμετέρας χρείας] “The occurrence or incident of our request.” Comp. III. 112, 7.

8. καταβείσθε] Either this, which is Bekker’s conjecture, must be the true reading, or the future indicative *καταθήσεσθε*; the old reading *κατάβησθε* is barbarous. Perhaps *καταθήσεσθε* is to be preferred, on account of the preceding *ποιήσεσθε*. The readings vary equally in two passages of Demosthenes, to which Gölle has referred; 1 Olynthiac. p. 15. Reiske. *οὔτε γὰρ εὐπρεπῶς οὐδ’ ὥς ἂν κάλλιστ’ αὐτῶ τὰ παρόντα ἔχοι.* and pro Corona, p. 294. Reiske. *ὅπερ δ’ ἂν ὁ φαυλότατος—ἀνθρωπος τῇ πόλει τοῦτο πεποιηκὼς ἐξή-*

*τασαι.* In the first of these passages the old reading, as in Thucydides, was the subjunctive *ἔχῃ*. Bekker reads *ἔχοι*, which Schäfer in his note on the place agrees to, but in a subsequent note on the other passage he prefers *ἔχει*. I should prefer the indicative both in Thucydides and Demosthenes; the full construction being, *καταθήσεσθε ὥς ἂν μάλιστα καταβείσθε*,—*οὐδέ τὰ παρόντα ἔχει ὥς ἂν κάλλιστα ἔχοι.* Compare Thucyd. VI. 57, 3. *ὥς ἂν μάλιστα δι’ ὀργῆς ἔτυπτον*, that is, *ἔτυπτον ὥς ἂν μάλιστα δι’ ὀργῆς τύπτοιεν.* *καταθήσεσθε* or *καταβείσθε*, as Gölle observes, is a metaphor taken from laying up money in a bank, that it may be drawn out afterwards with interest.

10. σπανιωτέρα] *Verti magis singularis.* Noster VII. 68, 3. *Κινδύνων οὗτοι ΣΠΑΝΙΩΤΑΤΟΙ, οἱ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες, πλείστα διὰ τὸ εὐτυχῆσαι ὠφελοῦσι.* WASS.

ἦν ὑμεῖς ἂν—*προσγενέσθαι*] Comp. VI. 10, 4. and Herodotus I. 86, 5. *τὸν ἂν ἐγὼ πᾶσι τυράννοις προετίμιστα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.*

ATHENS. A. C. 433. Olymp. 86. 4.

“ ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν  
 “ δ’ αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα  
 “ πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικα-  
 “ λοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἥσσον διδόντες ἢ  
 5 “ ληψόμενοι παραγίγνονται. τὸν δὲ πόλεμον, δι’ ὅνπερ 3  
 “ χρήσιμοι ἂν εἶημεν, εἴ τις ὑμῶν μὴ οἶται ἔσσεσθαι γνώμης  
 “ ἁμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ  
 “ τῷ ὑμετέρῳ πολεμῆσειντας, καὶ τοὺς Κορινθίους δυνα-  
 “ μένους παρ’ αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας καὶ προκατα-  
 10 “ λαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἵνα  
 “ μὴ τῷ κοινῷ ἔχθῃ κατ’ αὐτῶν μετ’ ἀλλήλων στῶμεν,  
 “ μηδὲ δυοῖν φθᾶσαι ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς  
 “ αὐτοὺς βεβαιώσασθαι. ἡμέτερον δ’ αὖ ἔργον προτερῆσαι, 4  
 “ τῶν μὲν διδόντων ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν,  
 15 “ καὶ προσπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.  
 “ XXXIV. ἦν δὲ λέγωσιν ὥς οὐ δίκαιον τοὺς σφετέρους  
 “ ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὥς  
 “ πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν  
 “ μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριούται· οὐ  
 20 “ γὰρ ἐπὶ τῷ δουλοὶ ἀλλ’ ἐπὶ τῷ ὁμοίῳ τοῖς  
 “ λειπομένοις εἶναι ἐκπέμπονται. ὥς δὲ ἡδίκουν, 2

And they urge that  
 the injustice of the  
 Corinthians towards  
 them warrants the  
 Athenians in giving  
 them aid, although it  
 would be aiding a co-  
 20 lony in a war against  
 its mother country.

1. ἐπαμυνεῖται E. 2. παντὶ] παρόντι F.H.M.N.V.a.b.e. 5. διόπερ A.B.E.  
 F.g.h. 6. οὐκ οἶται V. 9. ἐαυτοῖς b. 10. ὑμᾶς C. ἡμετέραν L.O.  
 ἐγγείρησιν L.O.P. 11. αὐτοὺς A.B.C.E.F.K.d.e.i. 12. δυοῖν A.B.C.  
 F.I.V.b.c.d.e.g.h.i. Poppo. Bekk. ceteri duein: duein εν Schaeferus ad Bos. El-  
 lips. p. 184. 12. ἁμαρτῶσιν E. 13. ἡμέτερον A.B.C.H.I.N.V.a.c.f.g.h.  
 Poppo. Goeller. Bekk. E. et ceteri ὑμέτερον. Post dé omisi γ’ cum A.B.C.F.  
 H.V.a.f.h. ejus loco γοῦν habent d.i. om. γ’ Bekk. Poppo. Goeller. 15. αὐτοῖς]  
 om. N.V. 18. πᾶσα] πᾶσα μὲν pr. G. μὲν ἀπ. εὖ π. a. 19. οὐδὲ γὰρ L.N.V.  
 20. εἶναι τοῖς λειπ. g. 21. ἐκπέμπεται L.O.P.Q. et P.Q. quidem ante εἶναι.  
 ὅν  
 ἐκπέμπεται G.

1. ἐς μὲν τοὺς πολλοὺς ἀρετὴν] i. e.  
 εὐδοξίαν, or δοξάν τῆς ἀρετῆς. Thus II.  
 c. 45. On which usage Plutarch re-  
 marks, 'Ἐπεὶ γὰρ ἡ ἀρετὴ δόξας περι-  
 ποιεῖ, παρὰ τοῦτο ποιοῦνται τὴν εὐδοξίαν  
 ἀρετὴν ὀνομάζοντες. Opera Moral. "Quo-  
 modo adolescens poetas audire de-

" beat." c. 6.  
 ἀρετὴν] Pro εὐδοξία Harpocrat. Vid.  
 Etymol. ita et Andocides, vid. Suidam.  
 WASS.

12. ἁμάρτωσιν] Compare VI. 18, 4.  
 VIII. 32, 3.

- “ σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν  
 “ πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα  
 3 “ μετελθεῖν. καὶ ὑμῖν ἔστω τι τεκμήριον ἅ πρὸς ἡμᾶς τοὺς  
 “ ξυγγενεῖς δρῶσιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ’  
 “ αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ 5  
 “ ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις  
 “ λαμβάνων ἀσφαλέστατος ἂν διατελοῖη. XXXV. λύσετε  
 “ δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό-  
 Nor would such aid  
 be a violation of the  
 treaty now subsisting  
 2 between Athens and  
 Peloponnesus. “ μνοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους.  
 “ εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων 10  
 “ πόλεων ἦτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ’  
 3 “ ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. καὶ δεινὸν εἰ τοῖσδε μὲν  
 “ ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ  
 “ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἥκιστα ἀπὸ  
 “ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε 15  
 “ ξυμμαχίας εἴρξουσιν καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελείας,  
 “ εἴτα ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἅ δεόμεθα.  
 4 “ πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ πείσαντες ὑμᾶς ἔξομεν·  
 “ ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας  
 “ ἀπώσσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ 20  
 “ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς

2. ἐβουλήθησαν A.B.C.F.H.I.K.V.a.c. Poppo. Haack. Goeller. Bekk. ceteri ἡβουλ. 3. τι] om. L.V. 4. παράγεσθε F. 5. τε] om. L.O.P. εὐθέως C. 10. γὰρ] δὲ L. 12. ὁποτέρους P. εὐρέσκηται a. 13. τε om. V. 14. καὶ ante ἐκ om. V. 14. ἀπὸ] ὑπὸ P. 16. εἴρξουσιν A.F. qui nusquam aliter, plerumque consentientibus B.E. vulgo εἴρξουσιν. ὠφελείας Bekker qui ita solet. 19. μὲν om. V. 20. δὲ] om. i. ὄντων] om. P.Q. καὶ ἐπιόντων] om. I.N.V. 21. καὶ] om. g.

1. προκληθέντες] See I. 28, 29.  
 5. δεομένοις τε ἐκ τοῦ εὐθέος] These words seem to be opposed to ἀπάτῃ; so as to signify, “whether they cloke their object under any false pretence, or whether they prefer their request directly.” And so Heilmann translates it; and Gölter, in his second edition, agrees with him.

21. ἐπιόντων] This word is opposed to κινδυνεύοντας. “We are in a situation of danger, but they are the voluntary assailants of others.” Compare III. 56, 5. νῦν μὲν γὰρ ἑτέροις ὑμεῖς ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερον ὁ βαρβαρος, οἶδε μετ’ αὐτοῦ ἦσαν.

ATHENS. A. C. 433. Olymp. 86. 4.

“δύναμιν προσλαβεῖν περιώψεσθε ἣν οὐ δίκαιον, ἀλλ’ ἡ  
 “κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἡ  
 “καὶ ἡμῖν πέμπειν καθ’ ὃ τι ἂν πεισθῇτε ὠφέλειαν, μάλιστα  
 “δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δὲ,<sup>5</sup>  
 5 “ὥσπερ ἐν ἀρχῇ ὑπέπομεν, τὰ ξυμφέροντα ἀποδείκνυμεν,  
 “καὶ μέγιστον ὅτι οἱ τε αὐτοὶ πολέμοιοι ἡμῖν ἦσαν, ὅπερ  
 “σαφειστάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς ἀλλ’ ἱκανοὶ τοὺς  
 “μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρώτιδος  
 “τῆς ξυμμαχίας διδομένης, οὐχ ὁμοία ἢ ἀλλοτριώσις, ἀλλὰ  
 10 “μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον ἔαν κεκτῆσθαι  
 “ναῦς, εἰ δὲ μὴ, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.  
 But even if it should, “XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα μὲν  
 the object of securing “δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι’ αὐτὰ  
 an ally so favourably “πειθόμενος τὰς σπονδὰς λύσῃ, γνώτω τὸ  
 situated in point of  
 geographical position,

2. τὰς—μισθοφορίας I.L.O.G. 3. καθ’ ὃ V. ὠφελίαν Bekk. Poppo. μάλιστα δέ]  
 μάλιστα δὲ G.c. 6. οἱ τε] τε οἱ F.H.a. οἱ corr. F. ἡμῖν B.C.E.F.G.H.I.  
 L.M.f.g.h. Poppo. Goeller. Bekk. μὲν a. A. et vulgo ὑμῖν. 8. καὶ ante ναυ.  
 om.f.g. 9. δεδομένης f. 10. δύνασθε E. 11. ὀχυρώτατος d. 12. ταῦτα g.  
 14. λυσεῖ F.N.V.

3. καθ’ ὃ τι ἂν πεισθῇτε] “Quatenus  
 “vobis persuasum fuerit. Poterant  
 “enim modice, poterant clanculum,  
 “non aperte, nec magnis viribus Cor-  
 “cyraeis opitulari.” HAAK.

6. πολέμοιοι ἡμῖν ἦσαν] Göller ob-  
 serves that we should have expected  
 εἰσιν here rather than ἦσαν: but the  
 construction is confused, and the im-  
 perfect ἦσαν is to be referred to ὑπέ-  
 πομεν rather than to ἀποδείκνυμεν. The  
 allusion seems to be to what had been  
 said in ch. 33, 3. τοὺς Κορινθίους—ὑμῖν  
 ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας  
 ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν.  
 In repeating what had been before said,  
 the past tense ἦσαν, although not cor-  
 rect, seems easily to be accounted for.  
 “We say, as we said before, that we  
 “have both the same enemies.” Thu-  
 cydides, has expressed it a little dif-  
 ferently; “We say what we said be-  
 fore, namely, that we had both the  
 “same enemies.”

8. καὶ ναυτικῆς—φίλον ἔχειν] “And  
 “as it is the alliance of a maritime and  
 “not an inland power that is offered  
 “you, it is not the same thing to de-  
 “cline it. But it is for your interest,  
 “above all things, if you can, to suffer  
 “no one else to possess ships at all;  
 “and if this cannot be, then whoever  
 “is the strongest in ships, to have him  
 “for your friend.” The infinitive  
 moods εἶναι and ἔχειν depend upon a  
 verb understood, which is to be bor-  
 rowed from the preceding clause: for  
 οὐχ ὁμοία is the same thing in sense as  
 οὐχ ὁμοίως ξυμφέρει; from whence the  
 verb ξυμφέρει is to be tacitly repeated  
 with what follows.

14. γνώτω—ἀδεέστερον ἐσόμενον] “Let  
 “him know that his fear of breaking  
 “the treaty by receiving us, will, if  
 “actually he be strengthened with our  
 “aid, be more formidable to his ene-  
 “mies than any confidence which he  
 “might feel in his observance of the

ATHENS. A. C. 433. Olymp. 86. 4.

and possessing so large a navy, ought to outweigh all other considerations.

- “ μὲν δεδιὼς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους  
 “ μᾶλλον φοβήσων, τὸ δὲ θαρσύνει μὴ δεξα-  
 “ μένου ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς  
 “ ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερ-  
 “ κύρας νῦν τὸ πλεόν ἢ καὶ τῶν Ἀθηναίων βουλευόμενος, καὶ 5  
 “ οὐ τὰ κράτιστα αὐταῖς προνοῶν ὅταν ἐς τὸν μέλλοντα καὶ  
 “ ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα περισκοπῶν ἐνδοιάζη  
 “ χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκειοῦται τε  
 2 “ καὶ πολεμοῦται. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς  
 “ παράπλου κείται, ὥστε μήτε ἐκείθεν ναυτικὸν ἔωσαι Πελο- 10  
 “ ποννησίοις ἐπελθεῖν τό τε ἐνθένδε πρὸς τὰ κεῖ παραπέμψαι,  
 3 “ καὶ ἐς τὰλλα ξυμφορώτατόν ἐστι. βραχυτάτῳ δ' ἂν κεφα-  
 “ λαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷ δ' ἂν μὴ  
 “ προέσθαι ἡμᾶς μάθοιτε, τρία μὲν ὄντα λόγου ἄξια τοῖς

1. αὐτοῦ F.G.H.N.P.V. Poppo. Goeller. Vulgo, et Bekk. αὐτοῦ. 2. φοβήσων<sup>ον</sup> F. φοβήσων F. 5. ἀθηναίων L.O. 6. αὐτοῦς B.F. 7. ὅσον οὐκ M. οὐκ οὐκ F. 8. τε post οἰκειοῦται addidi ex A.B.C.F.H.M.N.O.V.a.b.c.e.f.g.h.i. Habent etiam Bekk. Popp. et Goeller. 9. πολεμεῖται L.O.P.e. 10. ὥστε] om. C.G.L.O.P.a.d.i. εἶσαι ναυτικὸν a. 11. τότε V. ἐντεῦθεν C.G.L.O.P.c.d.e.i. 12. ξυμ- φερώτατον B.E.F.H. 13. τότε A.C. 14. μάθητε V.

“ treaty, if at the same time he be left  
 “ through his scrupulousness weak  
 “ while his adversaries are strong.”  
 The participles here are used as in  
 English, instead of the infinitive mood,  
 which in Greek and in several other  
 languages is the form adopted to ex-  
 press the abstract action of the verb.  
 Thus, τὸ δεδιὼς αὐτοῦ exactly cor-  
 responds with the English idiom, “ his  
 “ being afraid.” Comp. 142, 6. III.  
 43. 4. V. 7, 2. 9, 4.  
 9. πολεμοῦται] “ Is made an enemy.”  
 Comp. c. 57, 1, 2.  
 τῆς τε γὰρ Ἰταλίας] Vide Xenophon-  
 tis Ἑλληνικῶν lib. VI. 2, 9. pag. 585.  
 Ed. Leuncl. et Diod. Siculum. lib. XII.  
 p. 313. Ed. Steph. HUDS.  
 “ καλῶς παράπλου κείται] “ It lies well  
 “ for the voyage along shore towards  
 “ Italy and Sicily.” Comp. III. 92, 5.  
 and Matth. Gr. Gr. §. 315. 316. Jelf, 528.

13. τοῖς τε ξύμπασι καὶ καθ' ἕκαστον]  
 Verba τοῖς τε ξύμπασι κ. τ. λ. pro neu-  
 tro habeo, et dativum per nostrum  
 “ für,” (Anglice “ for,”) explico, “ bre-  
 “ vissima summa omnia ac singula  
 “ complectens,” atque hactenus pro  
 genitivo positum puto. POPPO. Pro-  
 legomena ad Thucyd. p. 124.

14. τρία μὲν ὄντα—τούτων δ' εἰ περι-  
 ψεσθε κ. τ. λ.] The construction here  
 is doubtful. In the Frankfort edition  
 it is proposed to join ὄντα with λόγου  
 ἄξια and to understand ἔστι, as if the  
 sense were τρία μὲν ἐστί ὄντα λόγου  
 ἄξια—ναυτικά, “ there are three navies  
 “ that are worthy of any account.”  
 But τρία must surely be the predicate,  
 and then we should want τὰ ὄντα λόγου  
 ἄξια ναυτικά, for the article, I think,  
 could not be omitted. Others suppose  
 the conjunction δὲ after τούτων to be  
 placed in the apodosis of the sentence,

ATHENS. A. C. 433. Olymp. 86. 4.

“Ἑλλησι ναυτικά, τὸ παρ’ ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ  
 “Κορινθίων· τούτων δ’ εἰ περιόψεσθε τὰ δύο ἐς ταὐτὸν  
 “ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήφονται, Κερκυραῖοις  
 “τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε, δεξάμενοι δὲ  
 5 “ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέρας  
 “ἀγωνίζεσθαι.”

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ’ 4  
 αὐτοὺς τοιάδε.

XXXVII. “ἈΝΑΓΚΑΙΟΝ Κερκυραίων τῶνδε οὐ μόνον  
 10 “περὶ τοῦ δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ’ ὥς  
 “καὶ ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως  
 “πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς  
 “περὶ ἀμφοτέρων οὕτω καὶ ἐπὶ τὸν ἄλλον  
 “λόγον ἰέναι, ἵνα τὴν ἀφ’ ἡμῶν τε ἀξίωσιν  
 15 “ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε  
 “χρεῖαν μὴ ἀλογίστως ἀπόσσησθε. φασὶ δὲ 2  
 “ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω  
 “δέξασθαι· τὸ δ’ ἐπὶ κακουργία καὶ οὐκ ἀρετῇ ἐπετῆδενσαν,

1. τὸ Κορ.] τὸ τῶν Κορ. g.h.k. τῶν Κορ. A.B.E.F.H.V.a.d.e.f. 2. εἰ] ἐν εἰ  
 G.I.L.M.O.b.c.i. ταυτὸν A.B.F.H.V.a.f.g. Poppo. Goell. Bekk. ταυτὸ γ.  
 C.G. et vulgo τὸ αὐτό. 3. προκαταλείφονται E. 5. ὑμετέρας A.B.E.F.H.L.M.N.  
 O.V.a.b.h. corr. G. Haack. Poppo. Goell. ὑμετέρας Bekk. 9. ἀναγκαῖον ὡ ἀθη-  
 ραῖοι f. τῶνδε] om. a. 11. τε] om. L. 13. παρ’ c. 14. τὴν τε ἀφ’  
 ἡμῶν V. τε om. pr. G. 17. πω] που O.P. 18. οὐκ ἐπ’ ἀρετῇ L.O. ἀρετῇ  
 μᾶλλον ἐπετ. f.

as it often is; and then the construction would run thus, “as there are  
 “three navies in Greece of any ac-  
 “count, if then of these three you  
 “allow two to be united together,”  
 &c. Götter supplies ἵστε from the pre-  
 ceding μάθουτε, and so does Poppo.

5. ὑμετέρας] “Ye will be able to  
 “contend against them with superior  
 “numbers on your own side:” literally,  
 “with your ships being more in num-  
 “ber than theirs instead of less.” I  
 think therefore that Bekker has rightly  
 retained the old reading ὑμετέρας.

10. ὥς καὶ ἡμεῖς τε] The καὶ is here  
 transposed from its proper place before

ὥς. See Poppo, Prolegom. I. p. 301.  
 who quotes a parallel transposition  
 from Pindar, Olymp. I. 51. λεγοντι δ’  
 ἐν καὶ θαλάσῃ.

15. ἀσφαλέστερον προειδῆτε] “That  
 “you may be more certainly acquainted  
 “beforehand with the grounds of our  
 “request.” Thus Haack and Bredow:  
 ἀσφαλέστερον is used as an adverb.

18. τὸ δ’ ἐπὶ κακουργία ἐπετῆδενσαν]  
 See Matthiæ, Gr. Gr. §. 286. and the  
 examples there quoted. See also  
 Kühner, Gr. Gr. 481. (Jelf, 444.) a.  
 That the article and demonstrative pro-  
 noun should be sometimes confounded  
 can surprise no one who recollects that



- “ ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰδικήματα †οὐδὲ †  
 3 “ μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. καὶ ἡ  
 “ πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς  
 “ δικαστὰς ὧν βλάπτουσί τινα μᾶλλον ἢ κατὰ ξυνθήκας  
 “ γίγνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας  
 4 “ μάλιστα τοὺς ἄλλους ἀνάγκη καταίροντας δέχεσθαι. καὶ  
 “ τούτῳ τὸ εὐπρεπὲς ἄσπονδον οὐχ ἵνα μὴ ξυναδικήσωσιν  
 “ ἐτέροις προβέβληται, ἀλλ’ ὅπως κατὰ μόνας ἀδικῶσι, καὶ  
 “ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιάζονται, οὐ δ’ ἂν λάθωσι  
 “ πλεόν ἔχωσιν, ἣν δέ πού τι προσλάβωσιν ἀναισχυντῶσι. 10  
 5 “ καίτοι εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοὶ, ὅσῳ ἀληπτό-  
 “ τεροι ἦσαν τοῖς πέλας, τοσῶδε φανερωτέραν ἐξῆν αὐτοῖς

2. παρακαλῶντα g. παρακαλοῦντος b. παρακαλοῦντας margo i. cum Tusano.  
 4. τινα A.B.C.F.G.H.N.V.a.c.h. Poppo. Goeller. Bekk. vulgo τινας. 6. μά-  
 λιστα δὲ τοὺς g.h. καὶ τοῦτο C.I.L.O.Q.c. 7. ἄσπονδοι G. ξυναδικήσωσιν  
 A.B.E.F.H.L.V.a.c.f.g. Poppo. Goeller. Bekk. C. et ceteri ξυναδικῶσιν. 8. ἐτέ-  
 ρους a. 9. ἂν] om. E. κρατηθῶσι C.F.G.I.L.O.c. βιάζονται B.E.F.H.  
 10. ἔχουσιν B.E.F.H. προλάβωσιν C.G. ἀναισχυντοῦσιν B.C.E.F.H.h.  
 11. ὅσον a. 12. τοσοῦτον a.

they were originally the same: δ, ἡ, τὸ, are but fragments of οὗτος or αὐτός, as the French, Spanish, and Italian articles are of “ ille,” and the German “ der,” of “ dieser.” The present passage belongs also in some measure to the instances mentioned by Stallbaum, (ad Platon. Apolog. p. 23. a.) of a peculiar use of the words τὸ δὲ in the sense of “ whereas on the contrary.” Thus in the place of the apology just referred to, Socrates says, οἴονται γάρ με—εἶναι σοφόν—τὸ δὲ κινδυνεύει—τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.

1. οὐδὲ μάρτυρα] “ Lege οὕτε.” DOBREE. This is, I think, a true correction, and greatly improves the sense of the passage. “They made this their practice for villainy’s sake, and because they wished for no ally considering how evil were their deeds, either as a witness of them, or to have the shame of asking his aid:” i. e. they wished neither to have any to witness their evil deeds, nor to have the shame

of asking any to aid them in evil.

2. καὶ ἡ πόλις αὐτῶν—γίγνεσθαι] “ And their city too, independent by its very position, makes them judges in their own cause when they injure any one, rather than that judges should be appointed by the agreement of both parties.” παρέχει αὐτοὺς δικαστὰς μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι τοὺς δικαστὰς.

8. καταμόνας] Lex. Seg. p. 101, 11. καταμόνας, ἀντὶ τοῦ ιδίᾳ. Θουκυδίδης α’. Ξενοφῶν ἀπομνημονευμάτων γ’. (3. 7.) GOTTL.

10. ἣν δέ που—ἀναισχυντῶσι] “ May be spared their blushes, as there are none to witness them.” According to the proverb, “ Pudor in oculis habitat.” Καὶ μέλλοντες δρᾶσθαι καὶ ἐν φανερῷ ἀναστρέφεσθαι τοῖς συνεκδοῖσιν, αἰσχυνητοὶ μᾶλλον εἰσι. Aristot. Rhetor. II. 8, 4.

11. ἀληπτότεροι τοῖς πέλας] “ Less in the power of others.” Comp. c. 82, 4. 143, 6.

ATHENS A. C. 433. Olymp. 86. 4.

- “ τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.  
 And also that they were “ XXXVIII. ἀλλ’ οὔτε πρὸς τοὺς ἄλλους  
 in the wrong in this “ οὔτε ἐς ἡμᾶς τοιοῦδε εἰσὶν, ἀποικοὶ δὲ ὄντες  
 present quarrel ; “ ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολεμοῦσι, λέγοντες ὥς  
 5 “ οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείησαν. ἡμεῖς δὲ οὐδ’ 2  
 “ αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι,  
 “ ἀλλ’ ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι.  
 “ αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ 3  
 “ ἀποίκων στεργόμεθα· καὶ δῆλον ὅτι εἰ τοῖς πλέοσιν ἀρέ-  
 10 “ σκοντές ἐσμεν, τοῖσδ’ ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν,  
 “ οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς μὴ καὶ διαφερόντως τι ἀδι-  
 “ κούμενοι. καλὸν δ’ ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν 4  
 “ εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῶν δὲ αἰσχρὸν βιάσασθαι τὴν  
 “ τούτων μετριότητα· ὕβρει δὲ καὶ ἐξουσία πλούτου πολλὰ  
 15 “ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ Ἐπίδαμνον ἡμετέραν  
 “ οὔσαν κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ  
 “ ἡμῶν ἐπὶ τιμωρίᾳ ἐλόντες βία ἔχουσι. XXXIX. καὶ  
 nor should they dare “ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι,  
 to ask for aid to save “ ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλούς  
 them from punishment

1. δεχομένοις] λαμβάνουσι f. τὰ δίκαια] om. a. 2. πρὸς] om. d. 3. ἐς]  
 πρὸς a.e. om. L.O. 5. ἐπὶ τὸ i. 6. κατοικῆσαι C.E. 9. ὅτι] om. a. τοῖς] om. d.  
 πλείοσιν a.d. πλέοσιν V.c. 11. ἐπιστρατεύομεν A.B.C.E.F.H.I.V.c.e.f.g.h.  
 Poppo. Goeller. Bekk. vulgo ἐπιστρατεύοιμεν. ἐκπρεπῶς A.B.C.E.F.G.H.N.  
 P.Q.V.a.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo εὐπρεπῶς quod oin.  
 Schneiderus Lex. in v. διαφερόντως] ἐκπρεπῶς Schneid. 12. δ’ αὖ ἦν a.c.  
 15. ἄλλα] post τε ponit a. 18. δὴ om. V. 19. ἦ E. προὔχοντα Bekk.

11. οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς—  
 ἀδικούμενοι] The sense appears to be,  
 “ Nor do we attack them unbecomingly,  
 “ without having received from them  
 “ a signal injury.” That is, “ if you  
 “ call it unbecoming in us to attack  
 “ our own colonists, and especially  
 “ when they profess to be ready to  
 “ submit the merits of our quarrel to  
 “ any third party, yet we do not do  
 “ this without having received a signal  
 “ injury from them.” Compare the  
 famous line in Shakspeare’s Julius Cæ-

sar, which Ben Jonson ridiculed, and  
 which has since been altered accord-  
 ingly. It originally ran thus,

“ Cæsar doth never wrong but with  
 “ just cause.”

and the sense exactly agrees with that  
 of the passage in Thucydides. “ If  
 “ Cæsar does what may seem hard or  
 “ wrong to an individual, yet he does  
 “ it not without just cause, and there-  
 “ fore it is not really wrong.”

19. ἦν γε οὐ τὸν προὔχοντα—δοκεῖν δεῖ]  
 The relative ἦν depends on the parti-

ATHENS. A. C. 433. Olymp. 86. 4.

in their adversity,  
when in their prosper-  
ity they had stood  
aloof from all alli-  
ances.

- “ προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ  
“ τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς  
“ λόγους πρὶν διαγωνίζεσθαι καθιστάντα.  
2 “ οὗτοι δ’ οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ’ ἐπειδὴ ἡγή-  
“ σαντο ἡμᾶς οὐ περιώψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς 5  
3 “ δίκης παρέσχοντο. καὶ δεῦρο ἤκουσιν οὐ τὰ κεῖ μόνον αὐτοὶ  
“ ἀμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν  
“ ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς.  
4 “ οὗς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε προσιέναι, καὶ μὴ  
“ ἐν ᾧ ἡμεῖς μὲν ἡδίκημεθα οὗτοι δὲ κινδυνεύουσι, μὴδ’ ἐν ᾧ 10  
“ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς  
“ ὀφελείας νῦν μεταδώσετε, καὶ τῶν ἀμαρτημάτων ἀπογενό-  
“ μενοι τῆς ἀφ’ ἡμῶν αἰτίας τὸ ἴσον ἔχετε, πάλαι δὲ κοινώ-  
“ σαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν.  
5 “ [ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς 15

1. τι λέγειν E. τι] τὸ L.O.P. δεῖ] om. C. ante δοκεῖν ponunt Q.f. Post δεῖ quod vulgo legitur τηρεῖν, omittunt A.B.E.F.H.N.V.a.f.g. et pr. C. habet ex ultima illius δοκεῖν littera effectum recens C. Omitt. Haack. Poppo. Goeller. Bekk. 2. τε] om. C.G. reeepi ex A.B.E.F.H.M.N.V.f.g.h. sic Bekk. Haack. Poppo. Goell. 3. διαγωνίσασθαι d. 6. παρέσχοντο Valckenarius. 7. ἀμαρτάνοντες I. ἀμαρτόντες C. ἡμᾶς c. 9. ἐχρῆν K.N.V. χρῆ d. 10. ἡμεῖς μὲν] μὲν ἡμεῖς d. 12. ὀφελίας A. Bekk. ceteri ὀφελείας. Sic ὀφελία II. 65, 7. A.B. III. 95, 4. A.E.F.H. VI. 93, 2. c.g. VII. 69, 3. D.g. ὀφελίας II. 61, 2. A.B. III. 82, 11. A.B.E.h. VI. 80, 1. A.E.F.H.K.c.h. VI. 92, 2. c. ὀφελία V. 38, 2. et V. 91, 2. K. VI. 17, 1. A.E.F.H.h. ὀφελίαν II. 7, 1. A. II. 43, 1. A.B. III. 13, 6. E. III. 43, 1. A.B.E.O.h. VI. 16, 1. E.F. VI. 73. A.B.E.F.H.K.c. VI. 80, 2. A.B.E.c.h. VI. 88, 8. B.E.F.H.K.c.h. VII. 5, 3. D.g. 12. ἀπο γενόμενοι H.L.M. 13. τῆς τε ἀφ’ α. κοινωνήσαντας A.B.E. F.K.V.a.g. cum Tusano. 14. ὑποβαίνοντα G. Post ἔχειν quæ in G. et vulgo leguntur, ἐγκλημάτων δὲ μόνων (μόνον M.O.) ἀμετόχους (ἀμετόχως K.M.O.b.c. d.e.i.) οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν, omisit cum A.B.E.F.H. N.V.a.f.g.h. et, qui ἐγκλημάτων servat, C. Bekker. Uncis incluserunt Poppo et Goeller. et Bekk. in ed. stereotypa.

ciple προκαλούμενον, as in II. 72, 3, 5. 73, 1. 74, 1, 2. ἀ προκαλείται. The sense is, “ His words must be reckoned to go for “ nothing, who being the stronger “ party challenges negotiation with a “ manifest advantage. Comp. III. 82, 13. and the note on that passage.

15. ἐγκλημάτων δὲ—κοινωνεῖν] These words, which are wanting in the text

of most of the best MSS. have been omitted by Bekker, and inclosed in brackets by Poppo and Gøller. Dr. Bloomfield defends them, except the single word μόνων, which he gives up as unintelligible. The clause is suspicious, and may have been extracted from some other writer, as a sentiment in agreement with that in the text, and

ATHENS. A. C. 433. Olymp. 86. 4.

“*πράξεις τούτων μὴ κοινωνεῖν.*” XL. *ὥς μὲν οὖν αὐτοὶ τε*

They then urge that “*μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα*  
it would be a breach “*καὶ οὔδε βίαιοι καὶ πλεονέκται εἰσὶ, δεδή-*  
of the treaty with the “*λωται· ὥς δὲ οὐκ ἂν δικαίως αὐτοὺς δέ-*  
Peloponnesians, were

5 the Athenians to assist “*χοισθε, μαθεῖν χρή. εἰ γὰρ εἴρηται ἐν ταῖς α*  
the Corcyreans. “*σπονδαῖς ἐξεῖναι παρ’ ὅποτέρους τις τῶν*

“*ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ*

“*ἐτέρων ἰοῦσιν ἢ ξυνθήκῃ ἐστίν, ἀλλ’ ὅστις μὴ ἄλλου αὐτὸν*

“*ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξα-*

10 “*μένοις, εἰ σωφρονουσί, πόλεμον αὐτ’ εἰρήνης ποιήσει· ὁ*

1. *τε* om. V. 2. *μετὰ τῶν προσηκόντων* c. ἐγκλημάτων A.B.E.F.H.N.V.  
c.f.g. om. C. τοῦ δικαίου κεφαλαίων ἐς ὑμᾶς G.K.L.O.P.f.g.i. vulgo τῶν τοῦ δ. κ.  
ἐς (πρὸς I.P.a.e.) ὑμᾶς. 5. *χρὴ μαθεῖν* F.I.H.A.V. 6. *τίς βούλεται*  
τῶν δ. π. ε. C.G.I.K.L.O.P.Q.d.e. ipsum βούλεται om. a. 8. ἄλλον A.B.  
E.F.H.N.V.a. ἄλλους Q. ἄλλου vel ἄλλους, non enim liquet, C. G. et vulgo  
ἄλλον. αὐτὸν ἀποστ. A.B.f.g.h. Bekk. Goell. αὐτὸν ἀποστ. G. ἀποστ. αὐτὸν  
F.H.V.a.

first added as a marginal note. The change of person is awkward, and the repetition of the word ἐγκλημάτων in the next sentence, and then the substitution for it of other words, τοῦ δικαίου κεφαλαίων, seem to show that the clause ἐγκλημάτων δέ—μὴ κοινωνεῖν was not in the original text of Thucydides. Dr. Bloomfield has referred to a similar passage in Dion Cassius, which does not, however, prove that its author borrowed the sentiment from Thucydides. πᾶς γὰρ τις, says Cæsar to his soldiers, in allusion to the mutiny of some of their number,—ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ὀλίγοις πλημμελούμενα ἀναφέρει. Καὶ οὕτω τῶν πλεονεξίων οὐ συμμέτεχοντες αὐτοῖς τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα. XLI. 30. p. 282. Reimar.

The meaning of the word μόνων is utterly obscure, for how can it be sense to say, “sharing in all but their faults, “you ought not to share in the consequences of their faults?” The word μόνων would seem therefore to be corrupt, and to confirm the notion that this clause was originally quoted from some other writer, and added in the margin. In its own place the clause related perhaps to a single person, and

the words ran ἐγκλημάτων δὲ μόνον ἀμετοχόν, which being inapplicable to the Athenians as a people, the plural ἀμετόχους was first substituted for the singular, and μόνων, in defiance of the sense, altered to μόνων.

8. *μὴ ἄλλου αὐτὸν ἀποστερῶν*] Compare Antiphon, whose scholar Thucydides is said to have been; (de Cæde Herodis, 744. Reiske.) οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν αὐτὸν οὐδενός.

10. *εἰ σωφρονουσί*] It is clear that these words do not strictly suit with the context. “The clause in the treaty “was intended for those only who “would not cause the party receiving “them to become engaged in war.” But the words *εἰ σωφρονουσί* belong rather to a sentence of this kind. “If “the party receiving them are wise, “they will not let these then involve “them in war.” There is therefore a confusion in the expression, as Dr. Bloomfield has clearly seen; although some have not been aware of it; and the words *εἰ σωφρονουσί* have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which it suggested as it were parenthetically to the writer’s mind, but which he did not set down

ATHENS. A. C. 433. Οἰν. 86. 4.

- 3 “ νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἄν. οὐ γὰρ τοῖσδε  
 “ μόνον ἐπικούροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόν-  
 “ δων πολέμιοι· ἀνάγκη γὰρ, εἰ ἴτε μετ’ αὐτῶν, καὶ ἀμύ-  
 4 “ νεσθαι μὴ ἄνευ ὑμῶν τούτους. καίτοι δίκαιοί γ’ ἐστὲ  
 “ μάλιστα μὲν ἐκποδῶν στήναι ἀμφοτέροις, εἰ δὲ μὴ, τού- 5  
 “ ναντίον ἐπὶ τούτους μεθ’ ἡμῶν ἵεναι (Κορινθίοις μὲν γε  
 “ ἐνσπονδοὶ ἐστε, Κερκυραίοις δὲ οὐδὲ δι’ ἀνακωχῆς πώποτ’  
 “ ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι ὥστε τοὺς ἐτέρων  
 5 “ ἀφισταμένους δέχεσθαι. οὐδὲ γὰρ ἡμεῖς Σαμίων ἀποστάν-  
 “ των ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελο- 10  
 “ πονησιῶν δίχα ἐψηφισμένων εἰ χρή αὐτοῖς ἀμύνειν, φα-  
 “ νερώς δὲ ἀντείπομεν τοὺς προσήκοντας ζυμμάχους αὐτὸν  
 6 “ τινα κολάζειν. εἰ γὰρ τοὺς κακὸν τι δρῶντας δεχόμενοι  
 “ τιμωρήσετε, φανείται καὶ ἃ τῶν ὑμετέρων οὐκ ἐλάσσω  
 “ ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ’ ὑμῖν αὐτοῖς μᾶλλον ἢ 15  
 “ ἐφ’ ἡμῖν θήσετε.

“ XLI. Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανὰ  
 “ κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν

1. μὴ] om. a. πάθῃτε A.E.F. 3. εἰ ἴτε] εἴητε P. εἴτε B. 4. γ’]  
 om. C.G.K.L.O.P.d.e.g.i. 5. ἐκποδῶν A. ἀμφοτέρους E.F. 6. γε]  
 γὰρ a. 7. οὐ δι’ ἀνακωχῆς V. πω] om. K.d.i. 9. ἀποστ. ὑμῶν ψ. a.  
 10. ἄλλων δὲ πελ. d. 14. φανείτε I.G. 17. ἱκανὰ] om. Dionysius de  
 Thucyd. p. 795. 18. τοὺς τῶν ἑλλ. N.V.

in words. If written at length it would run thus, “The benefit of the treaty was intended for such only as should not involve those who received them in war, (as, if you are wise, you will take care that these men do not involve you.)”

4. δίκαιοί γ’ ἐστὲ—ἐκποδῶν στήναι] Compare IV. 17, 5. and Herodot. I. 32, 15. οὗτος δίκαιός ἐστι φέρεσθαι τὸ οὐνομα τοῦτο.

7. δι’ ἀνακωχῆς—ἐγένεσθε] “Were never so much as in truce.” Διὰ denotes the circumstances accompanying the action or situation spoken of; or more generally, whatever is interposed between the beginning and end of an action, be it the instrument, be it

the state or condition which must be gone through before the thing can be done, or be it simply the circumstances accompanying it. Compare II. 11, 4, 7. ἐλθεῖν διὰ μάχης τινί. I. 17, 1. δι’ ἀσφαλείας τὰς πόλεις φέκον. 73, 2. δι’ ὄχλου ἔσται. 138, 3. δι’ ἐλαχίστης βουλήs. II. 81, 4. διὰ φυλακῆς ἔχοντες. IV. 30, 2. διὰ προφυλακῆς ἀριστοποιεῖσθαι, and many similar passages.

11. δίχα ἐψηφισμένων, εἰ χρή αὐτοῖς ἀμύνειν] “Being divided in their votes upon the question of assisting them or no.”

14. φανείται καὶ ἃ τῶν ὑμετέρων κ.τ.λ.] “There will be found an equal number of your allies who will come over to us.”

ATHENS. A. C. 433. Olymp. 86. 4.

And would be an ungrateful return for benefits formerly conferred on Athens by the Corinthians.

- “ χάριτος τοιάνδε, ἣν οὐκ ἔχθροὶ ὄντες ὥστε  
 “ βλάπτειν, οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι,  
 “ ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαμέν  
 “ χρῆναι. νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν 2  
 5 “ Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων  
 “ εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς  
 “ Σαμίους, τὸ δι’ ἡμᾶς Πελοποννησίουσιν αὐτοῖς μὴ βοηθῆσαι,  
 “ παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν Σαμίων δὲ  
 “ κόλασιν, καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα  
 10 “ ἄνθρωποι ἐπ’ ἐχθροὺς τοὺς σφετέρους ἰόντες τῶν πάντων  
 “ ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν. φίλον τε γὰρ ἡγοῦνται τὸν 3  
 “ ὑπουργοῦντα, ἦν καὶ πρότερον ἐχθρὸς ἦ, πολέμιόν τε τὸν  
 “ ἀντιστάντα, ἦν καὶ τύχη φίλος ὢν, ἐπεὶ καὶ τὰ οἰκεῖα  
 “ χεῖρον τίθενται φιλονεικίας ἔνεκα τῆς αὐτίκα. XLII. ὦν  
 15 Nor ought the Athenians to provide against the contingent danger of a war with  
 ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρε-  
 σβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις  
 ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν

4. πρὸ C. τὸν] τῶν A.C.e. 6. ἦ] om. P. 7. πελοποννησίοις F. 10. πάντων A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἀπάντων. 11. περὶ i. 12. ἦ] ἦν c.e. 13. τύχοι c. 14. τίθεται g. φιλονικίας E. 15. αὐτὰ παρὰ πρεσβ. G.L.O.P. 17. ἀμύνεσθαι b. ἀμείβεσθαι L.O.P.Q.f. νομίσοι c.

2. οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι] ‘Ἐπιχρησθαι signifies, “To have mutual and free intercourse with any one.” Comp. Herodot. III. 99, 3. The sense therefore is, “Nor yet on such terms of friendship, as to pretend to any habitual interchange of kindnesses with you.”

5. παρὰ—ἐλάβετε] See Herodot. VI. 89, 2.

11. παρὰ τὸ νικᾶν] “For the sake of conquering.” Comp. I. 141, 9. and the notes there.

13. ἐπεὶ καὶ τὰ οἰκεῖα κ. τ. λ.] This is a further proof how entirely the thought of victory engrosses them. “For they even mismanage their own affairs out of their immediate interest in the contest; how little then can it be expected that any former services con-

ferred by others can outweigh the sense of their actual opposition.”

17. ἀμύνεσθαι] Ἀμύνειν, to ward or keep off. Ἀμύνειν τινί, to ward off for any one, i. e. to defend or help him. Hence ἀμύνειν, with a dative case following, is always, to aid or help. Ἀμύνεσθαι, in the middle voice, is, to ward off from oneself, i. e. to defend oneself; and with an accusative following, it signifies to repel or ward off any one's attacks. From thence it slides into the sense of revenging; and again from revenging it comes generally to have the meaning of requiting, and is applied to returning good as well as evil. Compare I. 78, 4. IV. 63, 2.

ἀμύνεσθαι] Ἀμύνασθαι. Θουκυδίδης μὲν ἀντὶ τοῦ ἀμείβεσθαι. Suidas.

ATHENS. A. C. 433. Olymp. 86. 4.

- Peloponnesus by committing an immediate act of injustice. “τάδε λέγεσθαι, ξύμφορα δὲ, εἰ πολεμήσει, 2 “ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ᾧ ἂν τις “ἐλάχιστα ἀμαρτάνῃ μάλιστα ἔπεται, καὶ τὸ μέλλον τοῦ “πολέμου, ᾧ φοβούμεντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν, “ἐν ἀφανεῖ ἔτι κείται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῶ 5 “φανερὰν ἔχθραν ἤδη καὶ οὐ μέλλουσιν πρὸς Κορινθίους “κτήσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας “ὑποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις “καιρὸν ἔχουσα, κἂν ἐλάσσων ᾗ, δύναται μείζον ἐγκλημα 3 “λῦσαι. μηδ’ ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδύοσι, 10 “τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχρῶ- “τέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων “τὸ πλέον ἔχειν. XLIII. ἡμεῖς δὲ περιπεπτωκότες οἷς ἐν  
Which would be in the end impolitic, as well as ungrateful. “τῇ Λακεδαίμονι αὐτοὶ προείπομεν, τοὺς σφε- 15 “τέρους ξυμμάχους αὐτὸν τινα κολάζειν, νῦν “παρ’ ὑμῶν τὸ αὐτὸ ἀξιούμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρα 2 “ψήφῳ ὠφεληθέντας τῇ ὑμετέρα ἡμᾶς βλάψαι. τὸ δ’ ἴσον “ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν ἐν ᾧ 3 “ὃ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός. καὶ “Κερκυραίους τούσδε μῆτε ξυμμάχους δέχεσθε βία ἡμῶν, 20 4 “μῆτε ἀμύνετε αὐτοῖς ἀδικοῦσι. καὶ τάδε ποιοῦντες τὰ “προσήκοντά τε δράσετε καὶ τὰ ἄριστα βουλευέσεσθε ὑμῖν “αὐτοῖς.” Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

1. ταῦτα g. 3. ἀμαρτάνῃ A.C.F.H.I.K.N.V.e.i. B. hocne habeat an vulgatum ἀμαρτάνοι, non liquet. ἀμαρτάνῃ Haack. Porpo. Goeller. Bekk. 4. οἱ κερκ. K. 11. ἐφέλκεσθαι E.G. ἰσχυροτέρα G. ἰσχυρωτέρα V. 12. τὸ I. φανερώς P.Q. 14. τῇ] om. L.O. 15. αὐτῶν F. τινα] om. pr. G. BEKK. τινα κολ.] κολ. τινα C.G.K.L.O.P.Q.d.e. 16. τὸ αὐτὸ παρ. ὑμ. c. μῇ] om. E.H. 18. τοῦτον εἶναι τὸν καιρὸν ἐκείνον f. τοῦτον ἐκείνον εἶναι καιρὸν h. 19. καὶ κερκ.] καὶ om. Q.e. 20. τε quod post κερκ. habent C.G. omisi cum A.B.E.e.f.g.h. Bekk. δὲ F.H.K.Q.V. τούτους g. δέχεσθε A.B.C.E.H.V. Haack. Porpo. Goell. Bekk. δέχοισθε e. δέχεσθαι F. G. et vulgo δέχησθε. 21. ἀμύνετε A.C.E.F. Haack. Porpo. Goeller. Bekk. ἀμύνετε e. B.G. et vulgo ἀμύνετε. 22. τε] om. V.g. δράσατε E. βουλευέσεσθε B. ἐν ὑμῖν G.I. K.L.M.O.b. 23. δη G. fortasse corr.

8. ὑποψίας] Compare I. 103, 4, 5.

13. περιπεπτωκότες οἷς ἐν τῇ Λακ. προείπομεν] “Ourselves having now be-

“come fit subjects for the application  
“of that principle which we before  
“avowed at Lacedæmon.”

ATHENS. A. C. 432. Olymp. 87. 1.

**XLIV.** Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιεῖσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαὶ), ἐπιμαχίαν δὲ ἐποίησαντο τῇ ἀλλήλων βοηθεῖν, εἴαν τις ἐπὶ Κέρκυραν ἦ ἢ Ἀθήνας ἢ τοὺς 10 τούτων ξυμμάχους. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πό- 2 λεμος καὶ ὥς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προσέσθαι Κορινθίοις ναυτικὸν ἔχουσιν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὔσιν, ἦν τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν 15 ἔχουσιν ἐς πόλεμον καθιστῶνται. ἅμα δὲ τῆς τε Ἰταλίας 3 καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι.

**XLV.** Τοιαύτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ 20 <sup>And send ten ships to assist them.</sup> ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθοῦς. <sup>A. C. 432. Olymp. 87. 1.</sup> ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπι-

1. δὲ om. pr. G. 3. ὑστέρα f. 4. μετέγνωσαν μὲν κερκ. Q. κερκυραῖους E. 5. ξυμμαχίαν μὲν F. μὲν ξυμμαχίαν P. μὴ] om. e.g.h. 8. τῇ] τῷ G. 11. καὶ ὥς E. 12. τοῖς ante Κορ. C; omisi cum A.B.E.F.H.N.V.c.e.g.h. Bekk. 14. δεοὶ K. τοῖς ἄλλοις] Malit iterato articulo τοῖς ἄλλοις τοῖς Bekker. 21. κίμωνος A.C.E.F.H.K.L.N.O.V.f.g. Haack. Poppo. Goell. Bekk. B. et vulgo κίμωνος. 22. δροτρομβίχου V. στρομβίχου g.h. στρομβίλου c.

8. ἐπιμαχίαν δὲ ἐποίησαντο] Bauer well observes, "ξυμμαχίαν esse genus, et complecti omnia jura et auxilia fœderum, qua defendendis sociis, qua hostibus eorum bello petendis: ἐπιμαχίαν autem esse speciem vel formam, quasi ἐπιβοήθειαν, conditionem opis ferendæ contra impugnantes, non tamen ut hi sint hostes defen-  
"dentium." Compare V. 48, 2. ἀρκεῖν τὴν ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί.  
11. καὶ ὥς ἔσεσθαι αὐτοῖς] "They thought that let them do what they would they should have a war." Καὶ ὥς means, "Even if they did not violate the treaty." Compare VIII. 51, 2. note.



2 κλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ  
ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, ἥ ἐς τῶν  
3 ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ δύναμιν. προεῖπον  
4 δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδάς. αἱ μὲν δὲ νῆες  
ἀφικνούνται ἐς τὴν Κέρκυραν. 5

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο,  
ἔπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν.  
2 Meantime the Corin- ἦσαν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώ-  
thians and their allies δεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ  
sail against Corcyra δεκά καὶ ἑκκοσι καὶ Ἀνακτορίων μία, αὐτῶν 10  
with 150 ships, and fix  
their naval camp at  
Chimerium. δὲ Κορινθίων ἐνενήκοντα· στρατηγοὶ δὲ τούτων  
ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων, Κορινθίων δὲ Ξενο-  
3 κλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμειξαν  
τῇ κατὰ Κέρκυραν ἡπείρῳ ἀπὸ Λευκάδος πλέοντες, ὁρμί-  
4 ζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμὴν, 15  
καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιάτιδι  
5 τῆς Θεσπρωτίδος Ἐφύρη. ἔξωσι δὲ παρ' αὐτὴν Ἀχερουσία  
λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων  
ποταμὸς ῥέων ἐσβάλλει ἐς αὐτὴν, ἀφ' οὗ καὶ τὴν ἑπωνυμίαν  
6 ἔχει. ῥεῖ δὲ καὶ Θύαμις ποταμὸς, ὀρίζων τὴν Θεσπρωτίδα 20

2. μέλλουσιν A.B.E.h. 3. χωρίων A.B.C.E.H.f.g.h. Haack. Poppo. Goeller.  
Bekk. F. et vulgo χωρίον. 4. λύνειν] κωλύειν L. 5. τὴν] om. K. 8. δέ]  
μὲν d.i. δέ] om. B. δὴ V. 10. ἀνακτόρων K.d. 11. ἐνενήκοντα A.B.C.  
F.H.f.g.h. Poppo. Goeller. Bekk. et infra VIII. 44, 2. A.B.F.H.d.e.g.i. vulgo  
ἐνενήκοντα. Sic ἐνακοσίων V. 12, 1. H.K.; ἐνενηκοστῷ III. 68, 7. A.B.E.H.c.g.  
h.i; ἔνατον IV. 133, 3. A.F.H. (ἐνατον B.) et IV. 135. A.F.H.h. (cum aspero ite-  
rum B); ἐνάτῳ I. 117, 4. A.B.F.H.i; ἐναταῖοι II. 49, 7. A.C.F.H.K.L.O.b.c.i.  
12. καὶ] om. h.i. 13. ἐπεὶ L.O.V. συνέμειξαν g. 16. ὑπὲρ] ἐπ' G.L.O.P.Q.  
αὐτῶν c. ἐλαιάτιδι V.c.f. ἐλαιώτιδι d.i. ἐλειώτιδι K. 17. ἐφύρη E. ἐξήσσι  
C.G.L.O.P.b.e. 18. Articulum ante θάλασσαν omisi cum A.B.C.E.F.G.H.N.V.  
c.e.f.g.h. Bekk. Haack. Poppo. Goell. 19. ἐς] om. d. τὴν αὐτὴν a.

2. ἐς τῶν ἐκείνων τι χωρίων] "Any  
"of the places belonging to them."  
The article belongs to χωρίων, for οἱ  
ἐκείνοι is of course not Greek.

16. ἐν τῇ Ἐλαιάτιδι] Aut pars agri  
Thesprotici Ἐλαιάτις vocabatur, [for-  
san, ut conjicit Palmerius, a portu 'E-

λαίας, quem memorat Ptolemæus] cu-  
jus tamen rei nullum auctorem habeo:  
aut Ἐλαιάτιδι scribendum, et signifi-  
cabit Ephryam in palustri loco sitam,  
ut distinguatur a cæteris, quæ eodem  
nomine vocabantur. F. PORT.

CORCYRA. A. C. 432. Olymp. 87. 1.

καὶ Κεστρίνην, ὣν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν  
οὖν Κορίνθιοι τῆς ἡπείρου ἐνταῦθα ὀρμίζονται τε καὶ στρα-  
τόπεδον ἐποίησαντο. XLVII. οἱ δὲ Κερκυραῖοι ὡς ἦσθοντο  
αὐτοὺς προσπλέοντας, πληρώσαντες δέκα καὶ  
ἑκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης  
καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μᾶ τῶν  
νήσων αἱ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικάι  
δέκα παρήσαν. ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὃ 2  
πεξὸς ἦν, καὶ Ζακυνθίων χίλιοι ὀπλίται βεβοηθηκότες. ἦσαν 3  
10 δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἡπείρῳ πολλοὶ τῶν βαρβάρων  
παραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἡπειρώται αἰεὶ ποτε αὐτοῖς  
φίλοι εἰσίν. XLVIII. ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κοριν-  
θίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο  
ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτὸς,  
15 καὶ ἅμα ἔφ' πλέοντες καθορώσι τὰς τῶν Κερκυραίων ναῦς  
μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. ὡς δὲ κατείδον ἀλλή- 2  
λους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων

1. ἡ ἄκρα] om. G.L. 5. μικιάδης F.G.H. μηκιάδης c. 7. Articulum  
ante ἀττικάι om. c. 8. λευκίμμη B.F.V.c.f.g.h. Poppo. Goell. vulgo, et  
Bekk. Λευκίμμη. 9. βεβοηκότες b. 10. ἐν τῇ ἡπείρῳ] om. L.O.P.  
11. αὐτοῖς φίλοι A.B.E.F.H.V.c.f.g.h. Poppo. Goeller. C. et vulgo φίλοι αὐτοῖς.  
12. δὲ] καὶ P. 14. ὡς] om. N.V. ναυμαχίαν A.B.E.F.H.Q.V.c.f.g.h. Bekk.  
Haack. Poppo. Goeller. ceteri inter quos C. ναυμαχία. 15. ἔφ' ἔσω F.O.P.  
τῶν] om. C.G.K.L.O.P.Q.d.e. 16. μετεώρους rec. g. τε] om. g.  
17. ἀντιπαρετάσσοντο C. ἀντιπαρετάσσοντο Bekk.

1. ὦν ἐντὸς κ. τ. λ.] The sense seems to be that the point of Chimerium was between the Acheron and Thyamis rivers. The Thyamis, the boundary between Thesprotia and Cestrine, is thus noticed by Pausanias, I. 11. Κεστρίνος τὴν ὑπὲρ Θύαμιν ποταμὸν χώραν ἔσχε. Pliny also speaks of a town called Cestrina, and then of the Thyamis, a river of Thesprotia; as if it were the northern boundary of Thesprotia. Hist. Nat. IV. 1. The point of Chimerium seems to be distinguished by Thucydides from the port of Chimerium; which last is apparently the "Fresh Harbour," γλυκὺς λιμὴν, of Strabo. Scylax calls it

Ἐλεα, for Ἐλεδ, which is the present reading, is evidently corrupt. His words are, Ἐνταῦθα (i. e. ἐν τῇ Θεσπρωτίᾳ, as Scylax writes the word,) ἐστὶ λιμὴν, φ' ὄνομα Ἐλαία· εἰς τοῦτον τὸν λιμένα ποταμὸς ἐξίσιν Ἀχέρων, καὶ λίμνη Ἀχερουσία, ἐξ ἧς ὁ Ἀχέρων ρεῖ ποταμός.

9. Ζακυνθίων χίλιοι ὀπλίται] We must suppose that the Corcyraeans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens: for up to that period they are described as having been in alliance with no Greek power. See ch. 31, 2. POPPO.

CORCYRA. A. C. 432. Olymp. 87. 1.

αἱ Ἀττικάι νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπέειχον τρία τέλη ποιή-  
σαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἐκάστου εἰς.  
3 οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν  
κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες, κατὰ  
δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὡς ἕκαστοι· εὐώνυμον δὲ 5  
κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσας  
κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

They engage, and vic- XLIX. ξυμμίζαντες δὲ, ἐπειδὴ τὰ σημεῖα  
tory at last declares ἐκατέροις ἦρθη, ἐναυμάχουν, πολλοὺς μὲν  
for the Corinthians. ὀπλίτας ἔχοντες ἀμφοτέρω ἐπὶ τῶν καταστρω- 10

μάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ  
2 τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἦν τε ἡ ναυμαχία  
καρτερά, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχία δὲ τὸ πλεόν  
3 προσφερὲς οὖσα. ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοις, οὐ  
ῥαδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ 15  
μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις  
ἐς τὴν νίκην, οἱ καταστάντες ἐμάχοντο ἡσυχάζουσῶν τῶν  
νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλεόν  
4 ἐναυμάχουν ἢ ἐπιστήμῃ. πανταχῇ μὲν οὖν πολὺς θόρυβος  
καὶ παραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικάι νῆες παρα- 20  
γιγνόμεναι τοῖς Κερκυραίοις εἰ πῃ πιέζοιτο, φόβον μὲν

3. κορίνθιοι d. 4. alterum αἱ om. C.G.K.L.O.P.d.e. 7. καὶ] κατὰ  
I.K.e.i. καὶ κατὰ d. 10. ἔχ. ἀμφ.] ἀμφ. ἔχ. c. 11. τε] om. K.L.O.P.V.  
12. κατεσκευασμένοι L.O. κατασκευασμένοι P. 14. προσβάλλοιεν c. "προσ-  
"βάλοιεν malim." ΒΕΚΚ. ἀλλήλοισι A. 15. ante πλήθους omisi articulum  
cum A.B.E.F.H.N.V.g.h. om. Bekk. Popp. Goell. καὶ] τε καὶ K. τῶν  
om. Q. 18. διέκπλοι F.G. δ'] τε K. καὶ] τε καὶ K. 19. ἦ] ἡ καὶ g.  
οὖν] om. C.E.G.K.L.O.P.c.d.e. 20. παραγινόμεναι P.d.e.i. cum Schol.  
Soph. Antig. 133.

8. ἐπειδὴ τὰ σημεῖα ἦρθη] Compare  
c. 63, 2. VII. 34, 4. VIII. 95, 4.

14. ἐπειδὴ προσβάλλοιεν] "When-  
ever they happened to run on board  
"one another." For this use of the  
optative, see Matth. Gr. Gr. §. 521.  
Jelf, 843. b.

18. διέκπλοι δ' οὐκ ἦσαν] The *diécplis*  
was a breaking through the enemy's  
line, in order by a rapid turn of the  
vessel to strike the enemy's ship on the  
side or stern, where it was most de-  
fenceless, and so to sink it. See II. 83, 5.  
89, 12. VII. 36, 3, 4. 70, 4.

παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον δεδιότες οἱ  
στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ 5  
δεξιὸν κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι  
εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σπο-  
5 ράδας ἐς τὴν ἡπειρον, μέχρι τοῦ στρατοπέδου πλεύσαντες  
αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηνὰς ἐρήμους καὶ  
τὰ χρήματα διήρπασαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ 6  
ξύμμαχοι ἡσσώντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ἦ δὲ  
αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς  
10 Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς  
διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς Κερκυ- 7  
ραῖους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν,  
τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ  
ἡ τροπὴ ἐγένετο λαμπρῶς καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ  
15 ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέ-  
πεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς  
Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης οἱ  
Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰλκον ἀναδού-  
The Corinthians, when preparing to follow up  
their victory, are μενοὶ τῶν νεῶν ἅς καταδύσειαν, πρὸς δὲ τοὺς

1. οὐκ εἶργον F. 2. ἀθηνῶν c. 4. ἐς τὴν ἡπειρον σποράδας G. ἐς τὴν  
σποράδας ἦπ. L.O. 5. μέχρι] καὶ μέχρι C.G. omisi καὶ cum A.B.E.F.H.V.g.h.  
om. Bekk. Poppo. Goell. 6. ἀπεκβάντες H. ἐκβάντες d. 7. οὖν] om. C.G.  
K.L.O.e. κορίνθιοι] om. d. 13. ἐπεὶ A.B.C.F.H.V.c.d.g.h. Poppo. Goell.  
Bekk. C. et vulgo ἐπειδὴ. 14. ἐγένετο A.B.F.H.c.d.g.h. Poppo. Goell. Bekk.  
C. et ceteri ἐγίνετο. ἐγίνετο V.C. 15. ἦρχετο V. ξυνέπεσεν A.C.E.F.H.I.  
b.c.g.h. Haack. Poppo. Goell. Bekk. B. pr. G. et vulgo ξυνέπεσον. 19. κατα-  
δήσειαν I.

1. δεδιότες] For this nominative, compare Matth. Gr. Gr. §. 562. 1. not. Jelf, 708, 2.

7. οἱ Κορίνθιοι—ἡσσώντό τε] i. e. οἱ τε Κορίνθιοι ἡσσώντο καὶ οἱ Κερκυραῖοι ἐπεκράτουν. "Transpositum est τε sicut "sæpe." Poppo, note on the passage. Compare Elmsley, Eurip. Heraclid. 622.

16. ἐς τοῦτο ἀνάγκης] Compare II. 97, 5. ἐπὶ μέγα ἦλθεν ἡ βασιλεῖα Ἰσχυός. III. 57, 3. ἐς τοῦτο ξυμφορᾶς. IV. 12, 3. ἐπὶ πολὺ τῆς δόξης. 100, 2. ἐπὶ μέγα τοῦ ἄλλου ξύλου. VII. 86, 5. ἐς τοῦτο δυστυ-  
χίας.

18. ἀναδούμενοι] Vid. Kuhnium ad Pollucem I. 125. Æschylus Pers. 418. ὑπτιούτο δὲ ΣΚΑΦΗ ΝΕΩΝ. WASS.

19. καταδύσειαν] Καταδύειν ναῦν is synonymous with διαφθεῖρειν; compare c. 54, 4. II. 92, 6. VII. 34, 5. And the term ἀναδεῖσθαι is applied to ships which had been destroyed or spoiled, II. 92, 3. διαφθεύσαντες ἀνεδήσαντο. But κατα-  
δύειν ναῦν does not mean "to sink a  
"ship to the bottom," but to make her  
water-logged, so that she was useless,  
although she did not absolutely go  
down. The Greek triremes were so

checked by a reinforcement of twenty fresh ships arriving from Athens to the enemy, ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν, τοὺς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἦσθητο οἱ ἐπὶ τῷ δεξιῷ κέρα, 2 ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν 5 ἀλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκράτουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἑλλησι πρὸς Ἑλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἑαυτῆς γεγένηται. 3 ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους 10 ἐτράποντο, καὶ τῶν πλείστων ἐκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβοηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρω- 4 τίδος λιμὴν ἔρημος. τοῦτο δὲ ποιήσαντες αὐθις ἀθροισθέντες 5 ἐπέπλεον τοῖς Κερκυραίοις· οἱ δὲ ταῖς πλοῖμοις καὶ ὅσαι 15 ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον, 6 δέισαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίνειν. ἤδη δὲ

1. φονεύσειν C. 2. μᾶλλον] om. pr. G. τε] δὲ i. 3. αἰσθόμενοι A.B.E. F.N.d.g.h.i. Poppo. Goell. Bekk. αἰσθανόμενοι V. ἐσθόμενοι H. ἡσθημένοι C.G. et ceteri. ἦσθητο P. ἦγοντο d. τῷ] om. B. 4. οὐσῶν νεῶν P.Q. 5. καὶ] om. d. 6. ἐκράτουν ἢ] om. G.I.L.O.P.Q.e. 8. ἑαυτῆς A.B.F.H.K.N.V. b.c.d.e.g. Goell. ceteri, et Poppo αὐτῆς. 11. κόμισαι G.I.L.O.P.Q.e. 12. οὐ C.G.K.L.O.P.d.i. δ] om. d. γῆς c. 14. ἐρήμος Bekk. 16. ἀντέπλεον A.B.E.F.H.N.P.V.c.h.i. Poppo. Goell. C. et ceteri ἀντεπέπλεον.

light and so shallow, that they would float in a manner under water, or rather with parts of the vessel still out of water, on which the crew used to take refuge. This appears from a passage in Herodotus, VIII. 90, 3, 4. where the crew of a ship that had been sunk as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her. And Göller refers to the account of the well known battle of Arginusæ in Xenophon, Hellen. I. 6, 36. where it is proposed by some of the Athenian commanders after the action, πλεῖν ἐπὶ τὰς

καταδεδυκυῖας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους. Ἄς καταδύσειαν signifies, "which they might happen to have sunk." Comp. II. 97, 3. ἂ χρυσὸς καὶ ἄργυρος εἶη: and II. 52, 5. ἐπιβαλόντες ὃν φέροιεν, "The body which they happened to carry." Compare Matth. Gr. Gr. §. 514, 5. and Kühner, Gr. Gr. §. 797, 3, 4. Jelf, 831, 3.

15. ὅσαι ἦσαν λοιπαὶ] Probabilis est opinio Popponis, τὰς λοιπὰς intelligi decem illas naves, quæ ex 120 navibus Corcyæorum superabant; nam pugnam ingressi erant cum navibus 110. (vid. cap. 47, 1.) habebant autem universas 120. Vid. cap. 25, 5. GÖLLER.

CORCYRA. A. C. 432. Olymp. 87. 1.

ἦν ὁψὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὡς ἐς ἐπίπλουν, καὶ οἱ  
 Κορίνθιοι ἑξαπίνης πρύμναν ἐκρούοντο κατιδόντες εἴκοσι  
 ναῦς Ἀθηναίων προσπλεύσας· ἃς ὕστερον τῶν δέκα βοηθούς  
 ἐξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες ὅπερ ἐγένετο, μὴ νικη-  
 5 θῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεροι δέκα νῆες ὀλίγαι  
 ἀμύνειν ὧσι. LI. ταύτας οὖν προῖδόντες οἱ Κορίνθιοι καὶ  
 and retire to their own ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας  
 station. ἑώρων ἀλλὰ πλείους ὑπανεχώρουν. τοῖς δὲ 2  
 Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ  
 10 ἑώρωντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρου-  
 μένους, πρὶν τινες ἰδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσι.  
 τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταξε γὰρ ἤδη, καὶ οἱ  
 Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποίησαντο. οὕτω 3  
 μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα

1. ἐπαιώνιστο H. pr. F. ἐπαιώνιστο corr. F. ἐπεπαιώνιστο f. ἐς] om. F. addidi  
 ex A.B.C.G.Q.V.e.f.g.h. sic etiam Bekk. Haack. Poppo. Goell. ἐπίπλουν] ἐπὶ  
 πλοῦν H. 3. προσπαλεύσας pr. E. 4. οἱ] om. f. κινήθωσιν H. 7. ἀθηναίων  
 P.Q. 8. ὑπανεχώρουν A.B.C.E.F.G.H.I.K.P.V.b.c.f.g. Haack. Poppo. Goell.  
 Bekk. vulgo ἐπανεχώρουν. 12. δὲ] A.B.E.F.H.V.g.h. Poppo. Goell. Bekk.  
 C. et vulgo δῆ. καὶ οἱ αὐτοὶ B.E.F. συνεσκόταξε c. 13. ἀποτρεπόμενοι A.F.H.  
 N.V.c.g. Poppo. ἀποτραπ. Bekk.

1. ἐπεπαιώνιστο] Etsi Græci non  
 παῖωνα, sed παῖωνα ἄδειν dicunt, tamen  
 promiscue παιωνίζω et παιανίζω usur-  
 pant. Stanl. ad Æschyl. Sept. cont.  
 Theb. v. 274. cui adsentior. Ita Æsch.  
 l. d. Aristoph. Equit. 1315. et Pac. 554.  
 Lucian. Zeux. p. 583. Thucyd. IV.  
 96, 1. et sæpe alibi. Vid. Ind. sed ta-  
 men apud eum omnibus locis scriptura  
 variat. DUKER. V. Wessel. ad Diod.  
 13. 16. p. 554. GOTTL.

ὡς ἐς ἐπίπλουν] In these expressions  
 the MSS. continually omit either the  
 word ὡς or ἐς. Thus V. 17, 2. the com-  
 mon reading is ὡς ἐπιτευχισμὸν, where  
 I have restored ὡς ἐς ἐπιτευχισμὸν; and  
 VIII. 5, 1. in the words ὡς ἐς τὴν Εὐ-  
 βοίαν, ὡς is omitted in some MSS. and  
 ἐς in others.

2. πρύμναν ἐκρούοντο] The full ex-  
 pression is ἐπὶ πρύμναν κρούεσθαι, or  
 ἀνακρούεσθαι, "to row sternwards, or

"stern foremost." See Herodot. VIII.  
 84, 1, 4. The object of this way of re-  
 treating was to keep the head, the most  
 defended and most effective part of the  
 vessel, opposed to the enemy.

5. ὀλίγαι ἀμύνειν] Naves pauciores,  
 quam ut vim propulsare possint. Hanc  
 loquendi formam illustrat Wyttenb. ad  
 Julian. Orat. p. 217. ed. Schäf. ВЕК-  
 КЕР. "Few to aid." Compare II. 61,  
 2. ταπεινὴ ὕμῶν ἡ διάνοια ἐγκαρτερεῖν ἃ  
 ἔγνωτε; and Herodotus, VI. 109, 1.  
 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμ-  
 βαλέειν.

11. νῆες ἐκεῖναι ἐπιπλέονσι] "There  
 "are ships yonder coming towards  
 "us."

14. ἐτελεύτα ἐς νύκτα] A condensed  
 mode of speaking for ἐς νύκτα προελ-  
 θούσα ἐτελεύτα. Comp. c. 71, 5. and III.  
 108, 4. ἡ μάχη ἐτελεύτα ἐς ὄψε.

CORCYRA. A. C. 432. Olymp. 87. 1.

4 ἐς νύκτα. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ  
 Λευκίμῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε  
 Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν  
 νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ  
 5 στρατόπεδον οὐ πολλῷ ὕστερον ἢ ὥφθησαν. οἱ δὲ Κερκυ- 5  
 ραῖοι (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμια ὦσιν, ἔπειτα  
 δὲ ἔγνωσαν καὶ ὠρμίσαντο.

LII. Τῇ δὲ ὑστεραία ἀναγόμεναι αἱ τε Ἀττικάι τριάκοντα  
 νῆες καὶ τῶν Κερκυραίων ὅσαι πλοῖοι ἦσαν ἐπέπλευσαν  
 ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ 10  
 Κορίνθιοι ὥρμουν, βουλόμενοι εἰδέναι εἰ ναυ-  
 2 μαχήσουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ  
 τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας  
 οὐ διανοούμενοι ἄρχειν ἐκόντες, ὁρῶντες προσγεγενημένας τε  
 ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα 15  
 ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς οὓς ἐν ταῖς  
 ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ  
 3 ἐρήμῳ. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη κομι-  
 σθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι  
 τὰς σπονδὰς διότι ἐς χεῖρας ἦλθον, οὐκ ἔωσι σφᾶς ἀποπλεῖν. 20

But they are desirous  
 rather of returning  
 home, and try to gain

LIII. ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον  
 ἐμβιβάσαντας ἄνευ κηρυκείου προσπέμψαι τοῖς

1. κερκυραίοις δὲ A.C.E.H.V.c.f.g.h. δὲ κερκ. B.F. et ceteri. καταστρατοπε-  
 δευομένοις P.g.h. 2. λευκίμῃ B.F.c.f.g.h. Poppo. Goeller. Vulgo, et Bekk.  
 λευκίμῃ. alterum ai om. A.B.E.F.H.K.N.V.g.h. ἀπὸ A.B.E.F.H.N.V.  
 f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐκ. τῶν] om. f.g. 3. ἀνδοκίδης g.  
 λεογόρου K.N.Q. 4. ναυαγίων F. ναυαγίων A.C. 5. οὐ πολὺ V. 6. πολέ-  
 μοι unus Parisinus. 8 ἀναγαγόμεναι C.G.I.c. ἀναγκαζόμεναι h. 10. οἱ]  
 om. F. 13. τῇς] om. N.V. 14. προσγεγενημένας K. 15. ἀθηνῶν A.B.E.  
 F.H.c.f. Poppo. Goell. Bekk. C.G. et ceteri ἀθηναίων. καὶ] τὰ f. 16. φυλα-  
 κὴν d.i. 18. ὅποι c. ὅπου i. 19. οἱ] om. K.b.e. 21. ἐς] ὡς i. κελή-  
 τιον G.c.i. 22. ἐμβιβάσαντας E.F.H. ἐμβιβάσαντες B.g. κηρυκείου A.B.g.h.  
 Bekk. Goeller. vulgo κηρυκίου. προσπέμψαι A.B.E.F.H.N.V.f.g.h. Poppo.  
 Goell. Bekk. vulgo et C. προπέμψαι.

3. Λεωγόρου] Sic Andocides Orat. I. Plut. Vit. X. De Leogora Schol. Ari-  
 pag. 246. Est hic Andocides Rhetor, stoph. ad Nub. v. 109. et ex eo Suidas  
 cujus supersunt Orationes quaedam. in φασιανοί. DUKER.

CORCYRA. A. C. 432. Olymp. 87. 1.

their object by sound-  
ing the intentions of  
the Athenians.

*Ἀθηναίοις καὶ πείραν ποιήσασθαι. πέμψαντές 2*  
*τε ἔλεγον τοιάδε “ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι,*  
*“ πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· ἡμῶν γὰρ πολε-*  
*“ μίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδῶν ἵστασθε ὄπλα*  
*5 “ ἀνταιρόμενοι. εἰ δ’ ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ 3*  
*“ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς*  
*“ σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε*  
*“ ὡς πολεμίοις.” οἱ μὲν δὲ τοιαῦτα εἶπον· τῶν δὲ Κερκυ- 4*  
*ραίῳ τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς*  
*10 λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι, οἱ δὲ Ἀθηναῖοι τοιάδε*  
*ἀπεκρίναντο “οὔτε ἄρχομεν πολέμου, ὦ ἄνδρες Πελοπον-*  
*“ νήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε*  
*“ ξυμμάχοις οὐσι βοηθοὶ ἦλθομεν. εἰ μὲν οὖν ἄλλοσέ ποῖς 5*  
*“ βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλε-*  
*15 “ σείσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ*  
*“ τὸ δυνατόν.” LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκρινα-*  
*μένων οἱ μὲν Κορίνθιοι τὸν τε πλοῦν τὸν ἐπ’*  
*οἴκου παρεσκευάζοντο καὶ τροπαῖον ἔστησαν*  
*ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυ- 2*  
*20 ραῖοι τὰ τε ναυάγια καὶ νεκροὺς ἀνείλυντο τὰ κατὰ σφᾶς*

Meantime both parties  
erect a trophy, and  
claim the victory.

2. τοιαῦτα g. 3. ἄνδρες 3. ἄθ. K. 5. τε] om. e. 6. εἶπη C.F.  
G.I.K.d.e.i. 7. λαβόντες πρῶτον A.B.E.H.N.V.c.f.g.h. Poppo. Goell. Bekk.  
C.G. et vulgo πρῶτους λαβόντες. 9. ἐπήκουσεν A.B.C.E.F.H.V.c.g.h. Poppo.  
Goell. Bekk. ἤκουσεν d. G. et ceteri ὑπήκουσεν. 10. τοιαῦτα N.V. 11. οὔτε  
γὰρ ἄρχομεν E. 13. βοηθεῖν e. πη e. 14. βουλεύεσθε L. 15. χωρίων  
A.B.E.H.c.h. Poppo. Goell. Bekk. C.F. et vulgo χωρίον. 16. ἀποκρινόμενων c.  
17. μὲν om. G. pr. man. τὸν ante ἐπ’ om. e. 18. τροπαῖον V.

8. τῶν δὲ Κερκυραίων κ. τ. λ.] It is said that τὸ μὲν στρατόπεδον is not rightly opposed to οἱ δὲ Ἀθηναῖοι, and Dindorf therefore proposes to strike out the word Κερκυραίων, while Fritzsch reads, τῶν δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ. τ. λ. Perhaps the present reading may be allowed, if we take τῶν Κερκυραίων as a general term for all on the Corcyraean side, including on the

one hand the mass of the fleet, τὸ μὲν στρατόπεδον, which did really consist of Corcyraeans, and also on the other hand the small Athenian squadron. So that the sense would be, “But on the “Corcyraean side, the fleet in general, “where they were within hearing, cried “out to kill them, but the Athenians “gave a different answer.”



ἔξενεχθέντα ὑπὸ τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς  
 νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν  
 3 ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νευικηκότες. γνώμη δὲ  
 4 ἐκάτεροι τοιαῦδε τὴν νίκην προσεποιήσαντο. Κορίνθιοι μὲν  
 κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτὸς ὥστε καὶ νανάγια 5  
 πλείστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες  
 αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες  
 περὶ ἑβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριά-  
 κοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι  
 ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς νανάγια καὶ νεκροὺς, 10  
 καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρῦμναν κρούμενοι ὑπεχώ-  
 ρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ  
 ἦλθον οἱ Ἀθηναῖοι οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ  
 5 ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἐκάτεροι νικᾶν ἤξιουν.

After which the Co- LV. οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου 15  
 rinthians return home, Ἀνακτόριον, ὃ ἐστὶν ἐπὶ τῷ στόματι τοῦ  
 with their prisoners; the better class of whom Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτῃ (ἣν δὲ  
 they treat kindly, hop- κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστή-  
 ing through their inter- σαυτες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώ-  
 est to win over Cor- ρησαν ἐπ' οἴκου, καὶ τῶν Κερκυραίων ὀκτακο- 20  
 cyra to the oligarchical and Peloponnesian σίους μὲν οἱ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα  
 cause. σίους μὲν οἱ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα  
 δὲ καὶ διακοσίους δῆσαντες ἐφύλασσαν καὶ ἐν θεραπείᾳ εἶχον

1. ἔξενεχθέντων C. τε] om. B.F.H.N.V.g.h. Porpo. καὶ τοῦ ἀνέμου  
 K.g.h. 2. πανταχοῦ g. ἀνέστησαν A.B.H.N.V.c.g.h. 4. τοιαῦδε  
 ἐκάτεροι C.G.K.L.O.P.d.e. ἐκάτερος τοιαῦδε B. προσεποιήσαντο b. 5. ναυ-  
 μαχία d. 8. ναῦς τριακ. c. 9. ἀθηναῖοι ἦλθον] ἦλθον οἱ ἀθηναῖοι c. ἦλθον  
 ἀθηναῖοι f. ἀθηναῖοι e. 13. ἦλθον οἱ ἀθηναῖοι A.B.C.E.F.G.H.I.L.O.P.c.e.g.h.  
 ἦλθον ἀθηναῖοι N.V. vulgo ἦλθον nude ponunt. Verba οἱ Ἀθηναῖοι uncis inclus.  
 Porpo. et Goell. οὐκ ἀντεπέπλεον C.G. οὐ κατέπλεον A.B.F.N.V.g.h. οὐκ ἀν-  
 τεπλεονέκτουσαν E. διὰ ταῦτα] om. b. 15. ἀναπλέοντες f. 21. μὲν] om. P.  
 22. ἐφύλασσαν C.K.L.O.d.e.i. Porpo. Goeller. Bekk. vulgo ἐφύλαττον.

12. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι] Comp. chap. 52, 2. which decides, I think, that the words οἱ Ἀθηναῖοι are rightly inserted, and that the Athenians

are the real subject of the verb ἦλθον. 16. De Anactorio Palmer. Græc. An- tiq. 3, 3. DUKER. 22. δῆσαντες κ. τ. λ.] See III. 70, 1.

CORCYRA. A. C. 432. Olymp. 87. 1.

πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποι-  
ήσειαν ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι  
ὄντες τῆς πόλεως. Ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται  
τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων  
ἀνεχώρησαν ἐξ αὐτῆς. [αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ  
πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν  
σπονδαῖς μετὰ Κερκυραίων ἐνανμάχουν.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι  
Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν

10 SECOND AVOWED  
CAUSE of the WAR.  
AFFAIR  
OF POTIDÆA.  
(Chapp. 56—65.

Potidæa, a Corinthian  
colony, and one of the  
allies of Athens, be-  
coming suspected by

15 the Athenians, is com-  
manded to give cer-  
tain securities for its  
fidelity.

γὰρ Κορινθίων πρασσόντων ὅπως τιμωρή-  
σονται αὐτοὺς, ὑποτοπήσαντες τὴν ἔχθραν  
αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίτας, οἱ οἰκοῦσιν  
ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων  
ἀπόικους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑπο-  
τελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθε-  
λεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημι-  
ουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι

2. δὲ αὐτῶν καὶ δυνάμει V. 3. ὄντες] om. d. 4. τῷ] om. c. 5. ἐγένετο  
πρώτη f. 6. τοῖς] om. f. ἀθηναίοις ἐς τοὺς Κορινθίους c. 8. ταῦτα  
δ'] δὲ ταῦτα Q. δὲ ταῦτα δ' d. 9. τοῖς ἀθηναίοις C. et pr. G. omisi articulum  
cum A.B.F.H.V.g.h. om. Bekk. Poppo. Goell. 10. τιμωρήσονται B.C.K.g.h.  
Bekk. τιμωρηθήσονται c. ceteri τιμωρήσονται. 13. παλήνης F.H. post hoc  
vocabulum omisi ὄντας cum A.B.E.F.H.N.V.g.h. om. Bekk. Poppo. Goell.  
κορ.] κορ. μὲν L.P. 15. παλήνην F. (qui similiter c. 64.) H.N.

3. οὕτω περιγίγνεται τῷ πολέμῳ]  
“Thus came out of the contest with  
“the Corinthians undestroyed;” liter-  
ally, “thus overlived the war of the  
“Corinthians.”

10. πρασσόντων] This word is used  
in a sort of technical sense to signify,  
“contriving, trying various means;”  
like our own words “practice and to  
“practise,” which often occur in our  
“older writers in the sense of *intrigue*,  
*contrivance*, *scheming*.

13. ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης] The  
peninsula of Pallene, more anciently  
called Phlegra; it contained about seven  
towns, Aphytis, Neapolis, Æga,

Therambo, Scione, Mende, and Sane.  
See Herodot. VII. 123, 1, 2.

16. τοὺς ἐπιδημουργοὺς] The term Δη-  
μιουργοί, or Δαμιουργοί, was a title ap-  
plied to the chief magistrates of the  
Peloponnesians, expressive of their do-  
ing “the service of the people.” See  
Livy, XXXII. 22. and Aristot. Politic.  
IV. 4, 16. ed. Oxon. and Thucyd. V.  
47, 9. Asclepiades, as quoted by the  
Scholiast, considers the preposition ἐπὶ  
superfluous. Göller understands it to  
express an *additional* or *extra* magis-  
trate, sent by the mother country to  
act as a colleague to the demiurgi ap-  
pointed by the colonists themselves.

POTIDÆA. A. C. 432. Olymp. 87. 1.

οὗς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα δὲ πρὸς τοὺς Ποτιδαίτας οἱ Ἀθηναῖοι προ-  
 παρσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν· οἱ 5

At the same time, *τε γὰρ Κορίνθιοι φανερώς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνων βασιλεὺς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὢν. ἐπολεμώθη δὲ ὅτι Φιλίππῳ τῷ*  
 2 *own neighbourhood, and tries to excite the Peloponnesian alliance to war.* *ἑαυτοῦ ἀδελφῷ καὶ Δέρδῃ κοινῇ πρὸς αὐτὸν 10 ἐναντιούμενοι οἱ Ἀθηναῖοι ξυμμαχίαν ἐποίη-*  
 3 *σαντο. δεδιώς τε ἔπρασσεν ἔς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ Θράκης Χαλκιδεῦσι καὶ 15 Βοττιαίοις ξυναποστήναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι ὅμορα ὄντα τὰ χωρία, ῥᾶον ἂν τὸν πόλεμον μετ' αὐτῶν*

2. *περδίκου c.* 3. *Ante ἐπὶ Θράκης omitt. τοὺς A.B.E.F.H.N.V.g.h. et Porpo. ξυναποστήσουσι A.B.E.F.H. συμμάχους F.* 4. *περὶ C.F.H.I. c.e.f.g.h. Porpo.* 5. *παρσκευάζοντο c.* 6. *ᾗδῃ] om. C. et pr. G. sumpsit ex A.B.E.F.H.N.V.f.g. habent Bekk. Porpo. Goeller.* 7. *περδίκας V.b.c.g. τε δ τοῦ φιλέλληρος καλουμένου δς ἐν τοῖς μηδικοῖς ἤκμαζεν ἀλεξ. I.* 8. *πρότερος B.* 10. *δάρδαι E.* 12. *ἐπράττεν f.* 13. *αὐτοῖς καὶ πελοποννησίους πρὸς ἀθηναίους f.* 14. *προσεποιεῖτο E.* 15. *δὲ καὶ λόγους K.* 16. *βοττιαίους B.g. ποτιδαίταις e. συναποστήναι g.* 17. *τὰ] om. A.B.E.F.H.V.g.h. uncis inclusit Porpo.* 17. *τὰ] om. A.B.E.F.H.V.g.h. uncis*

7. Περδίκκας] The line of the kings of Macedon, from their founder Perdiccas, may be seen in Herodotus, VIII. 139. They were reputed to be descended from Temenus, that one of the chiefs of the Heraclidæ who at the return of his family with the Dorians obtained possession of Argolis; and on the strength of this descent they were allowed to be Greeks; (Herod. V. 22.) but the Macedonian people were regarded as at best half barbarians. See Thucyd. IV. 124, 1. 126, 3.

15. τοῖς ἐπὶ Θράκης] "The people

"Thrace-ward," or living in the direction of Thrace; a general term applied to the Greek states which lined the northern coast of the Ægean from Thessaly to the Hellespont. The Chalcidian colonies in this quarter, amongst which were Olynthus, Torone, Sernyle, and Arne, were founded from Chalcis in Eubœa, owing it is said to a revolution in the government there, by which the nobles, called Hippobotæ, (Herodot. V. 77, 3.) enslaved the commons, and drove numbers of them to emigrate. See Strabo, X. 1, 8.

POTIDÆA. A.C. 432. Olymp. 87. 1.

ποιεῖσθαι. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι προ-  
καταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ  
τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν  
γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα  
στρατηγούντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτι-  
δαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε  
πλησίον πόλεων φυλακὴν ἔχειν, ὥπως μὴ ἀποστήσονται.  
LVIII. Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους  
πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδὲν,  
ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ  
Κορινθίων, [ἔπρασσον] ὥπως ἐτοιμάσαιντο  
τιμωρίαν, ἣν δέη, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ  
πολλοῦ πράσσοντες οὐδὲν εὔροντο ἐπιτήδειον,  
ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς

10 The Potidæans, hav-  
ing tried in vain to  
satisfy Athens with-  
out giving the securi-  
ties required, revolt  
openly, with the Chal-  
cians and Bottians.

1. οἱ] om. L.O. 2. γὰρ om. V. 4. τοῦ] om. g. 5. ἐπιστέλλουσι] om.  
H. inter versus habet F. 6. τῷ] om. C. 7. ἀποστήσονται C.K.g. Poppo.  
Goell. Bekk. vulgo ἀποστήσονται. 8. μὲν] om. C.e. πρὸς g. 11. Verbum  
ἔπρασσον melius abesse vidit Poppo. uncis inclusit Bekker. 12. τιμωρίαν om.  
E. pr. man. δέοι e. ἐπειδὴ δὲ ἔκ correct. G. ἀθηνῶν C. 13. εὔροντο C.G.  
ἤυροντο A.B.E.F.H.V.g.h. Bekker. εὔρον τὸ I. 14. νῆες αἱ] αἱ om. A.B.g.h.

4. μετ' ἄλλων δέκα] The number of eleven generals at Athens at this period is very unusual, nor can we conceive, it is said, how it can possibly be correct. The polemarch who at the time of the battle of Marathon was still chosen to act with the ten generals of the commonwealth, and who had an equal vote with them in the council, cannot be supposed to have had the same power now. Nor can we believe that the ten generals of the commonwealth would all be sent together when the army consisted only of a thousand men. Besides, five other generals are sent out shortly after with a second army: (ch. 61, 1.) and surely the government would not have employed sixteen generals at one time in the same expedition. Krüger therefore proposes to read μετ' ἄλλων δ', i. e. "with four others." With regard to the number, however, it would appear that fifteen generals were employed at once in the Samian war: for the first fleet sent

out was commanded by Pericles with nine colleagues; (Thucyd. I. 116, 1.) and afterwards a reinforcement arrives of forty ships, and subsequently two more reinforcements, one of which had three commanders, and the other two. It would seem, therefore, that besides the ten generals of the commonwealth properly so called, other commanders were sometimes employed, either with them, or in detached commands, like the proconsuls at Rome. Still the odd number of eleven, and the circumstance of so many commanders being sent with so small a force, cannot but appear suspicious. Mr. Thirlwall follows the text of Thucydides without any remark; possibly from not having had his attention drawn to the point, as was my own case when the first edition of this work was published; but possibly also from his not thinking the statement questionable; which certainly would be no light argument in its favour.

POTIDÆA. A. C. 433. Olymp. 87. 1.

ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ 2 Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσῃ πόλεις ἐκλεπόντας 5 καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὀλυμπον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε 3 νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾗ. καὶ οἱ μὲν ἀνωκίζοντό τε καθαιρουντες τὰς πόλεις καὶ ἐς πόλεμον 10 παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνούνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτίδαιαν καὶ τὰλλα ἀφεστηκότα. νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς 15 τε Περδίκκαν πολεμῆν τῇ παρούσῃ δυνάμει

The Athenian forces  
in the neighbourhood  
are at first too weak  
2 to act against the re-  
volted states.

1. ὑπέσχετο A.B.C.E.F.H.N.h. Poppo. Goell. Bekk. G. et vulgo ὑπέσχοντο.  
3. ἐμβαλεῖν d.i. προσβαλεῖν c. 4. περδίκκας c. 5. τοὺς correctus K. 6. κατα-  
βάλλοντας K. καταλαβόντας A.B.E.F.i. ἀνοικίσασθαι E. ἐς] om. F.  
7. ἰσχυρὰν ταύτην f. ἐκλιποῦσι A.B.C.F.G.K.N.V.b.c.f.g.i. Poppo. Goell. Bekk.  
ἐκλειποῦσι H. E. et vulgo ἐκλείπουσι. 8. ἑαυτοῦ] τε αὐτοῦ K. Post τῆς omisi  
te cum A.B.E.F.G.H.K.L.O.P.V.d.g.h.i. om. Bekk. Haack. Poppo. Goell. βόλ-  
βην A.B.E.F.H.K.V. Poppo. Goell. Bekk. C. et vulgo βολβήν. 9. ἦν c.  
11. τῶν Ἀθ.] om. K.i. 13. Post τὴν omisi te cum A.B.E.F.H.V.g.h. om. Bekk.  
Poppo. Goell. 14. ἀδύνατοι e. ἀδύνατα εἶναι post πολεμῆν ponit f. 15. τε]  
om. L.P.V.

1. τὰ τέλη τῶν Λακεδαιμονίων] The origin and various meanings of the words τέλλω and τέλειω are attempted to be traced by Damm, Lexic. Homeric., and by Wachsmuth in his *Hellenische Alterthumskunde*, vol. I. Append. 14. The words are connected with our verb "to tell," and with the German *stellen*, *zahlen*, and *ziel*. Τέλλειν is "to put, or to settle;" thence τελεῖν is "to settle, complete, or perfect," and τέλος the "settlement or perfecting" of a thing; hence the expressions γάμοιο τέλος and θανάτῳ τέλος; both being the settlement or crown of life, though in a different sense. Hence

τέλος, like ἀρχή, is applied to magistrates and powers, οἱ κύριοι; and thus I should translate the words τέλος ἀγών in Æschylus, Ἐπρ. ἐπὶ Θήβ. v. 164. ed. Schütz, "Thou virgin Power!" i. e. Minerva. Then again τέλη, applied to the divisions of an army, signifies apparently the same as τάγματα, i. e. "the sets or orders" of an army. Lastly, τελεῖν signifies, "to settle an account;" and thence generally, "to pay." (*Zahlen* in German, and the old sense of "tale" in English, and the modern word "toll.") Τὰ τέλη are "tolls;" ἀτέλης, "toll or tax free." The meaning of the expres-

POTIDÆA. A. C. 432. Olymp. 87. 1.

καὶ τὰ ξυναφεστῶτα χωρία τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων. LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, 5 ἧς Ποτιδαίας ἀφεστηκυίας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκείῳ τὸν κίνδυνον ἡγούμενοι πέμπουσιν ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἐξακοσίους καὶ χιλίους τοὺς πάντας 10 ὀπλίτας καὶ ψιλοὺς τετρακοσίους. ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτιδαίαις αἰεὶ ποτε ἐπιτήδειος. καὶ ἀφι- 3 κνύνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτί- 15 δαϊα ἀπέστη. LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι· καὶ πέμ- 20 πουσιν, ὥς ἦσθοντο καὶ τοὺς μετὰ Ἀριστεύς ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὀπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ Καλλιᾶν τὸν Καλλιᾶδου πέμπτον αὐτὸν στρατηγὸν, οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν

1. ἀφεστῶτα I. 2. τὸ πρῶτον C.G.I.L.O.Q.f.g. 3. δέρδα H. et correctus F. 4. ἐσβεβληκότα C. ἐμβεβληκότων L. 6. μακεδονίας c. 7. τῶν χωρίων c.h. 11. τε] δὲ c. οὐχ ἥκιστα om. pr. G. 12. ξυνέσποντο N.g. 13. ποτε] om. N.V. 14. ἡμέρᾳ] om. K. d. ἢ correctus F. Poppo. Goeller. Bekk. ἢ G. ceteri ἦ. 20. δὲ τὸν G. αὐτῶν K.b.d.e. 21. πρῶτον] om. B.

sion τελείν ἐς ἀστούς (Soph. Œd. Tyr. 222. Compare Herodotus, II. 51, 2.) is apparently "to be a full or complete citizen;" "to arrive at a place among citizens." Compare the expression, Thucyd. IV. 78, 5. ἐς Φάρσαλον ἐτέλεσε.

3. Δέρδου] Δέρδα secundo casu in Cass. ut Πινθαγόρα, Ἀρχύτα et alia, quæ

etiam communiter per ou et a efferuntur. DUKER.

22. Θέρμην] Thessalonica, the name of this town at a later period, was given it by Cassander, the son of Antipater, who restored and enlarged it, in honour of his wife Thessalonica, the daughter of Philip. Strabo, Fragm. VII. Fragm. 10.

POTIDÆA. A. C. 432. Olymp. 87. 1.

2 πολιορκούντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθὼς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς Βέρροιαν 5 κάκειθεν ἐπιστρέψαντες, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν, τρισχιλίους μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἵππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πανσανίου· ἅμα δὲ νῆες παρέπλεον ἐβδομή- 10 3 κοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγανον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαῖται δὲ καὶ οἱ μετὰ

The Potidæans and Ἀριστεὺς Πελοποννήσιοι προσδεχόμενοι τοὺς  
their allies give them  
battle before Potidæa, Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου

I. καὶ προσκαθ. c. 2. δὲ post ἔπειτα om. C. 3. ὡς δὲ αὐτοὺς c.  
4. ἡ Ποτίδαια] om. d.i. ἀπανίσταται E. 5. βέρροιαν A.C.E.F.G.H.V. Haack.  
Poppo. Goell. Bekk. B. et vulgo βέρροιαν. 6. τὸ χωρίον L. 11. γίγανον f.  
13. Πελοπ.] om. f. 14. ἐστρατοπεδεύσαντο c. πρὸς Ὀλύνθου C. Poppo.  
Goeller. πρὸ Ὀλύνθου G.H.I.K.L.O.P.Q.d. et corr. F. Vulgo Haack. Bekker.  
πρὸς Ὀλύνθου. πρὸ Ὀλύνθου legit Valla. πρὸ Ὀλύνθου V.

2. ξυμμαχίαν ἀναγκαίαν] i.e. "which  
"they only made because they could  
"not help it." Comp. II. 70, 1. βρώ-  
σεως πὲρ ἀναγκαίας, "Food which none  
"but a starving man would have eaten."

6. κάκειθεν ἐπιστρέψαντες, κ. τ. λ.]  
The Athenians raised the siege of Pydna, and concluded a hasty peace with Perdiccas, in order to hasten to lay siege to Potidæa. But this peace was soon broken, and Perdiccas again joined the enemies of Athens; for what reason, is not stated, but possibly on account of the perfidious attempt to get possession of Berræa, which Thucydides here mentions. The natural route from Pydna to Potidæa lay along the coast, and Berræa was quite out of the way, at some distance to the westward, near the fort of the Bermian mountains. But the hope of surprising Berræa induced the Athenians to deviate from their direct line of march; then, after the failure of this treacherous attempt,

they returned again to the sea-coast, and continued to follow it till they arrived at Gigonus. Thus the words καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες are a sort of parenthesis, and are intended to tell us that the Athenians, before they returned to the coast, had made a fruitless attempt upon Berræa, which had been the object that first induced them to deviate from their direct road from Pydna.

14. πρὸς Ὀλύνθου] I have adopted this reading with Poppo and Gölle from the Laurentian MS. (C.), for, as Poppo well observes, "the allies were  
"neither encamped in front of Olynthus," nor yet close to Olynthus, πρὸς Ὀλύνθου, but under "the walls of Potidæa, on the side of "the town that looked towards Olynthus;" that is, πρὸς Ὀλύνθου." Compare III. 21, 2. πρὸς Πλαταιῶν. IV. 31, 1. πρὸς τοῦ λιμένος. IV. 130, 1. τὸ πρὸς Σκιώνης.

POTIDÆA. A. C. 432. Olymp. 87. I.

and are defeated and driven into the town. ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς 5 Ποτιδαῖαταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. ἦν δὲ ἡ γνώμη τοῦ Ἀριστέως τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἣν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν 10 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἰργασί τοὺς ἐκείθεν ἐπιβοηθεῖν, αὐτοὶ δ' 15 ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτιδαίαν. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὥς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοὶ, καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκείνων ἦσαν Κορινθίων τε 20 καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ' ἑαυτοὺς καὶ

2. μὲν] μὲν οὖν G. δὲ c.f. Ante τοῦ omisi οὖν cum A.B.C.E.F.H.V.c.g.h. om. Bekk. Poppo. Goell. Post τοῦ omisi δὲ cum A.B.E.F.H.L.V.c.g.h.i. pro quo δὲ habet C, μὲν c.f. om. Bekk. Poppo. Goell. 3. ἤρηνται G. 4. συνεμάχει f. τοῖς] om. g. 5. ποτιδαῖαταις V. 6. μεθ' ὅ i. 7. ἔχοντι A.B.C.E.F.H.V.f.g.h. Poppo. Goeller. Bekk. ἔχοντες c. G. et vulgo ἔχοντα. 8. παρὰ] om. i. 9. περδίκου V. 10. νώτον i. νῶτα V. βοηθοῦντες F. 11. αὐτῶν Poppo. αὖ] om. d.i. 12. μακεδόνων correct. F.H.f. 13. δλυνθον K.c.f. 18. ὕστερον] ὕστερον καὶ K. συνέμισγον B.V. ξυνέμισγον c.i. συνέμισγον d.h. 19. ἐκείνου Q. ἦσαν] om. d. τε] om. f. 20. ἔτρεψαν G.H.K. Poppo. Goeller. Bekk. vulgo ἐτρέψαντο. τὸ] om. A.B.C.F.N.V.c.

1. ἀγορὰν ἔξω τῆς πόλεως] The object of having a market outside the town was to deprive the men of all excuse for straggling into the town to get provisions, and so being off their posts in case of a sudden attack. Compare VI.

69. 100. and VIII. 95, 4.

7. ἔχοντι] Constructio ad sensum facta: nam verborum τοῦ Ἀριστέως γνώμη ἦν idem sensus, ac si dixisset τῷ Ἀριστεῖ ἔδοξε. GÖLL.



ἐπεξήλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἡσσάτο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. LXIII. ἐπαναχωρῶν

δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως, ὡς ὀρᾷ τὸ ἄλλο στρατεύμα ἡσσημένον, ἠπόρησε μὲν ὅποτέρωσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτίδαιαν, ἔδοξε δ' οὖν

ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμον βιάσασθαι ἐς τὴν Ποτίδαιαν· καὶ παρήλθε παρὰ τὴν χλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινὰς ἀποβαλὼν, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιαταῖς βοηθοὶ (ἀπέχει δὲ ἐξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανὲς) ὡς ἡ μάχη ἐγίνετο καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προήλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρε-

1. ἄλλων i. τῶν τε ποτιδ. A.B.E.F.c.f.g. Poppo. Goeller. Bekk. τῶν ποτιδ. H.N.V.g. C.G. et vulgo ποτιδαιατῶν. 2. τῶν πελοπ. A.B.E.F.H.N.V.c.f.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελοπ. ἡττάτο d. 3. κατέφυγεν f. 4. ἀριστεὺς τῆς ποτιδαίας ἀπὸ A.F.g. ὀρᾷ A.B.C.E.F.H.V.g.h. Poppo. Goell. G. et vulgo ἑώρα. 5. ἡττημένον d.i. 6. διακινδυνεύσῃ A.C. Bekker. Goell. διακινδυνεύσαι B.h. F. et vulgo διακινδυνεύσει. 7. τὴν] om. K. ἔδοξε— Ποτίδαιαν] om. G. οὖν K.d.i. ceteri γοῦν. Correx. Poppo (Observ. crit. in Thucyd. p. 222.) δ' οὖν Goeller. Bekk. 8. συναγαγόντι V.c. αὐτοῦ C. ἐς] G. om. A.B.C.E.F.P.e.g.h. 9. χωρίου P. 12. ποτιδαίαις F. 13. ἀπέχει A.B.E.F.H.N.V.g.h. μάλιστα ἐξήκοντα V. ἔστη E. 14. ἐγίνετο A.B.E.F.H.c.f.g. Poppo. Goeller. Bekk. C. et vulgo ἐγένετο. τι] τοι b.i. om. d. 15. ἀντεπαρετάξαντο C.E.F.V.

8. ὡς ἐς ἐλάχιστον χωρίον] “ Into “ as small a space as possible ; ” i. e. in order to cut their way more easily through the enemy, by being in a denser mass. Ὡς ἐς ἐλάχιστον is a transposition for ἐς ὡς ἐλάχιστον. Compare III. 46, 1. ὅτι ἐν βραχυτάτῳ. This is Göller’s observation.

10. τὴν χλὴν] The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of break-water of large stones, which at last left the line of the wall, and was continued as a mole to narrow the entrance of the

harbour. The walls of Potidæa reached down to the sea on both sides of the isthmus, and as the gates on the outer front of the town towards Olynthus could not be opened, lest the Athenians should force their way in with the fugitives, Aristæus was obliged to get along under the sea-wall upon this break-water, in order to be admitted at one of the gates on the inner front towards Pallene. In doing this he was exposed to the missiles of the Athenians, whose ships were blockading the town, and thus sustained some loss.

POTIDÆA. A. C. 432. Olymp. 87. 1.

τάξαντο ὡς κωλύσοντας· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν  
 Ἀθηναίων ἐγένετο καὶ τὰ σημεῖα κατεσπάσθη, πάλιν  
 ἐπανεχώρουν ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθη-  
 ναίους· ἱππῆς δ' οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην <sup>3</sup>  
 5 τροπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόν-  
 δους ἀπέδωκαν τοῖς Ποτιδαῖαταις· ἀπέθανον δὲ Ποτιδαίων  
 μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθη-  
 ναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ  
 στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ  
 Ἀθηναῖοι ἀποτείχισαντες ἐφρούρουν. τὸ δ' ἐς <sup>2</sup>  
 τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ  
 ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς  
 τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ  
 σφίσιν οἱ Ποτιδαῖαται καὶ οἱ ξύμμαχοι γιγνο-

<sup>10</sup> Potidæa is blockaded first on the side of the main land, and afterwards, when fresh troops arrive from Athens, on the side of Pallene also.

I. ἐπειδὴ A.B.E.F.H.L.N.V.c.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπεί.  
 5. οἱ] om. N. et pr. G. II. ἀτείχιστος g. 14. γενομένοις G.L.O.P.Q.V.

6. ἀπέθανον δὲ—Ἀθηναίων κ. τ. λ.] The Inscription in honour of the Athenians who were killed in this battle is now in the British Museum. It was found in the plain of the Academy near Athens, and brought to England by lord Elgin. The four first lines are so effaced that nothing can be made out of them except by mere conjecture; and the several endings of the remaining eight are also broken off, and have been restored conjecturally by Thiersch and Böckh, who have successively edited the inscription; the first in a separate work, published at Munich in 1816; the latter in his Collection of Greek Inscriptions, No. 1. p. 300. from whence I have copied it. The words added from conjecture are inclosed in brackets.

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σά[ματα  
 δὲ χθών]  
 Τῶνδε Ποτειδαίας δ' ἀμφὶ πύλας  
 ἔ[πεσον]  
 Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ  
 [δὲ φυγόντες]  
 Τείχος πιστοτάτην ἐλπιδ' ἔθεντο [βίου]

Ἀνδρας μὲν πόλις ἦδε ποθεῖ καὶ δ[ῆμος  
 Ἐρεχθέως]  
 Πρόσθε Ποτειδαίας οἱ θάνον ἐμπρ[ο-  
 μάχους,]  
 Παιδες Ἀθηναίων ψυχὰς δ' ἀντίρρο[πα  
 θέντες]  
 Ἡ[λλ]άζαντ' ἀρετὴν καὶ πατ[ρίδ'] εὐ-  
 κλ[είσαν.]

9. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος] The wall on the side of the isthmus, i. e. the outer wall looking towards Olynthus; as τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall on the side of Pallene, or the inner wall, which had been before called τὸ ἐς τὴν Παλλήνην, i. e. looking towards Pallene. Thus the two opposite prepositions appear to be used indiscriminately to express the same idea; but they do not express the same part of it: τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall which presented itself to the eye or the mind from Pallene, or from the side of Pallene; τὸ ἐς τὴν Παλλήνην is the wall looking from the city towards Pallene. Ἐκ corresponds with our word "of," and denotes "of, or belonging to." Thus in Herodot. III. 126, 2. τὸν ἐκ Δα-

POTIDÆA. A. C. 432. Olymp. 87. 1.

3 μένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει  
 Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον  
 πέμπουσιν ἐξακοσίους καὶ χιλίους ὀπλίτας ἐαυτῶν καὶ Φορ-  
 μίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλ-  
 λήνην καὶ ἐξ Ἀφύτιος ὀρμώμενος προσήγαγε τῇ Ποτιδαίᾳ 5  
 τὸν στρατὸν κατὰ βραχὺ προῖον καὶ κείρων ἅμα τὴν γῆν·  
 ὥς δὲ οὐδεὶς ἐπέξῃ ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλ-  
 4 λήνης τεῖχος. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφο-  
 τέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορ-  
 μούσαις. LXV. Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς, καὶ 10  
 Ἀριστεὺς escapes from  
 the town, and tries to  
 keep alive the war in  
 the neighbourhood. ἐλπίδα οὐδεμίαν ἔχων σωτηρίας ἦν μὴ τι ἀπὸ  
 Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται,  
 ξυμβούλευε μὲν πλὴν πεντακοσίων ἄνεμον  
 τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῖτος  
 ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι· ὥς δ' οὐκ 15  
 ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως  
 τὰ ἔξωθεν ἔξει ὥς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν  
 2 φυλακὴν τῶν Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῦσι τά  
 τε ἄλλα ξυνεπολέμει καὶ Σερμυλίων λοχῆσας πρὸς τῇ πόλει

1. ἐπιθῶνται C.F.K. Bekk. Goell. vulgo ἐπίθωνται. 7. τὴν μάχην G.K.L.O.  
 P.Q.e.i. 10. καὶ] om. c. 12. παρὰ λόγον Bekk. γίγνεται C. γίγνεται c.  
 13. ξυμβούλευσε N.V. 14. post ὅπως deletas litteras duas vel tres F. ὁ σῖτος]  
 post ἀντισχῇ ponit f. 15. ἀντισχῇ C.E. Bekk. Goeller. ἀντίσχοι Tusanus. vulgo  
 ἀντίσχη. 17. ἔξῃ d.i. 19. ξυνεπολέμει A.B.E.F.H.N.V.c.f.g.h. Poppo.  
 Goeller. Bekk. C.G. et vulgo ἐπολέμει. σερμυλίων C.E.G. ἐρμυλίων

σκυλείου ὑπαρχον, "The governor from, "or belonging to, Dascylium;" IV. 145. 2. τῶν ἐκ τῆς Ἀργούς ἐπιβατέων, "The soldiers of, or belonging to, the "Argo." And the Latin writers use "ab" in a similar sense: "Ab corni- "bus elephantos statuit," Livy, XXI. 55. i. e. to oppose the enemy from the wings.

2. ἀτείχιστον οὖσαν] "Without any "works raised upon it." That Potidæa completely occupied the isthmus from sea to sea, so as to cut off all commu- nication by land between an enemy at- tacking it on the side of Pallene and one encamped on the outside of the

isthmus, is plain not only from the narration of Thucydides, but from the account in Herodotus, VIII. 129. that the Persians, when besieging the place on the side towards Olynthus, endea- voured to get across into the peninsula of Pallene by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some hours dry.

16. τὰ ἐπὶ τούτοις] "What was the "next best thing to be done." Τὸ λε- γόμενον, τὸν δευτερον πλοῦν. Aristot. Ethic. II. 9. 4. Comp. Thucyd. VII. 73, 3. αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται.

POTIDÆA. A. C. 432. Olymp. 87.1.

πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννησον ἔπρασεν ὅπη  
ὠφέλειά τις γενήσεται. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτεί- 3  
χισιν Φορμίων μὲν ἔχων τοὺς ἐξακοσίους καὶ χιλίους τὴν  
Χαλκιδικὴν καὶ Βοττικὴν ἐδήου, καὶ ἔστιν ἃ καὶ πολίσματα  
5 εἶλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν  
αὐταὶ προεγεγένητο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις ὅτι  
τὴν Ποτιδαίαν ἐαυτῶν οὖσαν ἀποικίαν καὶ  
The Corinthians, thus  
doubly incensed against  
Athena, 10  
ἀνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν  
αὐτῇ ὄντας ἐπολιόρκουν, τοῖς δ' Ἀθηναίοις ἐς  
τοὺς Πελοποννησίους ὅτι ἐαυτῶν τε πόλιν ξυμμαχίδα καὶ  
φόρου ὑποτελῇ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ  
προφανοῦς ἐμάχοντο μετὰ Ποτιδαιατῶν. οὐ μέντοι ὁ γε 2  
πόλεμός πω ξυνερρώγει, ἀλλ' ἔτι ἀνακοχῇ ἦν· ἰδίᾳ γὰρ  
15 ταῦτα οἱ Κορίνθιοι ἔπραξαν. LXVII. πολιορκουμένης δὲ  
τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφί-  
σιν ἐνόντων καὶ ἅμα περὶ τῇ χωρίῳ δεδιότες·  
παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς  
ξυμμαχοὺς, καὶ κατεβῶν ἐλθόντες τῶν Ἀθη-  
20 ναίων ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδι-  
κοίεν τὴν Πελοπόννησον. Αἰγινῆται τε φα- 2

induces the Lacedæ-  
monians to call a ge-  
neral congress of their  
allies at Sparta, where,  
after several states had  
complained of the am-  
bition of Athens, the  
Corinthians begin to  
20 urge the Lacedæmoni-  
ans to declare war im-  
mediately.

A.B.F.H.g. Bekk. At vide V. 18, 8. et inscription. apud Boeckhium, corp.  
inscriptionn. Græcar. tom. I. Fascicul. 2. p. 302. ubi ἐν Σερμυλίᾳ scriptum est.  
1. ὅπη] ὅπως Tusanus. 2. ὠφέλεια Bekk. 3. μὲν] om. e. 4. καὶ Βοττικὴν]  
om. d. 7. προεγεγένητο E. προγεγένητο c. προσγεγένητο i. Bekk. Goell.  
9. τε] μὲν C.e. om. c. 10. δ'] om. d. ἐς] αἰτία ἐς K. 14. πω] γε d.

ἐξερρώγη e. ἀνακοχῇ g. 17. ἐόντων V. 20. εἶεν om. E. 21. τε A.B.  
C.E.F.H.L.O.V.c.e.g.h. Poppo. Goell. Bekk. vulgo δέ.

1. ἔς τε τὴν Πελοπόννησον ἔπρασεν]  
A condensed expression for ἐς τὴν Πε-  
λοπ. πέμψας ἔπρασεν. See note on  
c. 51, 3. ἐτελεύτα ἐς νύκτα.

4. Βοττικὴν] Bottice, or Bottica, de-  
notes the new country of the Bottiæ-  
ans, to the east of Potidæa and the gulf  
of Therma, where they had settled after  
they had been driven out of their old

country by the Macedonians. (See Thu-  
cyd. II. 99, 3.) But Bottiæa denotes  
their old country, situated much more  
to the westward, between the rivers  
Axius and Lydias, of which Herodotus  
speaks, VII. 123, 4. 127, 1. In the Thra-  
cian invasion Sitalces overran Bottica,  
but never penetrated as far as Bottiæa.  
See II. 99. 100, 5. 101, 1, 5.

νερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνήγον τὸν πόλεμον, 3 λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακαλέσαντες τῶν ξυμμάχων καὶ εἴ τις τι ἄλλο ἔφη ἡδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον 5 4 σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἵργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ 5 καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. παρελθόντες δὲ 10 τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἑάσαντες πρῶτον παροξύνει τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε.

LXVIII. "ΤΟ ΠΙΣΤΟΝ ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς " καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς SPEECH OF THE " τοὺς ἄλλους, ἣν τι λέγωμεν, καθίστησι· καὶ 15 CORINTHIANS. " ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθία δὲ Chapp. 68—71.

3. τὰς] om. N.V. 4. προσκαλέσαντες g. τε post ξυμμάχων omisi cum B.E.F.H.V.f.g.h. Porppone, Haack. et Goellero. Vulgo, et Bekker. ξυμμάχων τε. 5. ἔφη ἄλλο f. ἄλλος ἔφη Tusanus. ὑπὸ τῶν ἀθ' d.i. 7. ἄλλα τε C.G.I.K.c.d.e. ἄλλοτε B.F. παρόντες L.P. 9. εἵργεσθε E. τῶν] om. K. 11. τελευταῖον L.O.P.Q. οἱ κορ. c.d.g.h.i. 13. ὑμῶν G.

3. κατὰ τὰς σπονδάς] This must mean, I think, the last treaty concluded between Athens and the Peloponnesians, i. e. the thirty years' peace, which determined the actual relations of the contracting powers. Thus when Sthenelaidas persuades the Spartans to vote "that the treaty had been violated," τὰς σπονδάς λελύσθαι, he means the thirty years' peace, and no other, as is evident from the context. See chap. 87. It does not indeed appear in what manner this treaty had provided for the independence of Ægina, nor is it at all necessary to suppose that the Æginetans interpreted it justly; but it seems quite clear that they did appeal to it, and urged that according to its spirit or its letter they ought to be independent. What was the reply of the Athe-

nians on this particular point, Thucydides has not informed us.

5. ξύλλογον τὸν εἰωθότα] "Their "ordinary assembly," consisting of all Spartan citizens who had attained to the age of thirty years. Whether it was called τὸν εἰωθότα to distinguish it from what Xenophon calls τὴν μικρὰν ἐκκλησίαν, Hellen. III. 3, 8. or from some other more aristocratical assembly which might be convened on extraordinary occasions, we have no means of deciding.

9. εἵργεσθαι] De hoc Periclis decreto vid. Aristoph. B. 1337. A. 531. et Tzetzen Chil. XI. 955. versum 961. ex MS. ita suppleas, τὴν Ἀσπασίας οὖσαν γὰρ Μεγαρικὴν εἵταιραν, et legendum συνεννέτω. WASS.

SPARTA. A. C. 432. Olymp. 87. 1.

They complain of the systematic ambition of the Athenians,

“ πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε.  
 “ πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλ- 2  
 “ λομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν  
 “ ἐκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων  
 5 “ μᾶλλον ὑπενοεῖτε ὥς ἔνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων  
 “ λέγουσι· καὶ δι’ αὐτὸ οὐ πρὶν πάσχειν, ἀλλ’ ἐπειδὴ ἐν τῇ  
 “ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς  
 “ προσήκει ἡμᾶς οὐχ ἡκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλή-  
 “ ματα ἔχομεν ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν  
 10 “ ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἡδίκουν τὴν  
 “ Ἑλλάδα, διδασκαλίας ἂν ὥς οὐκ εἰδόσι προσέδει· νῦν δὲ  
 “ τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὀράτε, τοῖς  
 “ δ’ ἐπιβουλευόντας αὐτοὺς, καὶ οὐχ ἡκιστα τοῖς ἡμετέροις  
 “ ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε  
 15 “ πολεμήσονται ; οὐ γὰρ ἂν Κέρκυραν τε ὑπολαβόντες βία 4

1. πλέονι A.B.C.F.H.K.N.O.P.Q.V.c.d.e.f.g.h.i. Poppo. Goeller. Bekk. vulgo πλείονι. 2. μέλλομεν e. 3. ἀπὸ K. om. cum ipso ἀθηναίων g. 5. ὑπενοεῖτε b. ἔνεκεν A.B.C.F.H.V.f.g. 7. παρεκαλέσατε P. 8. προσήκει] προσ E. ἡμᾶς] om. L. post καὶ deletas duas F. 9. ἀθηναίων μὲν A. 11. ὥς] om. K.P. 12. τοὺς δ’ O.c.h. 13. αὐτοῖς F. ἡμετέροις f. 14. προπαρεσκευασμένους F.V. post ποτε omisi ἄρα cum A.B.C.E.F.G.N.V.c.e.f.g.h. om. Bekk. Goeller. uncis inclusit Poppo. 15. τε] om. K.d.

4. τῶν λεγόντων ὑπενοεῖτε] Poppo makes the genitive λεγόντων to depend upon the latter part of the sentence; the words ὥς λέγουσι signifying exactly the same as if it were written τὸ λέγειν. “You suspected the speakers’ speaking from private interest.” And he quotes a passage in Xenophon, Cyropæd. V. 2, 18. ἐπενόησε δὲ αὐτῶν ὥς ἐπρωτῶν ἀλλήλους, where ὥς ἐπρωτῶν is exactly the same as τὸ ἐπερωτῆσαι. “He noticed their asking one another.” It should be remembered that the Greek language uses the genitive case to express that connection of the subject spoken of with the verb which in English is more commonly expressed by the preposition “in.” “Ye rather suspected this thing of or belonging to the speakers,” or, as we should say, “in the speakers,” namely, that “they spoke from private interest.” This explanation will suit a great proportion of those instances where a ge-

nitive case in Greek follows verbs of hearing, understanding, thinking, noticing, &c. As for instances in Xenoph. Memor. III. 6, 17. (to take one of the examples given by Kühner, Gr. Gr. §. 528. Jelf, 485.) ἐνθυμῷ τῶν εἰδόντων ὃ τι λέγουσι. “Consider this thing of “or belonging to men who have knowledge, namely, what they say.” In English, “Consider in men who have “knowledge what they say.” And the position of the genitive, when as in the present passage it precedes the verb, is merely intended to put the subject in a prominent place, where the hearer or reader may at once perceive what is going to be spoken about. Compare III. 105, 2. note. and VIII. 96, 3. note.

15. οὐ γὰρ ἂν κ. τ. λ.] “They would “not else have detached Corcyra from “us,” i. e. they would not, if they were not proceeding on a systematic design against the liberty of Greece.

ὑπολαβόντες] Thom. Mag. in ὑπάγω

“ ἡμῶν εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν, ὧν τὸ μὲν ἐπι-  
 “ καιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι,  
 “ ἢ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίοις.  
 “ LXIX. καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἑάσαντες  
 “ αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον 5

and of the supine neg- “ τὰ μακρὰ στήσαι τείχη, ἐς τόδε τε αἰεὶ ἀπο-  
 lect of the Lacedæmo- “ στεροῦντες οὐ μόνον τοὺς ὑπ’ ἐκείνων δεδου-  
 nians, who now, as on “ λωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέ-  
 other occasions, had “ ρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσά-  
 been too sluggish to “ μενος, ἀλλ’ ὁ δυνάμενος μὲν παῦσαι περι- 10  
 check the evil before it was become serious. “

“ ορῶν δὲ ἀληθέστερον αὐτὸ δρᾶ, εἶπερ καὶ τὴν ἀξίωσιν τῆς  
 2 “ ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν  
 3 “ τε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ  
 4 “ εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ’ ὅτι ἀμυνούμεθα. οἱ  
 “ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ 15

2. ἀποχρῆσθαι A.B.C.E.F.G.H.K.L.N.O.b.c.d.e.g.h.i. Haack. Poppo. Goell.  
 Bekk. χρῆσθαι f. ἀποχρῆσθε V. vulgo ἐπιχρῆσθαι. 3. τοῖς πελ. B.C.G.L.N.  
 O.Q.V.e.g.h. 6. τείχη στήσαι C.c.e.f. ἀποροῦντες e. 7. ἐκείνῳ A.  
 8. ἡμετέρους C.G. 12. φαίνεται A.B.E.F.h. 14. ἔτι σκοπεῖν] ἐπισκοπεῖν F.  
 ὅτι] ὅ τι Bekk.

h. 1. adferens τε omittit. In Cass. est interpretatio δεξάμενοι. Eodem modo ὑπολαβόντες exponit Scholiastes vulgatus VIII. 105, 3. et I. 121, 3. ὑπολαβεῖν, δέξασθαι. Stephanus putat præpositione ὑπὸ hic indicari Athenienses Corcyram clam et per insidias partibus suis adjunxisse, non aperto Marte occupasse: nam et eamdem vim habere in hoc verbo VI. 58, 2. τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν. Habet omnino significationem occultæ et clandestinæ molitionis. I. 143, 1. Εἴ τε—μισθῷ μείζονι πειρώντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν id est, ut Scholiastes, ὑποκλέπτειν. DUKER.

2. ἀποχρῆσθαι] “To make use of,” according to Gœller; like ἀποζῆν, “to live upon.” But I do not know whether it does not rather signify, ὥστε ἀποχρῆσθαι, i. e. τοῖς ἐπὶ Θράκης; “so as to give you the full benefit of your” dominion in the neighbourhood of “Thrace.” Ἀποχρῆσθαι is “to use out, to use thoroughly.” Comp. VI.

17, 1. VII. 42, 3.

11. εἶπερ καὶ τὴν ἀξίωσιν κ. τ. λ.] “Εἴ—“περ δοκεῖ σοι dicimus ei de quo non “certo scimus quid ei placeat, aut de “quo id nescire simulamus. Εἴγε δοκεῖ “σοι dicimus ei de quo scimus quid ei “placeat.” Hermann ad Viger. not. 310. The sense then is, “If he makes “a pretension to the merit of being “the deliverer of Greece, we cannot “say whether he does make it, but if “he does, then, &c.” Comp. VIII. 92, 10. εἴπερ καὶ ἐκείνοις δοκεῖ καθαίρειν, καὶ ἐαυτῷ ξυνδοκεῖν. For the sentiment, compare the words of Brasidas, IV. 86, 3. οἷς τε τοῖς Ἀθηναίοις ἐγκλήμασι καταπολεμούμεν, αὐτοὶ ἂν φανοίμεθα ἐχθιοῖνα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.

12. μόλις δὲ νῦν τε ξυνήλθομεν] Poppo and Stephanus read νῦν γε. But γε refers to the following, καὶ οὐδὲ νῦν. “It has both been a difficult matter to “bring us together, and even now that “we are met we do not see what we “ought to vote about.”

SPARTA. A. C. 432. Olymp. 87. 1.

“ οὐ μέλλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἷα ὁδῶ οἱ 5  
 “ Ἀθηναῖοι καὶ ὅτι κατ’ ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.  
 “ καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἦσσαν 6  
 “ θαρσοῦσι, γνόντες δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκεί-  
 5 “ σονται. ἡσυχάζετε γὰρ μόνοι Ἑλλήνων, ὧ Λακεδαιμόνιοι, 7  
 “ οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ μελλήσει ἀμυνόμενοι, καὶ  
 “ μόνοι οὐκ ἀρχομένην τὴν αὖξιν τῶν ἐχθρῶν διπλασιου-  
 “ μένῃν δὲ καταλύνοντες. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν 8  
 “ ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε γὰρ Μῆδον αὐτοῖς 9  
 10 “ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον  
 “ ἐλθόντα ἢ τὰ παρ’ ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν  
 “ τοὺς Ἀθηναίους οὐχ ἐκὰς ὥσπερ ἐκείνον ἀλλ’ ἐγγὺς ὄντας  
 “ περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε  
 “ μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῶ δυνατωτέρους  
 15 “ ἀγωνιζόμενοι καταστήναι· ἐπιστάμενοι καὶ τὸν βάρβαρον  
 “ αὐτὸν περὶ αὐτῶ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς  
 “ τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἀμαρτήμασιν αὐτῶν  
 “ μᾶλλον ἢ τῇ ἀφ’ ὑμῶν τιμωρία περιγεγενημένους, ἐπεὶ αἱ

1. μέλλοντας e.g. οἱ] om. F. 3. ἡμῶν G. 4. θαρσοῦσι E. Bekk.  
 in Ed. min. A.B.C.F.G. et vulgo θαρροῦσι. Vid. Kühner, Gr. Gr. §. 38. Jelf,  
 22. 2. b. 5. ἡσυχ. μὲν γὰρ F.H.N.V. Haack. Poppo. 6. μελήσει F.  
 7. μόνον G. ἀρχομένην] litteras ἀρχ corr. F. quasi fuerit εἰργομένην. BEKK.  
 αὖξιν] δύναμιν C.G.I.K.L.O.P.Q.c.d.e.i. 8. δὲ καταλύνοντες] καταλύετε I.  
 λέγεσθε C.c.d. ὧν] ἄν E. et γρ. A. 10. ἴσμεν etiam post γῆς G. πρότερον  
 post ἐλθόντα V. 11. ἢ τὰ] εἴτα A.I. προαπαντῆσαι c. καὶ τοὺς νῦν L.P.Q.  
 15. καταστήσαι h. 16. αὐτῶ] αὐτὸν K.

6. τῇ μελλήσει] “By threatening  
 “demonstrations.” Μελλήσεις implies  
 the holding the stick constantly lifted  
 up, but never striking.

14. ἐς τύχας, πρὸς πολλῶ δυνατ. κ.τ.λ.]  
 “To expose yourselves to hazard by  
 “waiting till your enemy’s power is  
 “far greater than it ever was before.”  
 He alludes to what had been said just  
 above, οὐκ ἀρχομένην τὴν αὖξιν τῶν  
 ἐχθρῶν, διπλασιουμένην δὲ καταλύνοντες.

16. αὐτὸν περὶ αὐτῶ σφαλέντα] “Being  
 “wrecked upon himself” i.e. being  
 himself as it were the rock on which

his fortune split. “Perishing by his  
 “own folly.” So VI. 33, 5. ἦν τε—  
 σφαλώσι,—κἀν περὶ σφίσιν αὐτοῖς τὰ  
 πλείω πταίωσιν. And Herodotus, IX.  
 101, 4. μὴ περὶ Μαρδονίῳ πταίσῃ ἢ  
 Ἑλλάς. “Lest Greece should stumble  
 “as it were over Mardonius,” i.e.  
 “Lest he should be an impediment  
 “which she could not remove or sur-  
 “mount, but which would overset and  
 “ruin her.” Compare also Dionysius  
 Halic. Rom. Antiquit. VII. 4. ὁ μὲν  
 πεζὸς αὐτῶν στρατὸς περὶ ἐαυτῶ σφαλεῖς  
 —ἔφυγεν.



- “ γε ὑμέτεροι ἐλπίδες ἤδη τινὰς που καὶ ἀπαρασκέυους διὰ  
 10 “ τὸ πιστεῦσαι ἔφθειραν. καὶ μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ  
 “ πλεόν ἢ αἰτία νομίσῃ τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων  
 “ ἀνδρῶν ἐστὶν ἀμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικη-  
 “ σάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι 5  
 “ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν,  
 “ ἄλλως τε καὶ μεγάλων τῶν διαφερόντων  
 “ καθεστῶτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν  
 “ γε δοκεῖτε, οὐδ’ ἐκλογίσασθαι πώποτε πρὸς  
 “ οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν 10  
 2 “ καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. οἱ  
 “ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ  
 “ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε  
 “ σῶζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῳ οὐδὲ τὰναγκαῖα  
 3 “ ἐξικέσθαι. αὐτοῖς δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ 15  
 “ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες·  
 “ τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πράξαι, τῆς τε  
 “ γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέ-  
 4 “ ποτε οἶεσθαι ἀπολυθῆσθαι. καὶ μὴν καὶ ἄοκνοι πρὸς  
 “ ὑμᾶς μελλήτας καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται 20  
 “ γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν  
 5 “ καὶ τὰ ἐτοῖμα ἂν βλάψαι. κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ

1. γε] τε A.E.F.H.V.c.f.g. ὑπέρτεροι pr. E. 2. τὸ πλεόν g. 3. γενέσθαι pr. K. 5. ἄξιοι νομίζομεν A.B.E.F.H.V.c.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo νομίζομεν ἄξιοι. 8. καθεστῶτων] om. C.e. 9. γε] om. d.e.g. ἐκλογίσασθαι V. 13. ἔργων c. et omisso ἂν d. τε] om. L.P.Q.c. 16. ἐπὶ A.B.F.H.K.N.V.d.g.h.i. Haack. Poppo. Goell. Bekk. C.E. et vulgo ἐν. 19. οἶεσθε E. 20. post ὑμᾶς deletas tres quattuorve G. BEKK. καὶ ante ἄοκνοι om. L.O. P.d. 21. ἀπελθεῖν d. cum Tusano. 22. ἐτοίμ corr. F. τε] δὲ K. om. g.

2. μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ πλεόν κ. τ. λ.] Compare Isocrates Panegyric. p. 67. (§. 149. ed. Bekker.) χρὴ δὲ κατηγορεῖν μὲν ἡγείσθαι τοὺς ἐπὶ βλάβῃ τοιαῦτα λέγοντας, νοουθετεῖν δὲ τοὺς ἐπ’ ὠφελείᾳ λουδοροῦντας.

17. τοῖς βεβαίοις τῆς γνώμης] “Those  
 “ counsels and plans on which men

“ may surely calculate.” Such as can hardly by possibility have a disastrous issue. Comp. IV. 55, 3. where he again says of the Lacedæmonians, τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι, they could not rely upon their own judgment.

22. κρατοῦντές τε τῶν ἐχθρῶν κ. τ. λ.]  
 An epigram, descriptive of the unbroken

“ πλείστον ἐξέρχονται, καὶ νικώμενοι ἐπ’ ἐλαχιστον ἀνα-  
 “ πίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ 6  
 “ τῆς πόλεως χρώνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσ-  
 “ σειν τι ὑπὲρ αὐτῆς. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλ- 7  
 5 “ θωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, ἃ δ’ ἂν ἐπελθόντες  
 “ κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες.  
 “ ἦν δ’ ἄρα καὶ του πεῖρα σφαλῶσιν, ἀντελπίσαντες ἄλλα 8  
 “ ἐπλήρωσαν τὴν χρεῖαν· μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ  
 “ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχίαν τὴν ἐπιχεί-  
 10 “ ρησιν ποιεῖσθαι ὧν ἂν γνῶσι. καὶ ταῦτα μετὰ πόνων 9  
 “ πάντα καὶ κινδύνων δι’ ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ

1. ἐπεξέρχονται L.O.P. 3. γνώμῃ δὲ A.B.E.F.H.V.c.f.g.h. Poppo. Haack. Goeller. Bekk. vulgo δὲ γνώμῃ. οἰκειοτάτῃ—ἀδυνάτων c. 73, 4.] om. e. 4. ἐξ-  
 ἔλθωσιν A.B.F.g.h. vulgo ἐπεξέλθωσιν. Cf. III. 108, 2. ἐξέλθωσιν Poppo. Goell.  
 Bekk. 5. οἰκεῖα A.B.E.F.K.V.d.g.h.i. Poppo. Goeller. Bekk. vulgo οἰκεῖων.  
 7. καίτου A.B.g.h. του καὶ C.G.H.K.L.O.b.c.f.i. τοῦ καὶ E.F.V. vulgo που καὶ.  
 του καὶ Poppo. Haack. καὶ του Goeller. Bekk. ἄλλα] ἄμα O. 8. ὁμοίως καὶ  
 A.B.C.F.H.K.L.M.N.O.V.b.c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo καὶ  
 ὁμοίως. 9. ποιεῖσθαι τὴν ἐπιχείρησιν c. 10. πόνου K.

self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters, is almost a paraphrase of the language of the Corinthians. It was written after the defeats and disgraces of the seven years' war, and may be found in the Appendix to one of the volumes of General Mathieu Dumas' "Campagnes."

Le coq Français est le coq de la gloire,  
 Par les revers il n'est point abattu;  
 Il chante fort, quand il gagne la victoire,  
 Plus fort encore, quand il est bien battu.  
 Chanter toujours est sa grande vertu.

—celui qui ne perd jamais courage  
 Est le maître de l'avenir.

1. ἀναπίπτουσιν] "Thrown back, dispirited." It expresses properly the movement of a rower, who throws himself backwards to give force to his stroke; Xenoph. (Econom. 8, 8. or of a man falling backwards from a chariot, as Sophocles, Electra 729. It is a strange mistake of Athenæus, (Deipnosophist. I. 42. ed. Schweigh.) to sup-

pose that the first meaning of this word expresses mental discouragement. In all languages the terms expressive of the movements and feelings of the mind are necessarily metaphors, borrowed from the movements and feelings of the body.

2. τοῖς μὲν σώμασιν, κ. τ. λ.] "They spend their lives for their country, as though they were no way concerned in them: their counsels they cherish as the nearest and dearest thing in the world, that they may employ them in her service." Compare Lysias, Funeral Orat. p. 87. ed. Reiske. ἐνόμιζον, τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτησθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείφειν: and Isocrates, Panegyric. p. 58. ὁλίγοι πρὸς πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις ψυχαῖς, μέλλοντες κινδυνεύειν.

6. τυχεῖν πράξαντες] "They had been fortunate, or succeeded, in effecting their objects."

11. αἰῶνος] Ex Homero Od. σ'. 202. ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν Αἰὼνα φθινύθω. WASS.

- “ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶσθαι  
 “ καὶ μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι,  
 “ ξυμποράν τε οὐχ ἥσσον ἥσυχίαν ἀπράγμονα ἢ ἀσχολίαν  
 10 “ ἐπίπονον. ὥστε εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ  
 “ τῷ μήτε αὐτοὺς ἔχειν ἥσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους 5  
 “ ἔᾶν, ὀρθῶς ἂν εἴποι. LXXI. ταύτης μέντοι τοιαύτης  
 “ ἀντικαθεστηκυίας πόλεως, ὃ Λακεδαιμόνιοι,  
 “ διαμέλλετε, καὶ οἴεσθε τὴν ἥσυχίαν οὐ τού-  
 “ τοις τῶν ἀνθρώπων ἐπὶ πλείστον ἀρκεῖν, οἱ  
 “ ἂν τῇ μὲν παρασκευῇ δίκαια πρᾶσσωσι, τῇ 10  
 “ δὲ γνώμῃ, ἣν ἀδικῶνται, δῆλοι ὥσι μὴ ἐπι-  
 “ τρέφοντες, ἀλλ’ ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους  
 “ καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον  
 2 “ νέμετε. μόλις δ’ ἂν πόλει ὁμοίᾳ παροικοῦντες ἐτυγχάνετε  
 “ τούτου· νῦν δ’, ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιοτρόπα 15  
 3 “ ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δ’  
 “ ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνόμενα κρατεῖν· καὶ ἥσυχᾶ-

2. ἐορτὴν ἢ ἄλλο K.i. 7. καθεστηκυίας d. 8. οὐ] μὴ L. om. d. 12. Post τε omisi τοὺς cum A.B.E.F.H.N.V.f.g.h. om. Bekk. Goell. Uncis inclusit Porpo.

8. καὶ οἴεσθε—νέμετε] “You think “not that they enjoy the longest peace, “who, while they avoid all injury to “others, are yet known to be resolved “to bear no injury to themselves. But “your justice consists in neither harm- “ing others nor allowing yourselves to “be harmed by defending yourselves.” That is to say, they did not understand that to be ready for war is often the surest means of preserving peace; whilst to submit to injury from a dread of the evils of resistance, is the way to bring on war, at last, after fruitless and costly sacrifices have been made to avert it. Compare ch. 124, 1. towards the end. VI. 16, 4. τὰ ἴσα νέμων. See also Isocrates on the Peace, p. 186. It is not certain however what is the precise meaning of the expression τὸ ἴσον νέμετε ἐπὶ τῷ μὴ λυπεῖν ἄλλους. νέμειν τὸ

ἴσον in itself I suppose is “to deal “justly,” “to deal to every man that “which is fair and equal.” Is the meaning then as follows, “Other men “deal justly with their neighbours, but “still they purpose to defend them- “selves if others do not deal justly “with them: you on the other hand “deal justly, not with any such pur- “pose as this, but rather on the prin- “ciple or with the purpose of neither “doing harm, nor yet of suffering “harm yourselves by attempting to “defend yourselves.” Thus far I think Mr. Donaldson is right in his interpretation of this passage, when he says that ἐπὶ implies a principle or “condi- “tion of action.” He is wrong I think also in translating τὸ ἴσον νέμετε, “you “lead a life of easy indifference.” See “New Cratylus,” p. 548.

SPARTA. A. C. 432. Olymp. 87. 1.

“ζούση μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ  
 “δὲ ἀναγκαζόμενοις ἰέναι πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ.  
 “διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ 4  
 “πλέον ὑμῶν κεκαίνωται. μέχρι μὲν οὖν τοῦδε ὠρίσθω 5  
 5 “ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαίαιταις,  
 “ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς  
 “τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς  
 “ἐχθίστοις προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμία πρὸς  
 “ἐτέραν τινὰ ξυμμαχίαν τρέψητε. δρῶμεν δ’ ἂν ἀδικον οὐδὲν 6  
 10 “οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν  
 “αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι’ ἐρημίαν  
 “ἄλλοις προσιόντες, ἀλλ’ οἱ μὴ βοηθοῦντες οἷς ἂν ξυνο-  
 “μώσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενούμεν· 7  
 “οὔτε γὰρ ὅσια ἂν ποιοῖμεν μεταβαλλόμενοι, οὔτε ξυνη-  
 15 “θεστέρους ἂν ἄλλους εὖροιμεν. πρὸς τὰδε βουλευέσθε εὖ,  
 “καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ  
 “οἱ πατέρες ὑμῖν παρέδωκαν.”

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθη- 2

2. ἀναγκαζομένη O. ἀναγκαζομένης c. τῆς] om. A.B.E.F.H.V.c.g.h.i.  
 3. ὑπὸ K. 4. κεκαίνωνται g. κεκένωται C. ἐπικεκαίνωται i. οὖν] om. L.i.  
 5. καὶ τοῖς ποτιδ. F.H.N.V. 6. ἐσβαλόντες O. et pr. G. 9. τρέψετε E.  
 μηδὲν i. 14. ὅσια corr. F. 16. ἤ F. 17. παρέδωκαν V.

4. μέχρι μὲν οὖν τοῦδε ὠρίσθω] i. e. μέχρι τοῦδε προελθοῦσα ἐνθάυτα ὠρίσθω. See note on ch. 51, 3.

10. πρὸς ἀνθρώπων τῶν αἰσθανομένων] i. e. τῶν αἰσθῆσιν ἐχόντων, as Reiske and others have observed. Compare V. 26. αἰσθανόμενος τῇ ἡλικίᾳ. “Who are “capable of feeling and observing.”

14. ὅσια] This word, like *sacer*, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, “What is pious towards heaven and “what is just towards men:” and again, ὅσια καὶ ἱερά, “Things profane and “things sacred.” The first is the original sense of the word; and its second signification arises from this, that those things which may piously be touched

or used are those which are not sacred; i. e. which are profane. Thus in Sophocles, *Œdip. Colon.* 188. ἄγε νυν σύ με παῖ, ἵν’ ἂν εὐσεβίας Ἐπιβαίνοντες, τὸ μὲν εἰπόμεν, κ. τ. λ. i. e. ἄγε σύ με ἐς ὅσιον, ἐνθα ὅσιόν ἐστιν ἐπιβαίνειν, or ἐς βεβηλόν. In the same way ἐπιτήδειος, which is generally used in a good sense, occurs in Xenophon, *Anab.* II. 3, 11. in the very opposite one, in the expression *ἐπαίειν ἂν τὸν ἐπιτήδειον*, i. e. whoever was *fit to be beaten*, that is, who was unfit for any good purpose.

18. τῶν δὲ Ἀθηναίων κ. τ. λ.] Passages where the construction is similarly involved are to be found in Thucyd. I. 115, 5. τῶν δὲ Σαμίων (ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον)—ξυνθέμενοι—διέβησαν.

SPARTA. A.C. 432. Olymp. 87. 1.

ναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ  
 ἄλλων παρούσα, καὶ ὥς ἦσθοντο τῶν λόγων,  
 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους  
 εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολο-  
 γησομένους ὧν αἱ πόλεις ἐνεκάλουν, δηλώσαις  
 δὲ περὶ τοῦ παντὸς ὥς οὐ ταχέως αὐτοῖς βου-  
 λευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. καὶ ἅμα  
 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση  
 εἴη δύναμις, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε  
 πρεσβυτέροις ὧν ἦδεσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν  
 ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἢ αὐτοὺς ἐκ τῶν λόγων  
 πρὸς τὸ ἰσχυράζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. προσελ-  
 θόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ

3. αὐτοὺς d. παριτέα h. 6. ταχέον V. 7. πλείονι A.B.C.E.F.H.V.c.f.g.h.  
 Porpo. Goell. Bekk. vulgo πλείονι. 9. δύναμιν εἴη K. ποιήσεσθαι A.B.E.F.  
 G.H.c.f.g. 11. ἂν recepi ex A.B.E.F.G.H.N.V.g. habent Bekk. Haack. Porpo.  
 Goell. 12. τρέπεσθαι I.L.O.P.

VII. 48, 2. καὶ ἦν γὰρ τι—βουλόμενον  
 τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι,  
 ἐπεκηρυκεῖτο ἐς αὐτόν. VIII. 30, 1. τοῖς  
 ἐν τῇ Σάμῳ Ἀθηναίοις, προσφεγμέναι γὰρ  
 ἦσαν—ἄλλαι νῆες—καὶ τὰς ἀπὸ Χίου—  
 ξυναγαγόντες, ἐβούλοντο. Herodot. IV.  
 149, 1. ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύ-  
 σασθαι, τοιγαρὶν ἔφη αὐτὸν καταλείψειν  
 εἰν ἐν λυκοῖσι. And in the same chap-  
 ter, τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ  
 γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο—ἱρόν.  
 IV. 200, 1. τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος  
 μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. IX.  
 109, 2. τῇ δὲ κακῶς γὰρ εἶδε πανοικίῃ  
 γενέσθαι,—εἶπε τῷ Πέρσῃ. The expla-  
 nation of all these passages is, that the  
 Greeks always put the subject of a pro-  
 position as near the beginning of the  
 sentence as possible, when there is a  
 transition from one subject to another.  
 The new subject being thus placed first,  
 the reason of the predicate immediately  
 follows, before the predicate itself; and  
 the subject is made to depend gram-  
 matically on this reason, rather than on  
 the predicate. In English it would be

put in the nominative case, and the γὰρ  
 would be expressed by *as*, or by the  
 participle agreeing with the nominative;  
 but in Greek it is put in whatever case  
 the sentence containing the explanation  
 or reason of the predicate may require.  
 In the present passage, however, there  
 is a confusion owing to the introduction  
 of the conjunction καὶ in the words καὶ  
 ὥς ἦσθοντο τῶν λόγων. The more simple  
 grammar would be, τῶν δὲ Ἀθηναίων  
 τοῖς πρέσβεσι παρατύχουσι τότε παρὰ  
 τοῖς Λακεδαιμονίοις καὶ τῶν λόγων αἰσθο-  
 μένοις, ἔδοξε παριτητέα εἶναι. In English  
 it would run thus, "But the Athenians  
 "happening at that time to have an  
 "embassy at Lacedæmon, and hearing  
 "what was said, resolved to address  
 "themselves to the Lacedæmonian  
 "government," &c.

3. παριτητέα—[ἀπολογησομένους] The  
 accusative follows the verbal adjective,  
 because παριτητέα is equivalent in sense  
 to παριέναι δέιν. Compare VIII. 65, 3.  
 and Matthiæ, Gr. Gr. §. 447. 4. Jelf,  
 613. 5. obs. 5.

ἐς τὸ πλήθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύοι. οἱ δ' 5  
ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον  
τοιάδε.

LXXIII. “Ἡ ΜΕΝ πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλο-

5 “γίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ

SPEECH OF THE  
ATHENIANS.  
(73—78.)

They urge the claim  
of Athens on the gra-  
titude and respect of  
10 Lacedæmon, from its  
great services in the  
Persian invasion.

73, 74.

“πόλιν ἐπεμψεν αἰσθόμενοι δὲ καταβοὴν οὐκ

“ὀλίγην οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς

“ἐγκλήμασι τῶν πόλεων ἀντεροῦντες (οὐ γὰρ

“παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων

“οἱ λόγοι ἂν γίνοντο) ἀλλ' ὅπως μὴ ῥαδίως

“περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις

“πειθόμενοι χεῖρον βουλευσῆσθε, καὶ ἅμα

“βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος

“δηλῶσαι ὥς οὔτε ἀπεικότως ἔχομεν ἅ κεκτήμεθα, ἥ τε

15 “πόλιν ἡμῶν ἀξία λόγου ἐστί. καὶ τὰ μὲν πάνυ παλαιὰ τίς

“δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν

“ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ

“καὶ δι' ὅχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη

“λέγειν· καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελείᾳ ἐκυνδυνεύετο, ἥς

20 “τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντὸς,

1. εἴτι correctus A. ἀποκωλύει F.H.K.V.c.d.i. Poppo. ἀποκωλύη A.B.E.  
f.g.h. ceteri et Bekk. Goeller. ἀποκωλύοι. 2. ἐπικέλευον b. ἐπιέναι A.B.E.F.  
H.K.M.N.V.b.d.h.i. Haack. Poppo. Goell. Bekk. περιέναι Q. C.G. et vulgo  
παρίεναι. 4. πρεσβευσία Dionys. p. 794. πρεσβεία nescio quis Paris. 5. ἡμε-  
τέροις B.C.F. 6. αἰσθανόμενοι C.G. 9. οὔτε τούτων] om. pr. G. 15. ἐστὶ  
λόγον V. 16. ὧν αἱ ἀκοαὶ Q. μᾶλλον] om. P. ὄψις B.C.E.F.H.I.K.N.V.  
c.d.f.g.h.i. Poppo. Goeller. Haack. vulgo, et Bekk. ὄψει. 17. αὐτοὶ A.B.E.F.  
H.K.O.g. Haack. Poppo. Goell. Bekk. C. et ceteri αὐτοῖς. 19. ὠφελία Bekk.  
ἐκυνδυνεύετε C.I. οἷς F. 20. κατέσχετε d.i. τοῦ] μὴ O.P.

2. ἐπιέναι] Confer I. 90, 6. ἐπέρχεται  
ἐπὶ τὸ κοινόν. 91, 4. ἐπελθὼν τοῖς Λακε-  
δαίμοσι. 119, 2. τελευταῖοι ἐπελθόντες  
ἔλεγον. BEKK.

17. εἰ καὶ δι' ὅχλου—προβαλλομένοις]  
“Although it be rather irksome to us  
“to be for ever bringing this subject  
“forwards.” Thus Haack, and, I think,  
rightly; and Bekker and Poppo and  
Göller in his last edition have retained

the same stopping. Others place a  
comma after ἔσται, and interpret the  
passage thus: “We must continually  
“bring these topics forward, even if  
“they prove rather irksome to you.”  
This is Bredow's translation.

19. ἥς τοῦ μὲν ἔργου κ. τ. λ.] Göller  
interprets thus, “Of the actual doing  
“ye had your share, but we must have  
“our share also of the glory.” But

- 3 “ εἴ τι ὠφελεῖ, στερισκώμεθα. ῥηθήσεται δὲ οὐ παραιτήσεως  
 “ μᾶλλον ἔνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἷαν ὑμῖν  
 4 “ πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμὲν  
 “ γὰρ Μαραθῶνι τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ  
 “ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύν- 5  
 “ νεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι  
 “ ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπι-  
 “ πλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων  
 5 “ πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. τεκμήριον δὲ  
 “ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν ὥς 10  
 “ οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῷ  
 “ πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. τοιούτου  
 “ μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν  
 “ ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ  
 “ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε νεῶν 15  
 “ πλείστον καὶ ἄνδρα στρατηγὸν ξυνητώτατον καὶ προθυ-  
 “ μίαν ἀκονοτάτην· ναῦς μὲν γε ἐς τὰς τετρακοσίας ὀλίγα

1. στερισκώμεθα A.B.H.I.O.V.g. Haack. Poppo. Goeller. Bekk. C.E.F. et vulgo στερισκόμεθα. παραιτήσεως O. 3. μὴ] οὐκ d. βεβουλευμένοις c. βουλομένοις d. 5. τῷ] om. N.V. ἀμύνασθαι g. 8. τὴν τε πελ. B.F.g.h. ἂν] om. C. addidi ex A.B.E.F.H.I.K.L.N.O.V.c.d.f.g.h.i. receperunt Haack. Poppo. Goeller. Bekk. 12. πλείονι g.h. 13. ξυμβάντος τούτου A.B.E.F.H. V.c.g.h. Poppo. Goeller. Bekk. C.G. et vulgo τούτου ξυμβάντος. 17. μὲν τοιγε τετρακοσίας I.L.O.

although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, “Of the solid fruit of that common benefit ye had your share, but let us too have our share of the credit of it.”

4. προκινδυνεύσαι] Hinc decantatum illud mutuatus est iuramentum Demosthenes: Οὐκ ἔστιν ὅπως ἡμάρτετε· οὐ ΜΑ τοὺς ἐν Μαραθῶνι ΠΡΟΚΙΝΔΥΝΕΥΣΑΝΤΑΣ, &c. WASS.

προκινδυνεύσαι τῷ βαρβάρῳ] Dativo

βαρβάρῳ significatur, *adversus barbarum*: quia in verbo inest sensus pugnandi. GÖLL. Compare notes on IV. 56.

7. μὴ κατὰ πόλεις, κ. τ. λ.] See Herodot. VII. 139, 3.

10. ὥς οὐκέτι ὁμοίας οὔσης] “Con-  
 “dering his power to be no longer  
 “what it had been before.” Compare II. 80, 1. ὁ περίπλους οὐκέτι ἔσοιτο—  
 ὁμοιος, “Would be no longer what it  
 “had been before.”

17. ναῦς ἐς τὰς τετρακοσίας] Numerum posuit rotundum navium Græcarum, ut et Demosth. de Cor. c. 70. τετρακοσίων οὐσῶν τῶν πασῶν τριήρων, τὰς διακοσίας ἢ πόλεις (Atheniensium) παρέσχετο. Sic reliqui oratores; v. c. Isocr. Paneg.

SPARTA. A. C. 432. Olymp. 87. 1.

“ ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς  
 “ αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέ-  
 “ στατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα  
 “ ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. προθυμίαν  
 5 “ δὲ καὶ πολὺν τολμηροτάτην ἐδείξαμεν, οἳ γε, ἐπειδὴ ἡμῖν  
 “ κατὰ γῆν οὐδεὶς ἐβοήθει, τῶν ἄλλων ἤδη μέχρι ἡμῶν  
 “ δουλευόντων ἡξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ

1. ἐλάττους g.h. τῶν δύο G. Ante δύο articulum ignorant B.C.E.F.H.I. N.V.c.e.f.h. et A. qui litteras ους δυ in litura habet plurium capace. omisit etiam Bekker. 2. σαφῶς F.H. 3. αὐτοὶ A.E.F. (omisso mox ὑμῖς.) H.K.V.d.g.h.i. Poppo. Goeller. vulgo αὐτόν. atque ita Haack. et Bekker. διὰ τοῦτο δὴ μάλισ-  
 στα ἐτιμήσατε A.E.F.H.V.d.e.g.h.i. Haack. Poppo. Goell. τοῦτο δὴ μάλιστα ὑμῖς  
 ἐτιμήσατε B. τοῦτο δὲ μάλ. ἐτ. ἄν. N. τοῦτο ὑμῖς δὴ μάλιστα Bekker. C. et vulgo  
 τοῦτο ὑμῖς ἐτ. μάλ. δὴ ἄνδρα. 4. ὡς] eis L.

c. 31. κεκτημένοι τριῖς διπλάσιαι μὲν, ἢ σύμπαντες οἱ ἄλλοι. Lys. Epit. p. 105. Reisk. Ita secundum Diod. Sic. L. XV. 58. Athenienses ducentas naves dederunt. Accuratus si numerum navium ineamus, classis fuit 378 navium (Herod. VIII. c. 48, 3.) Athenienses secundum Herodotum (VIII. 44, 1.) miserunt 180 naves. cf. Plut. in Them. c. 14. p. 467. Egregie egerunt de hac re Valcken. ad Herod. L. VIII. p. 619. et 640. et Morus ad Isocr. Pan. p. 71. GÖTTL. It should be recollected, that this is not the statement of Thucydides, but of the Athenian orator, who is made very characteristically to indulge in gross exaggerations, exactly as we find to be the practice of those orators whose real speeches are still extant. Similar misrepresentations occur in the speech of Alcibiades, in which he urges the policy of the expedition against Syracuse; but it is absurd, after the express declaration of Thucydides in his preface, to confound the speeches with the history, and to imagine them to contain not what the speakers were likely to have said, but what the truth required them to say.

Since this note was written, Didot the French editor of Thucydides has endeavoured to remove the difficulty by interpreting τῶν δύο μοιρῶν “the half,” instead of “two thirds;” and strange to say, Güller in his last edition has

adopted this, as I think, most undoubted error. But it may be observed that in the proportion of the Athenian ships to the whole fleet Demosthenes agrees with the orator in Thucydides. τριακοσίων οὐσῶν τῶν πασῶν τριήρων τὰς διακοσίας ἡ πόλις παρέσχετο, where Didot again wishes to alter τριακοσίων into τετρακοσίων. It would seem that it was a favourite boast of the Athenians, though not a true one, that two thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet (as the speaker in Thucydides has done nearly, for it was 378 and he calls it 400,) then the false proportion could only be maintained by overrating the number of the Athenian ships. If on the contrary they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

2. αἰτιώτατος ναυμαχῆσαι] Αἷτιος cum infinit. sine articulo τοῦ solennis structura. Conf. I. 25. 33. 75. 133. Xenophon. Hellenic. VII. 5. 17. αἷτιοι ἐγένοντο σωθῆναι; et VII. 4. 19. (where Schneider has rashly inserted the article.) GÖLL.

4. ἐτιμήσατε] Vid. Plut. in Them. c. 17. p. 472. BEKKER. See also Herodot. VIII. 124.



SPARTA. A. C. 432. Olymp. 87. 1.

“οἰκεῖα διαφθείραντες μὴδ' ὥς τὸ τῶν περιλοίπων *ξυμμάχων*  
 “*κοινὸν προλιπεῖν, μὴδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέ-*  
 “*σθαι, ἀλλ' ἐσβάντες ἐς τὰς ναῦς κινδυνεύσαι καὶ μὴ*  
 3 “*ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὥστε φαμέν οὐχ*  
 4 “*ἦσσον αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου. ὑμεῖς μὲν*  
 “*γὰρ ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν*  
 “*νέμεσθαι, ἐπειδὴ ἐδεῖσате ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ*  
 “*πλέον, ἐβοηθήσατε (ὅτε γοῦν ἦμεν ἔτι σῶοι, οὐ παρεγέ-*  
 “*νεσθε). ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ οὔσης ἔτι ὀρμώμενοι καὶ*  
 “*ὑπὲρ τῆς ἐν βραχεΐᾳ ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώ-*  
 5 “*σαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχω-*  
 “*ρήσαμεν πρότερον τῷ Μήδῳ, δέισαντες ὥσπερ καὶ ἄλλοι*  
 “*περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς*  
 “*ναῦς ὥς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας*  
 “*ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ' ἡσυχίαν ἂν αὐτῷ προε-*  
 “*χώρησε τὰ πράγματα ἢ ἐβούλετο. LXXV. ἀρ' ἀξιοί*

1. ὥς E.  
om. pr. G.  
P.Q.d.e.i.

2. γενέσθαι αὐτοῖς g.h.  
Μήδῳ] μήπω C.  
15. προσεχώρησε B.g.

6. τὸ] om. A.B.g.h.i.  
13. ἢ] καὶ K.d.i.  
16. ἦ] ὥς c. φ d.

12. πρότερον]  
14. ἔδει ἔτι C.G.K.L.O.  
ἀρα ἀξιοί V.

10. *ξυνεσώσαμεν—τὸ μέρος*] “We bore  
 “our full share in the deliverance both  
 “of ourselves and of you.” Compare  
 Demosthen. de Falsa Legat. p. 367.  
 Reiske. and Lysias advers. Philom.  
 p. 872. *μετέχειν τὸ μέρος τῶν δεινῶν.*

16. *ἀρ' ἀξιοί ἐσμεν κ. τ. λ.*] The word  
*ἀρα*, although accented and pronounced  
 differently, is no other originally than  
 the illative conjunction *ἀρα*. Bauer  
 compares the word to the Latin “*ec-*  
 “*quid* ;” as in Livy, IV. 3. “*Ecquid*  
 “*sentitis in quanto contemptu vivatis*?”  
 where “*ecquid sentitis*” means, “Do  
 “you not feel?” He might have com-  
 pared also the expression “*en unquam*”  
 which occurs in the same chapter, and  
 again in X. 8. where the sense in both  
 cases according to our way of express-  
 ing it would be “*en nunquam* :” “*en*  
 “*unquam fando audistis*?” “What,  
 “did you never hear tell, how the first  
 “patricians” &c. ? Thus *ἀρ' ἀξιοί ἐσμεν*

means in English, “Do we not then  
 “deserve?” or according to the original  
 signification of the word, “We deserve  
 “then, I think,” where the question is  
 conveyed by the tone and manner as  
 completely as if it were put in the direct  
 interrogative form. Yet according to  
 the more usual Greek idiom, this sense  
 would be expressed as in English, *ἀρ'*  
*οὐκ ἀξιοί ἐσμεν* ; whereas *ἀρα μὴ ἀξιοί*  
*ἐσμεν* would signify, “Do we deserve?”  
 It seems then that Thucydides has  
 made the words *ἀρ' ἀξιοί ἐσμεν—μὴ*  
*οὕτως ἄγαν ἐπιφθόνως διακείσθαι* signify  
 the same thing as if he had written *ἀρα*  
*μὴ ἀξιοί ἐσμεν—οὕτως ἄγαν—διακείσθαι*,  
 the negative *μὴ* being merely transposed  
 from the beginning to the latter part of  
 the sentence. For the sense of *ἀρα μὴ*  
 as different from that of *ἀρ' οὐκ*, see  
 Kühner, Gr. Gr. §. 834. and the pas-  
 sages there quoted. Jelf, 873. 3.

**THE WEBS**

## THE TOWER OF BABEL

**Abstract**

**2007-2008**

~~CONFIDENTIAL~~

### 3. UNITED STATES

**2000** **1000000**

“ΤΟΙ ΔΕΙΛΕΙΝΟΙΣ

“OUTER” -

“<sup>x</sup> ~~copy~~ ~~SECRET~~

106 700t. sec.

66 KOLL 12/10/19

“Λοιπὸν εἰς τὴν

“Откуда

“ စာမေး ..

154 *au* *h* *h*

60 ~~Other~~

6. ~~TOP~~ -

**THE**

Score 4 =

**ERLANGEN** and

20 AUG 1964

84-12

— 2 —

42

nely  
irst's  
per-  
viola-  
ted or  
of the  
. p. 119.

γκάζεσθαι]  
· II, 9. οὐ-  
πὲρ αὐτὸν τῇ  
in, Hellenic.  
ον πλεονεξία  
τῆς ὑμετέρας  
τες ναυτικόν,  
αι δὲ, ὀλίγοι  
ον, καὶ οὐδὲν  
τοῦσι.

- 2 “οὕτως οὐδ’ ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδ’ ἀπὸ  
 “ τοῦ ἀνθρωπέου τρόπου, εἰ ἀρχὴν τε διδομένην ἐδεξάμεθα,  
 “ καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς  
 “ καὶ δέους καὶ ὠφελείας, οὐδ’ αὖ πρῶτοι τοῦ τοιούτου  
 “ ὑπάρξαντες, ἀλλ’ αἰ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ 5  
 “ δυνατωτέρου κατείργεσθαι, ἀξιοί τε ἅμα νομίζοντες εἶναι,  
 “ καὶ ὑμῖν δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι  
 “ τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω παρατυχὸν  
 “ ἰσχύϊ τι κτήσασθαι προθεὶς τοῦ μὴ πλεόν ἔχειν ἀπετρά-  
 3 “ πετο. ἐπαινέισθαι τε ἀξιοὶ οἵτινες χρῆσάμενοι τῇ ἀνθρω- 10  
 “ πείᾳ φύσει ὥστε ἐτέρων ἄρχειν, δικαιοτέροι ἢ κατὰ τὴν  
 4 “ ὑπάρχουσαν δύναμιν γεγένηνται. ἄλλους γ’ ἂν οὖν οἰόμεθα  
 “ τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν  
 “ ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικικοῦς ἀδοξία τὸ πλεόν ἢ ἔπαινος οὐκ  
 “ εἰκότως περιέστη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν 15

And their actual un- “ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους  
 popularity is the natu-  
 ral accompaniment of “δίκαις, καὶ παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις

2. ἀνθρωπίνου K. διδομένην A.B.C.F.H.L.N.O.P.b.c.f.g.h.i. Haack. Poppo.  
 Goeller. Bekk. δεδομένην V. vulgo διαδομένην. 3. ἀνιμεν A.B.F.H.V.b.c.f.g.h.  
 ἀνίεμεν margo G. 4. ὠφελίας Bekk. τοῦ] om. N.V. 5. καθεστῶτας E.  
 ἥσσω αἰ ἐπὶ c.f. 6. ἅμα] om. d.i. post νομίζοντες ponunt L.P. 8. χρῆσθαι C.  
 παρατυχὸν C. 12. γεγένηται A.B.E.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo.  
 Goeller. Bekk. vulgo γένωνται. 13. μάλιστα] μάλλον K. om. c.f. 14. αἰ  
 λιστα G. 14. καὶ] om. c. τὸ πλεόν C.G.I.L.O.Q.

1. ἀπὸ τοῦ ἀνθρωπέου τρόπου] “Re-  
 mote from the common practice of  
 “mankind.” And so Aristotle, Ethic.  
 Nicom. IX. 8, 1. ἐγκαλοῦσι δὴ αὐτῷ, οἷον  
 ὅτι οὐθὲν ἀφ’ αὐτοῦ πράττει, “He does  
 “nothing without reference to self.”  
 Compare Matthiæ, Gr. Gr. 573. Jelf,  
 620. a. 1. a.

8. ὃν οὐδεὶς πω—ἀπετράπετο] Com-  
 pare V. 89.

11. δικαιοτέροι ἢ κατὰ τὴν ὑπάρχουσαν  
 δύναμιν] “Less careless of justice than  
 “our actual power enabled us to be.”  
 Compare Matthiæ, Gr. Gr. §. 449. Jelf,  
 783. i.

15. περιέστη] “Has resulted;” “has  
 “come round in the course of events.”  
 The word generally denotes a new and  
 unexpected result, as in chap. 32. 120.

VI. 24, 2. but sometimes simply “what  
 “has happened or befallen,” as in VII.  
 70, 6.

“ἐλασσούμενοι] “Not standing upon  
 “our right;” i. e. condescending to let  
 our disputes with them be fairly tried,  
 instead of deciding them by our sovereign  
 power. Compare Thucyd. IV. 64, 1. ἀξιώ-  
 —ῶσον εἰκὸς ἡσθᾶσθαι; and Demosthen.  
 contra Dionysodor. p. 1287. ed. Reiske.  
 ἡμεῖς μὲν ταῦτα συνεχωροῦμεν, οὐκ ἀγνο-  
 οῦντες τὸ ἐκ τῆς ξυγγραφῆς δίκαιον, ἀλλ’  
 ἡγούμενοι δεῖν ἐλαττοῦσθαι τι καὶ συγχα-  
 ρεῖν, ὥστε μὴ δοκεῖν φιλόδοκοι εἶναι.

17. παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις  
 νόμοις] Comp. Isocrat. Panegy. p. 62.  
 τοῖς αὐτοῖς νόμοις ἀπάσας τὰς πόλεις  
 διφκοῦμεν, συμμαχικῶς ἀλλ’ οὐ δεσποτι-  
 κῶς βουλευόμενοι περὶ αὐτῶν.

SPARTA. A. C. 432. Olymp. 87. 1.

- sovereign authority, and would be experienced in an equal or greater degree by the Lacedaemonians, if they should hereafter transfer the empire now held by Athens to themselves.
- 5 “ νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν  
 “ δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ<sup>2</sup>  
 “ ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν  
 “ πρὸς τοὺς ὑπηκόους μετρίοις οὖσι διότι τοῦτο  
 “ οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῇ,  
 “ δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθι-<sup>3</sup>  
 “ σμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἣν τι παρὰ τὸ μὴ  
 “ οἰεσθαι χρῆναι ἢ γνώμῃ ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ  
 “ ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι  
 10 “ χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ  
 “ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεονε-  
 “ κτοῦμεν. ἐκείνως δὲ οὐδ’ ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν<sup>4</sup>  
 “ τὸν ἦσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὥς<sup>5</sup>  
 “ ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ  
 15 “ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ’ ἀπὸ τοῦ  
 “ κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου δεινό-<sup>6</sup>

2. τοῖς καὶ] τοῖς δὲ c.f. καὶ om. E. 3. ἀρχὴν ἔχουσι A.B.E.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. τὴν ἀρχὴν ἔχουσι F. C.G. et vulgo ἔχουσιν ἀρχὴν. 4. τοῦτο] om. P. 5. οὐκ ὀνειδίζεται] οὐ προφέρεται Coraes ad II. 48. 6. ἡθισμένοι E. 9. ὅπως οὖν V. τοῦ] τὸ E. πλέονος A.B.C.E.F.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri πλείονος. 11. εἰ] om. C.F.c.g. ἀπὸ τῆς πρώτης L. πλεονεκτοῦμεν F.H. 12. οὐ] om. g. 13. τῶν ἦσσω E. 14. οἱ] om. L.O.P. 15. πλεονεκτεῖσθαι V. 16. κρείσσονος A.B.E.f.g h. Haack. Poppo. Goell. Bekk. vulgo κρείττονος. ὑπὸ—ἡνείχοντο] om. P.

8. καὶ ὅπως οὖν] “Expectaverit aliquis,” says Poppo, “ἢ ὅπως οὖν ob ἢ γνώμῃ ἢ δυνάμει. Alia res esset, si καὶ ὅτι οὖν scriptum esset, quod ad ἣν τι pertinere.” Possibly ὅπως οὖν has very nearly the same meaning as ὅτι οὖν, “If they be at all injured even in ever “so slight a way;” which is the same as saying, “even in ever so slight a “point.” And so the German translator, Bredow, renders it, “So bald sie irgend im geringsten abbruch erleiden.”

9. οὐ τοῦ πλέονος μὴ στερισκόμενοι κ. τ. λ.] The admirers of Clarendon may be surprised to find him repeat this complaint of the Athenian orator, as if it were just and reasonable. He

complains “that every man” (namely in the early years of Charles the First’s reign) “was more troubled and perplexed at that they called the violation of one law, than delighted or “pleased with the observance of the “rest of the charter.” Vol. I. p. 119. Oxford ed. 8vo. 1807.

13. ἀδικούμενοί τε—καταναγκάζεσθαι] Compare Aristotle, Rhetor. I. 11, 9. οὐδεὶς γὰρ ὀργίζεται τοῖς πολλοῦ ὑπὲρ αὐτὸν τῇ δυνάμει. And also Xenophon, Hellenic. III. 5, 15. ἡ Λακεδαιμονίων πλεονεξία πολλὴ εὐκαταλυτωτέρα ἐστὶ τῆς ὑμετέρας ἀρχῆς· ὑμεῖς μὲν γὰρ ἔχοντες ναυτικόν, οὐχ ἐκόντων ἤρχεσθε· οὗτοι δὲ, ὁλίγοι ὄντες, πολλαπλασίον ὄντων, καὶ οὐδὲν χεῖρον ὥπλισμένον πλεονεκτοῦσι.

SPARTA. A. C. 432. Olymp. 87. 1.

- “τερα τούτων πάσχοντες ἠνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ  
 “χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αἰεὶ βαρὺ τοῖς  
 7 ὑπηκόοις. ὑμεῖς γ’ ἂν οὖν εἰ καβελόντες ἡμᾶς ἄρξαιτε,  
 “τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε  
 “μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου 5  
 8 ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνῶσεσθε. ἄμικτα  
 “γὰρ τά τε καθ’ ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ  
 “προσέτι εἰς ἕκαστος ἐξίων οὔτε τούτοις χρήται οὐθ’ οἷς ἡ  
 “ἄλλῃ Ἑλλὰς νομίζει. LXXVIII. βουλευέσθε οὖν βραδέως  
 “ὥς οὐ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10  
 “γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον  
 “πόνον προσθήσθε, τοῦ δὲ πολέμου τὸν παρά-  
 “λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι  
 “προδιάγνωτε· μηκυνόμενος γὰρ φιλεῖ ἐς  
 “τύχας τὰ πολλὰ περιύστασθαι, ὧν ἴσον τε 15  
 “ἀπέχομεν καὶ ὑποτέρως ἔσται ἐν ἀδελφῷ κινδυνεύεται.  
 2 ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-  
 “τερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἥδη  
 3 τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμῇ πω τοιαύτῃ  
 “ἀμαρτία ὄντες οὐτ’ αὐτοὶ οὐθ’ ὑμᾶς ὀρώντες λέγομεν ὑμῖν, 20  
 “ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

2. εἶναι δοκεῖ B.g.h. 3. ἂν] om. Tusanus. οὖν] om. c. ἄρξετε C.G.  
 I.K.L.N.O.P.Q.V.d.e.f. ἄρξαιτε E. 5. μεταβάλῃτε K.O.P.d. 6. ὑπεδείξατε  
 A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo ἀπεδείξατε. 8. εἰσίων g.  
 12. πόνον] τὸν πόνον P.Q. πρόθησθε B.h. τὸ παράλογον δσον Stobæus.  
 14. προγνώτε L.O.P.Q. πρόγνωτε pr. G. προέγνωτε I.e. ἐς τύχας φιλεῖ F.H.V.  
 16. ὑποτέρων g.h. 17. ἐς τοὺς πολέμους] τοῖς πολέμοις L. 18. καὶ κακοπαθ. c.  
 19. ἀμαρτία τοιαύτῃ V. 20. ὑμᾶς] ὑμεῖς K.e.i. 21. ἡ εὐβουλία ἀμφοτέροις G.  
 ἀμφοτέροις om. i.

4. τὸ ἡμέτερον δέος] “The fear of  
 “which we are the object.” So in  
 chap. 69, 9. αἱ ὑμέτεραι ἐλπίδες, “Hopes  
 “of receiving aid from you.” Add also  
 III. 63, 2.

6. ὁμοῖα γνῶσεσθε] i. e. ὁμοίαις γνώ-  
 μασι χρῆσεσθε, “If your system be such  
 “as that of which you shewed symp-  
 “toms before.” Ὑπεδείξατε for ἀπε-  
 δείξατε has been rightly restored by

Bekker, Poppo, and Göller. The Lace-  
 daemonians had not *fully manifested*,  
*ἀπέδειξαν*, their tyrannical spirit during  
 the command of Pausanias, but had  
*shewn symptoms of it*, which is exactly  
*ὑπέδειξαν*.

14. ἐς τύχας περιύστασθαι] “To bring  
 “in the end to hazard;” to end by  
 “bringing to hazard.” See the note  
 on *περιέστη*, chap. 76, 4.

SPARTA. A. C. 432. Olymp. 87. 1.

“λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκη  
 “λύεσθαι κατὰ τὴν ξυνθήκην. ἥ θεοὺς τοὺς ὀρκίους μάρ- 4  
 “τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας  
 “ταύτη ἥ ἂν ὑφηγήσθε.”

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν 2  
 τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς  
 τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν, μεταστησάμενοι πάντας ἐβουλευόντο κατὰ  
 σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3  
 μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνώμαι ἔφερον, ἀδικοῦν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα  
 εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ  
 βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων,  
 ἔλεξε τοιάδε.

15 LXXX. “ΚΑΙ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός  
 “εἰμι, ὃ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ  
 “ὄρῳ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ  
 “ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε  
 “ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὖροιτε δ’ 2  
 “ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν  
 “ἐλάχιστον γεγόμενον, εἰ σωφρόνως τις αὐτὸν

2. τῇ] om. L.O.Q. ἥ] εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Porpo. nobiscum  
 Goeller. Bekk. 3. ἀμύνασθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h.  
 4. ὑφηγίσθε Q.V. 5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Porpo. Goeller. Bekk.  
 G. et vulgo μὲν. 6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Porpo. Haack.  
 Goeller. Bekk. 7. ἃ] om. pr. G. 9. περὶ τῶν παρόντων κατὰ σφᾶς  
 αὐτοὺς f. 10. μὲν] om. Q. πλειόνων A.B.E.F.H.V.c.f.g.h. Porpo. Goell.  
 Bekk. C.G. et ceteri πλεόνων. 12. δὲ ὁ ἀρχίδαμος L.O. 16. ἐν αὐτῇ τῇ Q.  
 ἐν τῇ, omisso pronomine, C. 18. ἂν] om. O. σί] om. B.K. 20. τόνδε  
 A.B.F.H.N.V.g.h. Haack Porpo. Goell. Bekk. τὸν πόλεμον L.P. τόνδε τὸν  
 πόλεμον C.G.K.O.Q. vulgo τὸν πόλεμον τόνδε.

4. ὑφηγήσθε] “Idem est ac προη-  
 γῆσθε.” GÖLL. They both express the  
 same idea, but not exactly the same  
 part of it: προηγείσθαι expresses the  
 precedence, ὑφηγείσθαι the nearness of  
 the leader. The former shews that the  
 leader is followed, the latter that he is  
 followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II.  
 Leotychidæ successor, et ejus e Zeuxi-

damo filio nepos, nam Zeuxidamus  
 diem ante patrem obiit. Ejus res gestas,  
 et sub ipso concitatum bellum Pelop.  
 (a quo primum ejus decennium Ἀρχι-  
 δάμιος πόλεμος denominatum, teste  
 Harpocr.) breviter refert Pausan. III. 7.  
 Vide Meursium de Regno Laced. c. 17.  
 HUDS.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὄρῳ] i. e.  
 ὄρῳ ἐμπείρους.

SPARTA. A. C. 432. Olymp. 87. 1.

- 3 “ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ  
 “ἀστυγείτονας παρόμοιος ἡμῶν ἢ ἀλκῇ, καὶ διὰ ταχέων οἶον  
 “τε ἐφ’ ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκὰς  
 “ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς  
 “ἄλλοις ἅπασιν ἄριστα ἐξήρτνυνται, πλούτῳ τε ἰδίῳ καὶ 5  
 “δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὄπλοις καὶ ὄχλῳ ὅσος  
 “οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἐτι δὲ καὶ  
 “ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρῆ  
 “πρὸς τούτους ῥαδίως πόλεμον ἄρασθαι καὶ τίνι πιστεύ-  
 “σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσίν; 10  
 “ἀλλ’ ἥσσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-  
 4 “σκεवासόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ  
 “πολλῷ ἐτι πλεόν τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ  
 “ἔχομεν οὔτε ἐτούμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ’  
 “ἂν τις θαρσοίῃ ὅτι τοῖς ὄπλοις αὐτῶν καὶ τῷ 15  
 “πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δηρὸν  
 “ἐπιφοιτῶντες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή  
 “ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται  
 3 “ἐπάξονται. εἰ δ’ αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασό-  
 “μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλεόν οὔσι 20  
 4 “νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ  
 “ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ’ ὧν  
 5 “τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κὰν τούτῳ  
 “οὐδὲ καταλύεσθαι ἐτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

1. τοὺς] om. C.G.K.L.O.P.d.e.i.

καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V.

b.c.f.g.h.i.

5. ἅπασιν] om. d.

ἀριστα] om. Q.d.

ἐξήρτηται c.d.f.g.h.

πλούτῳ δὲ V.

7. χωρίῳ] χρόνῳ H.

χωρίῳ ἐνὶ γε V.

8. πολλοὺς] πολλοῦ γρ.

G. om. g.

φόρους I.

11. ἐσμέν] om. P.

ἀντιπαρασκευαζόμεθα pr. K.

ἀντιπαρασκευασθήσομεθα b.d. et correctus K.

13. πλεόν ἐτι C.K.L.O.P.Q.d.e.i.

15. θαρροίῃ K.L.O.P.Q.i.

17. ἐπιφοιτῶντας i.

γῇ ἄλλῃ i.

ἐστὶ] ἐτι I.

23. πλεόν E.

24. διαλύεσθαι L.O.P.

2. παρόμοιος ἡμῶν ἢ ἀλκῇ] “Is of the  
 “same description;” 1. e. it is military  
 rather than naval. Compare Aristotle,  
 Rhetor. I. 4, 4. ἀναγκαῖον εἰδέναι τὰς  
 δυνάμεις [τῶν ὁμόρων πόλεων] πότερον

δμοιοι ἢ ἀνόμοιοι· ἔστι γὰρ καὶ ταύτη  
 πλεονεκτεῖν ἢ ἐλαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξον-  
 ται] See Thucyd. VII. 28, 1.

SPARTA. A. C. 432. Olymp. 87. 1.

μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη γε τῇ ᾧ  
ἐπαιρώμεθα ὡς ταχὺ παυθήσεται ὁ πόλεμος ἢν τὴν  
τῶν τάμωμεν. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς γ  
αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-  
ῃτε τῇ γῇ δουλεῦσαι μῆτε ὥσπερ ἀπείρους κατα-  
αγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως

Negotiation therefore  
should first be tried,  
and in the mean time  
they should endeavour  
to increase their own  
resources, and to pro-  
cure foreign assistance.

“ αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν  
“ βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,  
“ ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ  
“ αἰτιάσθαι μῆτε πόλεμον ἄγαν δηλοῦντας  
“ μὴθ’ ὡς ἐπιτρέψομεν, κἂν τούτῳ καὶ τὰ  
“ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ  
“ Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρη-  
“ μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι  
15 “ ὥσπερ καὶ ἡμεῖς ὑπ’ Ἀθηναίων ἐπιβουλενόμεθα, μὴ  
“ Ἑλλήνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-  
“ σωθῆναι) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἦν μὲν  
“ ἐσακούσῳσι τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἦν  
“ δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἄμεινον ἦδη, ἦν  
20 “ δοκῇ, πεφραγμένοι ἴμεν ἐπ’ αὐτούς. καὶ ἴσως ὀρώντες  
“ ἡμῶν ἦδη τὴν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα  
“ ὑποσημαίνοντας μᾶλλον ἂν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον  
“ ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὐπω ἐφθαρμένων

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρώμεθα E. παυθήσεται C. ἦν] εἰ d.i.  
4. αὐτῶν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-  
πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψομεν B. 12. αὐτῶν] om. g.  
17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἦν] εἰ c. μὲν] om. C. 18. ἐσα-  
κούσῳσι A.B.C.c. Haack. Poppo. Goell. Bekk. ἐσακούσῳσι E.F.H.V.g. ἐπακούσῳσι  
G.I.K.O.P.Q.e. vulgo ἐπακούσῳσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P.  
καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Poppo. ἦν] ἂν g.  
22. ἐπισημαίνοντας f.

11. μὴθ’ ὡς ἐπιτρέψομεν] Göller under-  
stands this to mean, “nor to let them  
“see that we do not mean to notice  
“their conduct.” But I believe that  
the sense is rather, “neither to threaten

“war too plainly, and yet to let them  
“see that we shall not allow them to  
“go on as they are going on.” μὴθ’ ὡς  
ἐπιτρέψομεν seems to be equivalent in  
sense to καὶ ὡς οὐκ ἐπιτρέψομεν.



- 3 " εἴ τι ὠφελεί, στερισκώμεθα. ῥηθήσεται δὲ οὐ παραιτήσεως  
 " μᾶλλον ἔνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἶαν ὑμῖν  
 4 " πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμέν  
 " γὰρ Μαραθῶνι τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ  
 " ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύν- 5  
 " νεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι  
 " ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπι-  
 " πλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων  
 5 " πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοθηεῖν. τεκμήριον δὲ  
 " μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν ὥς 10  
 " οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῷ  
 " πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. τοιούτου  
 " μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν  
 " ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ  
 " ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε νεῶν 15  
 " πλείστον καὶ ἄνδρα στρατηγὸν ξυνητώτατον καὶ προθυ-  
 " μίαν ἀκονοτάτην· ναῦς μὲν γε ἐς τὰς τετρακοσίας ὀλίγω

1. στερισκώμεθα A.B.H.I.O.V.g. Haack. Poppo. Goeller. Bekk. C.E.F. et vulgo στερισκόμεθα. παραίνεσεως O. 3. μὴ] οὐκ d. βεβουλευμένοις c. βουλομένοις d. 5. τὸ] om. N.V. ἀμύνασθαι g. 8. τὴν τε πελ. B.F.g.h. ἂν] om. C. addidi ex A.B.E.F.H.I.K.L.N.O.V.c.d.f.g.h.i. receperunt Haack. Poppo. Goeller. Bekk. 12. πλείονι g.h. 13. ξυμβάντος τούτου A.B.E.F.H. V.c.g.h. Poppo. Goeller. Bekk. C.G. et vulgo τούτου ξυμβάντος. 17. μέν τοιγε τριακοσίας I.L.O.

although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, "Of the solid fruit of that common benefit ye had your share, but let us too have our share of the credit of it."

4. προκινδυνεύσαι] Hinc decantatum illud mutuatus est jusjurandum Demosthenes: Οὐκ ἔστιν ὅπως ἡμάρτε· οὐ ΜΑ τοὺς ἐν Μαραθῶνι ΠΡΟΚΙΝΔΥΝΕΥΣΑΝΤΑΣ, &c. WASS.

προκινδυνεύσαι τῷ βαρβάρῳ] Dativo

βαρβάρῳ significatur, *adversus barbarum*: quia in verbo inest sensus pugnandi. GÖLL. Compare notes on IV. 56.

7. μὴ κατὰ πόλεις, κ. τ. λ.] See Herodot. VII. 139, 3.

10. ὥς οὐκέτι ὁμοίας οὔσης] "Condering his power to be no longer what it had been before." Compare II. 80, 1. ὁ περίπλους οὐκέτι ἔσοιτο—ὁμοιος, "Would be no longer what it had been before."

17. ναῦς ἐς τὰς τετρακοσίας] Numerum posuit rotundum navium Græcarum, ut et Demosth. de Cor. c. 70. τριακοσίων οὐσῶν τῶν πασῶν τριήρων, τὰς διακοσίας ἢ πόλιν (Atheniensium) παρέσχετο. Sic reliqui oratores; v. c. Isocr. Paneg.

SPARTA. A. C. 432. Olymp. 87. 1.

“ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς  
 “αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέ-  
 “στατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα  
 “ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. προθυμίαν  
 5 “δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἱ γε, ἐπειδὴ ἡμῖν  
 “κατὰ γῆν οὐδεὶς ἐβοήθει, τῶν ἄλλων ἤδη μέχρι ἡμῶν  
 “δουλεούντων ἡξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ

1. ἐλάττους g.h. τῶν δύο G. Ante δύο articulum ignorant B.C.E.F.H.I. N.V.c.e.f.h. et A. qui litteras ους δυ in litura habet plurium capace. omisit etiam Bekker. 2. σαφώς F.H. 3. αὐτοὶ A.E.F. (omisso mox ὑμῆς.) H.K.V.d.g.h.i. Poppo. Goeller. vulgo αὐτόν. atque ita Haack. et Bekker. διὰ τοῦτο δὴ μάλιστα ἐτιμήσατε A.E.F.H.V.d.e.g.h.i. Haack. Poppo. Goell. τοῦτο δὴ μάλιστα ὑμεῖς ἐτιμήσατε B. τοῦτο δὲ μάλ. ἐτ. ἄν. N. τοῦτο ὑμεῖς δὴ μάλιστα Bekker. C. et vulgo τοῦτο ὑμεῖς ἐτ. μάλ. δὴ ἄνδρα. 4. ὡς] εἰς L.

c. 31. κεκτημένοι τριῖναι διπλασίας μὲν, ἢ σύμπαντες οἱ ἄλλοι. Lys. Epit. p. 105. Reisk. Ita secundum Diod. Sic. L. XV. 58. Athenienses ducentas naves dederunt. Accuratus si numerum navium ineamus, classis fuit 378 navium (Herod. VIII. c. 48, 3.) Athenienses secundum Herodotum (VIII. 44, 1.) miserunt 180 naves. cf. Plut. in Them. c. 14. p. 467. Egregie egerunt de hac re Valcken. ad Herod. L. VIII. p. 619. et 640. et Morus ad Isocr. Pan. p. 71. GÖTTL. It should be recollected, that this is not the statement of Thucydides, but of the Athenian orator, who is made very characteristically to indulge in gross exaggerations, exactly as we find to be the practice of those orators whose real speeches are still extant. Similar misrepresentations occur in the speech of Alcibiades, in which he urges the policy of the expedition against Syracuse; but it is absurd, after the express declaration of Thucydides in his preface, to confound the speeches with the history, and to imagine them to contain not what the speakers were likely to have said, but what the truth required them to say.

Since this note was written, Didot the French editor of Thucydides has endeavoured to remove the difficulty by interpreting τῶν δύο μοιρῶν “the half,” instead of “two thirds;” and strange to say, Götter in his last edition has

adopted this, as I think, most undoubted error. But it may be observed that in the proportion of the Athenian ships to the whole fleet Demosthenes agrees with the orator in Thucydides. τριακοσίων οὐσῶν τῶν πασῶν τριήρων τὰς διακοσίας ἡ πόλις παρέσχετο, where Didot again wishes to alter τριακοσίων into τετρακοσίων. It would seem that it was a favourite boast of the Athenians, though not a true one, that two thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet (as the speaker in Thucydides has done nearly, for it was 378 and he calls it 400,) then the false proportion could only be maintained by overrating the number of the Athenian ships. If on the contrary they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

2. αἰτιώτατος ναυμαχῆσαι] Αἷτιος cum infinit. sine articulo τοῦ solennis structura. Conf. I. 25. 33. 75. 133. Xenophon. Hellenic. VII. 5. 17. αἷτιος ἐγένοντο σωθῆναι; et VII. 4. 19. (where Schneider has rashly inserted the article.) GÖLL.

4. ἐτιμήσατε] Vid. Plut. in Them. c. 17. p. 472. BEKKER. See also Herodot. VIII. 124.

SPARTA. A. C. 432. Olymp. 87. 1.

“οἰκεία διαφθείραντες μὴδ’ ὥς τὸ τῶν περιλοιπῶν ξυμμάχων  
 “κοινὸν προλιπεῖν, μὴδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέ-  
 “σθαι, ἀλλ’ ἐσβάντες ἐς τὰς ναῦς κινδυνεύσαι καὶ μὴ  
 3 “ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὥστε φαμέν οὐχ  
 4 “ἦσσαν αὐτοῖς ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου. ὑμεῖς μὲν 5  
 “γὰρ ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν  
 “νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ  
 “πλέον, ἐβοηθήσατε (ὅτε γοῦν ἡμεν ἔτι σῶοι, οὐ παρεγέ-  
 “νεσθε). ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ οὔσης ἔτι ὀρμώμενοι καὶ  
 “ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώ- 10  
 5 “σαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχω-  
 “ρήσαμεν πρότερον τῷ Μήδῳ, δέισαντες ὥσπερ καὶ ἄλλοι  
 “περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς  
 “ναῦς ὥς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας  
 “ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ’ ἡσυχίαν ἂν αὐτῷ προε- 15  
 “χώρησε τὰ πράγματα ἢ ἐβούλετο. LXXV. ἀρ’ ἀξιοί

1. ὥς E. 2. γενέσθαι αὐτοῖς g.h. 6. τὸ] om. A.B.g.h.i. 12. πρότερον]  
 om. pr. G. Μήδῳ] μήπω C. 13. ἢ] καὶ K.d.i. 14. ἔδει ἔτι C.G.K.L.O.  
 P.Q.d.e.i. 15. προσεχώρησε B.g. 16. ἢ] ὥς c. φ d. ἀρα ἀξιοί V.

10. ξυνεσώσαμεν—τὸ μέρος] “We bore  
 “our full share in the deliverance both  
 “of ourselves and of you.” Compare  
 Demosthen. de Falsa Legat. p. 367.  
 Reiske. and Lysias advers. Philom.  
 p. 872. μετέχειν τὸ μέρος τῶν δεινῶν.

16. ἀρ’ ἀξιοί ἐσμεν κ. τ. λ.] The word  
 ἀρα, although accented and pronounced  
 differently, is no other originally than  
 the illative conjunction ἀρα. Bauer  
 compares the word to the Latin “ec-  
 “quid;” as in Livy, IV. 3. “Ecquid  
 “sentitis in quanto contemptu vivatis?”  
 where “ecquid sentitis” means, “Do  
 “you not feel?” He might have com-  
 pared also the expression “en unquam”  
 which occurs in the same chapter, and  
 again in X. 8. where the sense in both  
 cases according to our way of express-  
 ing it would be “en nunquam:” “en  
 “unquam fando audistis?” “What,  
 “did you never hear tell, how the first  
 “patricians” &c.? Thus ἀρ’ ἀξιοί ἐσμεν

means in English, “Do we not then  
 “deserve?” or according to the original  
 signification of the word, “We deserve  
 “then, I think,” where the question is  
 conveyed by the tone and manner as  
 completely as if it were put in the direct  
 interrogative form. Yet according to  
 the more usual Greek idiom, this sense  
 would be expressed as in English, ἀρ’  
 οὐκ ἀξιοί ἐσμεν; whereas ἀρα μὴ ἀξιοί  
 ἐσμεν would signify, “Do we deserve?”  
 It seems then that Thucydides has  
 made the words ἀρ’ ἀξιοί ἐσμεν—μὴ  
 οὕτως ἂν ἐπιφθόνως διακείσθαι signify  
 the same thing as if he had written ἀρα  
 μὴ ἀξιοί ἐσμεν—οὕτως ἂν—διακείσθαι,  
 the negative μὴ being merely transposed  
 from the beginning to the latter part of  
 the sentence. For the sense of ἀρα μὴ  
 as different from that of ἀρ’ οὐκ, see  
 Kühner, Gr. Gr. §. 834. and the pas-  
 sages there quoted. Jelf, 873. 3.

SPARTA. A. C. 432. Olymp. 87. 1.

Then with respect to the charge of ambition brought against them, their dominion was at first fairly gained, and afterwards it was a matter of self-preservation to maintain it.

- “ ἔσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἔνεκα  
 “ τῆς τότε καὶ γνώμης ξυνέσεως ἀρχῆς γε ἥς  
 “ ἔχομεν τοῖς Ἑλλησι μὴ οὕτως ἄγαν ἐπι-  
 “ φθόνως διακείσθαι; καὶ γὰρ αὐτὴν τήνδε  
 “ ἐλάβομεν οὐ βιασάμενοι, ἀλλ’ ὑμῶν μὲν οὐκ  
 “ ἐθέλησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα  
 “ τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ  
 “ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι· ἐξ αὐτοῦ δὲ τοῦ  
 “ ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς  
 10 “ τόδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον  
 “ καὶ ὠφελείας. καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι τοῖς πολ- 2  
 “ λοῖς ἀπηχθιμένους, καὶ τινων καὶ ἤδη ἀποστάντων κατε-  
 “ στραμμένων, ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων ἀλλ’  
 “ ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν· καὶ γὰρ  
 15 “ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο. πᾶσι δὲ ἀνεπί- 3  
 “ φθονον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ  
 “ τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν  
 “ τῇ Πελοποννησῷ πόλεις ἐπὶ τὸ ὑμῖν ὠφέ-  
 “ λιμον καταστησάμενοι ἐξηγείσθε· καὶ εἰ  
 20 “ τότε ὑπομείναντες διὰ παντὸς ἀπήχθησθε  
 “ ἐν τῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ  
 “ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ  
 “ ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν.

They ought not there- fore to be blamed, but rather praised for hav- ing abused their power so little.

1. καὶ] τῆς c.d. 2. καὶ γνώμης καὶ ξ. N.V.c. γε L.O.Q. Haack. Poppo. Goeller. Bekk. vulgo ἀρχῆς γε. ἥς] om. P. 3. οὕτως Q. διακείσθαι ἐπι- φθόνως V. 7. τῶν βαρβάρων K. 10. δὲ om. C.G.K.L.O.P.i. 11. ὠφέ- λίας Bekk. 12. καὶ ante ἤδη om. f. ἤδη] δὴ d. 13. τε καὶ ἡμῖν O. ὑμῖν E. οὐκέτι] τε C. φίλων ὄντων ἀλλὰ K. 17. τίθεσθαι] πείθεσθαι B.F. 18. ὑμῶν C.O.P.e. 19. ἐξηγῆσθε K. 20. ἀπήχθησθε A.B.E.F.H.V.g. Haack. Poppo. Goeller. Bekk. vulgo ἀπήχθεσθε.

2. “Dele ξυνέσεως.” DOBREE. Poppo seems inclined to strike out γνώμης, but as we find γνώμης ἀμάρτημα II. 65, 12. I do not see why we may not also allow γνώμης ξυνέσεως; “our intelligence or good sense in counsel.” 6. παραμεῖναι] Compare III. 10, 2. παραμεινάντων πρὸς τὰ ὑπόλοιπα τῶν

ἔργων. See Herod. IX. 114, 2.

15. πᾶσι δὲ ἀνεπίφθονον] Compare Thucyd. VI. 83, 2.

17. ὑμεῖς γοῦν κ. τ. λ.] The same sentiment, and almost in the same words, had been given before in chap. 19, 1. and recurs again in chap. 144, 2. of this book.

- 2 “ οὕτως οὐδ’ ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδ’ ἀπὸ  
 “ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν τε διδομένην ἐδεξάμεθα,  
 “ καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς  
 “ καὶ δέους καὶ ὠφελείας, οὐδ’ αὖ πρῶτοι τοῦ τοιούτου  
 “ ὑπάρξαντες, ἀλλ’ αἰεὶ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ  
 “ δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες εἶναι,  
 “ καὶ ὑμῖν δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι  
 “ τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω παρατυχὸν  
 “ ἰσχυῖ τι κτήσασθαι προθεῖς τοῦ μὴ πλέον ἔχειν ἀπετρά-  
 3 “ πετο. ἐπαινέισθαι τε ἄξιοι οἵτινες χρῆσάμενοι τῇ ἀνθρω- 10  
 “ πείᾳ φύσει ὥστε ἐτέρων ἄρχειν, δικαιότεροι ἢ κατὰ τὴν  
 4 “ ὑπάρχουσαν δύναμιν γεγέννηται. ἄλλους γ’ ἂν οὖν οἴομεθα  
 “ τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν.  
 “ ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικικοῦς ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ  
 “ εἰκότως περιέσθη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν 15  
 And their actual un- “ ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους  
 popularity is the natu-  
 ral accompaniment of “ δίκαις, καὶ παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις

2. ἀνθρωπίνου K. διδομένην A.B.C.F.H.L.N.O.P.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. δεδομένην V. vulgo διαδομένην. 3. ἀνίμεν A.B.F.H.V.b.c.f.g.h. ἀνίμεν margo G. 4. ὠφελίας Bekk. τοῦ] om. N.V. 5. καθεστῶτας E. ἥσσω αἰεὶ ὑπὸ c.f. 6. ἅμα] om. d.i. post νομίζοντες ponunt L.P. 8. χρῆσθαι C. παρατυχὸν C. 12. γεγέννηται A.B.E.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo. Goeller. Bekk. vulgo γένωνται. 13. μάλιστα] μάλλον K. om. c.f. ὅτι μάλιστα G. 14. καὶ] om. c. τὸ πλέον C.G.I.L.O.Q.

1. ἀπὸ τοῦ ἀνθρωπείου τρόπου] “ Re-  
 “ mote from the common practice of  
 “ mankind.” And so Aristotle, Ethic.  
 Nicom. IX. 8, 1. ἐγκαλοῦσι δὲ αὐτῷ, οἷον  
 ὅτι οὐθέν ἀφ’ αὐτοῦ πράττει, “ He does  
 “ nothing without reference to self.”  
 Compare Matthiæ, Gr. Gr. 573. Jelf,  
 620. a. 1. a.

8. ὃν οὐδεὶς πω—ἀπετράπετο] Com-  
 pare V. 89.

11. δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν  
 δύναμιν] “ Less careless of justice than  
 “ our actual power enabled us to be.”  
 Compare Matthiæ, Gr. Gr. §. 449. Jelf,  
 783. i.

15. περιέσθη] “ Has resulted ;” “ has  
 “ come round in the course of events.”  
 The word generally denotes a new and  
 unexpected result, as in chap. 32. 120.

VI. 24, 2. but sometimes simply “ what  
 “ has happened or befallen,” as in VII.  
 70, 6.

ἐλασσούμενοι] “ Not standing upon  
 “ our right ;” i. e. condescending to let  
 our disputes with them be fairly tried,  
 instead of deciding them by our sovereign  
 power. Compare Thucyd. IV. 64, 1. ἀξίῳ  
 —δσον εἰκὸς ἡσθᾶσθαι; and Demosthen.  
 contra Dionysodor. p. 1287. ed. Reiske.  
 ἡμεῖς μὲν ταῦτα συνεχωροῦμεν, οὐκ ἀγνο-  
 οῦντες τὸ ἐκ τῆς ξυγγραφῆς δίκαιον, ἀλλ’  
 ἡγούμενοι δεῖν ἐλαττοῦσθαι τι καὶ συγχο-  
 ρεῖν, ὥστε μὴ δοκεῖν φιλόδοκοι εἶναι.

17. παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις  
 νόμοις] Comp. Isocrat. Panegy. p. 62.  
 τοῖς αὐτοῖς νόμοις ἀπάσας τὰς πόλεις  
 διφκοῦμεν, συμμαχικῶς ἀλλ’ οὐ δεσποτι-  
 κῶς βουλευόμενοι περὶ αὐτῶν.

- sovereign authority, and would be experienced in an equal or greater degree by the Lacedæmonians, if they should hereafter transfer the empire now held by Athens to themselves.
- “νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν  
 “δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ<sup>2</sup>  
 “ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν  
 “πρὸς τοὺς ὑπηκόους μετρίοις οὖσι διότι τοῦτο  
 5 “οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῇ,  
 “δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθι-<sup>3</sup>  
 “σμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὀμιλεῖν, ἣν τι παρὰ τὸ μὴ  
 “οἶεσθαι χρῆναι ἢ γνώμῃ ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ  
 “ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλείονος μὴ στερισκόμενοι  
 10 “χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ  
 “εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεονε-  
 “κτοῦμεν. ἐκείνως δὲ οὐδ’ ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν<sup>4</sup>  
 “τὸν ἦσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὥς<sup>5</sup>  
 “ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ  
 15 “μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ’ ἀπὸ τοῦ  
 “κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου δεινό-<sup>6</sup>

2. τοῖς καὶ] τοῖς δὲ c.f. καὶ om. E. 3. ἀρχὴν ἔχουσι A.B.E.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. τὴν ἀρχὴν ἔχουσι F. C.G. et vulgo ἔχουσιν ἀρχὴν. 4. τοῦτο] om. P. 5. οὐκ ὀνειδίζεται] οὐ προφέρεται Coraes ad II. 48. 6. ἡθισμένοι E. 9. ὅπως οὖν V. τοῦ] τὸ E. πλείονος A.B.C.E.F.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri πλείονος. 11. εἰ] om. C.F.c.g. ἀπὸ τῆς πρώτης L. πλεονεκτοῦμεν F.H. 12. οὐ] om. g. 13. τῶν ἦσσω E. 14. οἱ] om. L.O.P. 15. πλεονεκτεῖσθαι V. 16. κρείσσονος A.B.E.f.g. h. Haack. Poppo. Goell. Bekk. vulgo κρείττονος. ὑπὸ—ἡνείχοντο] om. P.

8. καὶ ὅπως οὖν] “Expectaverit aliquis,” says Poppo, “ἢ ὅπως οὖν ob ἢ γνώμῃ ἢ δυνάμει. Alia res esset, si καὶ ὅτι οὖν scriptum esset, quod ad ἣν τι pertinere.” Possibly ὅπως οὖν has very nearly the same meaning as ὅτι οὖν, “If they be at all injured even in ever so slight a way;” which is the same as saying, “even in ever so slight a point.” And so the German translator, Bredow, renders it, “So bald sie irgend im geringsten abbruch erleiden.”

9. οὐ τοῦ πλείονος μὴ στερισκόμενοι κ. τ. λ.] The admirers of Clarendon may be surprised to find him repeat this complaint of the Athenian orator, as if it were just and reasonable. He

complains “that every man” (namely in the early years of Charles the First’s reign) “was more troubled and perplexed at that they called the violation of one law, than delighted or pleased with the observance of the rest of the charter.” Vol. I. p. 119. Oxford ed. 8vo. 1807.

13. ἀδικούμενοί τε—καταναγκάζεσθαι] Compare Aristotle, Rhetor. I. II, 9. οὐδεὶς γὰρ ὀργίζεται τοῖς πολλοῖς ὑπὲρ αὐτὸν τῇ δυνάμει. And also Xenophon, Hellenic. III. 5, 15. ἡ Λακεδαιμονίων πλεονεξία πολλὰ εὐκαταλυτωτέρα ἐστὶ τῆς ὑμετέρας ἀρχῆς· ὑμεῖς μὲν γὰρ ἔχοντες ναυτικόν, οὐχ ἐκόντων ἤρχεσθε· οὗτοι δὲ, ὀλίγοι ὄντες, πολλαπλασίον ὄντων, καὶ οὐδὲν χεῖρον ὀπισθισμένον πλεονεκτοῦσι.

SPARTA. A. C. 432. Olymp. 87. 1.

- “τερα τούτων πάσχοντες ἡνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ  
 “χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αἰεὶ βαρὺ τοῖς  
 7 “ὑπηκόοις. ὑμεῖς γ’ ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε,  
 “τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε  
 “μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου 5  
 8 “ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα  
 “γὰρ τά τε καθ’ ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ  
 “προσέτι εἰς ἕκαστος ἐξῶν οὔτε τούτοις χρήται οὐθ’ οἷς ἡ  
 “ἄλλη Ἑλλὰς νομίζει. LXXVIII. βουλευέσθε οὖν βραδέως  
 “ὥς οὐ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10  
 “γνώμας καὶ ἐγκλήμασι πεισθέντες οἰκεῖον  
 “πόνον προσθήσθε, τοῦ δὲ πολέμου τὸν παρά-  
 “λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι  
 “προδιάγνωτε· μηχανόμενος γὰρ φιλεῖ ἐς  
 “τύχας τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε 15  
 “ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται.  
 2 “ἴοντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-  
 “τερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἤδη  
 3 “τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμῇ πω τοιαύτη  
 “ἀμαρτία ὄντες οὐτ’ αὐτοὶ οὐθ’ ὑμᾶς ὁρῶντες λέγομεν ὑμῖν, 20  
 “ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

2. εἶναι δοκεῖ B.g.h. 3. ἂν] om. Tusanus. οὖν] om. c. ἄρξετε C.G.  
 I.K.L.N.O.P.Q.V.d.e.f. ἄρξαιτε E. 5. μεταβάλητε K.O.P.d. 6. ὑπεδείξατε  
 A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo ἀπεδείξατε. 8. εἰσιῶν g.  
 12. πόνον] τὸν πόνον P.Q. πρόθησθε B.h. τὸ παράλογον ὅσον Stobæus.  
 14. προγῶντε L.O.P.Q. πρόγνωτε pr. G. προέγνωτε I.e. ἐς τύχας φιλεῖ F.H.V.  
 16. ὁποτέρων g.h. 17. ἐς τοὺς πολέμους] τοῖς πολέμοις L. 18. καὶ κακοπαθ. c.  
 19. ἀμαρτία τοιαύτη V. 20. ὑμᾶς] ὑμεῖς K.e.i. 21. ἡ εὐβουλία ἀμφοτέροις G.  
 ἀμφοτέροις om. i.

4. τὸ ἡμέτερον δέος] “The fear of  
 “which we are the object.” So in  
 chap. 69, 9. αἱ ὑμέτεραι ἐλπίδες, “Hopes  
 “of receiving aid from you.” Add also  
 III. 63, 2.

6. ὁμοῖα γνώσεσθε] i. e. ὁμοίαις γνώ-  
 μας χρήσεσθε, “If your system be such  
 “as that of which you shewed symp-  
 “toms before.” Ὑπεδείξατε for ἀπε-  
 δείξατε has been rightly restored by

Bekker, Poppo, and Göller. The Lace-  
 dæmonians had not *fully manifested*,  
*ἀπέδειξαν*, their tyrannical spirit during  
 the command of Pausanias, but had  
*shewn symptoms of it*, which is exactly  
*ὑπέδειξαν*.

14. ἐς τύχας περιίστασθαι] “To bring  
 “in the end to hazard;” to end by  
 “bringing to hazard.” See the note  
 on *περίεστη*, chap. 76, 4.

SPARTA. A. C. 432. Olymp. 87. 1.

“λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκη  
 “λύεσθαι κατὰ τὴν ξυνθήκην. ἢ θεοὺς τοὺς ὀρκίους μάρ- 4  
 “τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας  
 “ταύτη ἢ ἂν ὑφηγησθε.”

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν 2  
 τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς

After these speeches  
 the Lacedæmonians  
 debate the question  
 amongst themselves;  
 and their king Archi-  
 damus speaks in favour  
 of delaying the war.

(80—85.)

τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν,  
 μεταστησάμενοι πάντας ἐβουλεύοντο κατὰ  
 σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3

10 and their king Archi-  
 damus speaks in favour  
 of delaying the war.

μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἰ γινώμαι ἔφερον,

ἀδικοῦν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα

εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ

βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων,  
 ἔλεξε τοιάδε.

15 LXXX. “ΚΑΙ αὐτὸς πολλῶν ἥδη πολέμων ἔμπειρός  
 “εἰμι, ὃ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ

He urges the different  
 nature as well as the  
 magnitude of the Athe-  
 nian power, and that  
 the Peloponnesians  
 could not effectually  
 grapple with it.

“ὀρώ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ

“ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε

“ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὖροιτε δ’ 2

20 “ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν

“ἐλάχιστον γεγόμενον, εἰ σωφρόνως τις αὐτὸν

2. τὴν] om. L.O.Q.

4. ὑφηγίσθε Q.V.

G. et vulgo μὲν.

Goeller. Bekk.

10. μὲν] om. Q.

12. δὲ ὁ ἀρχίδαμος L.O.

16. ἐν αὐτῇ τῇ Q.

18. ἂν] om. O.

20. τόνδε

πόμενον C.G.K.O.Q.

vulgo τὸν πόλεμον τόνδε.

ἢ] εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Porpo. nobiscum

3. ἀμύνασθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h.

5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Porpo. Goeller. Bekk.

6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Porpo. Haack.

7. ἃ] om. pr. G.

9. περὶ τῶν παρόντων κατὰ σφᾶς

πλειόνων A.B.E.F.H.V.c.f.g.h. Porpo. Goell.

12. δὲ ὁ ἀρχίδαμος L.O.

16. ἐν αὐτῇ τῇ Q.

18. ἂν] om. O.

20. τόνδε τὸν πόλεμον L.P. τόνδε τὸν πόλεμον τόνδε.

4. ὑφηγίσθε] “Idem est ac προη-  
 γησθε.” GÖLL. They both express the  
 same idea, but not exactly the same  
 part of it: προηγεῖσθαι expresses the  
 precedence, ὑφηγεῖσθαι the nearness of  
 the leader. The former shews that the  
 leader is followed, the latter that he is  
 followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II.  
 Leotychidæ successor, et ejus e Zeuxi-

damo filio nepos, nam Zeuxidamus  
 diem ante patrem obiit. Ejus res gestas,  
 et sub ipso concitatum bellum Pelop.  
 (a quo primum ejus decennium Ἀρχι-  
 δάμιος πόλεμος denominatum, teste  
 Harpocr.) breviter refert Pausan. III. 7.  
 Vide Meursium de Regno Laced. c. 17.  
 HUDS.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὀρώ] i. e.  
 ὀρώ ἐμπείρους.



SPARTA. A. C. 432. Olymp. 87. 1.

- 3 "ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ  
 "ἀστυγείτονας παρόμοιους ἡμῶν ἢ ἀλκῇ, καὶ διὰ ταχέων οἶόν  
 "τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκάς  
 "ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς  
 "ἄλλοις ἅπασιν ἄριστα ἐξήρτνυνται, πλούτῳ τε ἰδίῳ καὶ 5  
 "δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος  
 "οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ  
 "ξυμμαχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρῆ  
 "πρὸς τούτους ῥαδίως πόλεμον ἄρασθαι καὶ τίνι πιστεύ-  
 "σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσὶν; 10  
 "ἀλλ' ἥσσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-  
 4 "σκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ  
 "πολλῷ ἔτι πλεόν τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ  
 "ἔχομεν οὔτε ἐτοιμῶς ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ'  
 "ἂν τις θαρσοίῃ ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ 15  
 "πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δηοῦν  
 "ἐπιφοιτῶντες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή  
 "ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται  
 3 "ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμαχους ἀφιστάναι πειρασό-  
 "μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλεόν οὖσι 20  
 4 "νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ  
 "ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν  
 5 "τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κὰν τούτῳ  
 "οὐδὲ καταλύεσθαι ἔτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

1. τοὺς] om. C.G.K.L.O.P.d.e.i. καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V.  
 b.c.f.g.h.i. 5. ἅπασιν] om. d. ἄριστα] om. Q.d. ἐξήρτνυνται c.d.f.g.h.  
 πλούτῳ δὲ V. 7. χωρίῳ] χρόνῳ H. χωρίῳ ἐνὶ γε V. 8. πολλοὺς] πολλοῦ γρ.  
 G. om. g. φόρους I. 11. ἐσμέν] om. P. ἀντιπαρασκευασόμεθα pr. K.  
 ἀντιπαρασκευασθήσομεθα b.d. et correctus K. 13. πλεόν ἔτι C.K.L.O.P.Q.d.e.i.  
 15. θαρσοίῃ K.L.O.P.Q.i. 17. ἐπιφοιτῶντας i. γῇ ἄλλῃ i. ἐστὶ] ἔτι I.  
 23. πλεόν E. 24. διαλύεσθαι L.O.P.

2. παρόμοιους ἡμῶν ἢ ἀλκῇ] "Is of the  
 "same description;" i. e. it is military  
 rather than naval. Compare Aristotle,  
 Rhetor. I. 4, 4. ἀναγκαῖον εἰδέναι τὰς  
 δυνάμεις [τῶν ἐμῶν πόλεων] πότερον

ὁμοίαι ἢ ἀνόμοιαι· ἔστι γὰρ καὶ ταύτη  
 πλεονεκτεῖν ἢ ἐλαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξον-  
 ται] See Thucyd. VII. 28, 1.

SPARTA. A. C. 432. Olymp. 87. 1.

μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη γε τῇ 6  
ἐπαιρώμεθα ὡς ταχὺ πανθῆσεται ὁ πόλεμος ἢν τὴν  
ἰὼν τάμωμεν. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς 7  
αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-  
ῃτε τῇ γῇ δουλεῦσαι μῆτε ὥσπερ ἀπείρους κατα-  
αγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως

Negotiation therefore  
should first be tried,  
and in the mean time  
they should endeavour  
to increase their own  
resources, and to pro-  
cure foreign assistance.  
10 “ αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν  
“ βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,  
“ ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ  
“ αἰτιάσθαι μῆτε πόλεμον ἄγαν δηλοῦντας  
“ μῆθ’ ὡς ἐπιτρέψομεν, καὶ τούτῳ καὶ τὰ  
“ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ  
“ Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρη-  
“ μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι  
15 “ ὥσπερ καὶ ἡμεῖς ὑπ’ Ἀθηναίων ἐπιβουλεύόμεθα, μὴ  
“ Ἑλλήνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-  
“ σωθῆναι) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἢν μὲν 2  
“ ἐσακούσωσί τι πρεσβενομένων ἡμῶν, ταῦτα ἄριστα· ἢν  
“ δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἄμεινον ἤδη, ἢν  
20 “ δοκῇ, πεφραγμένοι ἵμεν ἐπ’ αὐτοὺς. καὶ ἴσως ὁρῶντες 3  
“ ἡμῶν ἤδη τὴν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοία  
“ ὑποσημαίνοντας μᾶλλον ἂν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον  
“ ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὐπω ἐφθαρμένον

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρώμεθα E. πανθῆσεται C. ἢν] ei d.i.  
4. αὐτῶν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-  
πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψομεν B. 12. αὐτῶν] om. g.  
17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἢν] ei c. μὲν] om. C. 18. ἐσα-  
κούσωσι A.B.C.c. Haack. Poppo. Goell. Bekk. ἐσακούωσι E.F.H.V.g. ἐπακούωσι  
G.I.K.O.P.Q.e. vulgo ἐπακούωσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P.  
καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Poppo. ἢν] ἂν g.  
22. ἐπισημαίνοντας f.

11. μῆθ’ ὡς ἐπιτρέψομεν] Göller under-  
stands this to mean, “nor to let them  
“see that we do not mean to notice  
“their conduct.” But I believe that  
the sense is rather, “neither to threaten

“war too plainly, and yet to let them  
“see that we shall not allow them to  
“go on as they are going on.” μῆθ’ ὡς  
ἐπιτρέψομεν seems to be equivalent in  
sense to καὶ ὡς οὐκ ἐπιτρέψομεν.

SPARTA. A. C. 432 Olymp. 87. 1.

- 4 “βουλευόμενοι. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ  
 “ὄμηρον ἔχειν, καὶ οὐχ ἥσσου ὅσφ ἄμεινον ἐξείργασται ἥς  
 “φείδεσθαι χρὴ ὡς ἐπὶ πλείστον, καὶ μὴ ἐς ἀπόνοιαν κατα-  
 5 “στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκειοι  
 “τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμνόμενοι  
 “αὐτὴν, ὁρᾶτε ὅπως μὴ αἰσχίον καὶ ἀπορώτερον τῇ Πελο-  
 6 “ποννήσφ πράξομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ  
 “ιδιωτῶν οἶόν τε καταλῦσαι· πόλεμον δὲ ξύμπαντας ἀρα-  
 “μένους ἔνεκα τῶν ιδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ’ ὅτι  
 “χωρήσει, οὐ ράδιον εὐπρεπῶς θέσθαι. LXXXIII. καὶ 10

2. ἥσσω B.h. ὅσον K.c.d.e.f. ἐξείργασθαι C. 3. χρὴ] δεῖ f. ἐπὶ τὸ  
 πλείστον L. καταστήσαντες E. 5. ἐγκλήμασιν] om. d. 6. μὴ] om. B.h.  
 7. πράξομεν C. et Lex Seg. p. 162, 10. et Bekker. Vulgo πράξωμεν. καί] om.  
 K.N.d.e. 8. ξύμπαντας ἡμᾶς ἀραμένους K.d.i. αἰραμένους pr. E. αἰρομένους  
 corr. E. 9. ὃ τι Bekk.

2. ὄμηρον] Agnoscit et explicat Suidas in ὄμηρον. ἐνέχυρον, τὸ εἰς εἰρήνην διδόμενον ἐπὶ συνθήκαις. Confer Harpocr. et Hesych. v. ὀμηρεῖν. Etymol. p. 335. 20. WASS.

7. πράξομεν] Dawes' well known canon, that ὅπως μὴ cannot be joined with the subjunctive of the first aorist, except in the passive voice, is as an arbitrary rule unreasonable. But as being founded on the observation of a man of much reading and good memory, it is likely to contain some truth, although mixed, it may be, with some exaggeration. It appears that the later usage of the Greek language was in favour of the subjunctive mood, and thus the copyists have many times given a form that has no existence, such as λήσωσι, δώσωσι, &c., in order to keep their favourite mood. See Schäfer, Appar. Critic. in Demosth. vol. I. p. 251. But many times the best MSS. all agree in giving the subjunctive aorist, and where the rule rests on no principle, but is merely founded on a supposed induction of particular cases, clear instances of a contrary construction must not be made to yield to the rule, but it rather must be qualified or abandoned in deference to their authority. The MSS. of Thucydides are however entitled to little weight in questions of this sort, and the authority of a single one in favour

of the future indicative is stronger than the agreement of all the rest in support of the subjunctive, in cases where the future is most agreeable to the practice of the language and the sense of the passage. Now ὁρᾶτε ὅπως is, “Videte “qua ratione,” and in this sense the indicative future is the form which generally follows, and which seems most reasonable. It may be observed that as far as authority goes, two of the greatest names amongst the scholars of Germany, Bekker and Schäfer, are generally favourable to the use of the future indicative; although Bekker has in one or two places retained the aorist subjunctive; as in III. 57, 1. ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξονται. Where there seems no possibility of arriving at certainty, I am much inclined to defer to Bekker's tact, and to follow him without question: for the alleged differences of meaning between the future and aorist are so fine, that common language cannot be expected also to distinguish between them; nor can we say with confidence, which of the two the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it.

10. οὐ ράδιον εὐπρεπῶς θέσθαι] Vide nos ad Sallustii Jug. Cap. LXXXV. WASS.

SPARTA. A. C. 432. Olymp. 87. 1.

And they should be above dreading the imputation of cowardice; or heeding the reproaches levelled at their national character; to which, whatever were its faults, they were indebted for their long enjoyment of an independence crowned with glory;

“ ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκεῖτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις α

“ οὐκ ἐλάσσους χρήματα φέροντες ξύμμαχοι,

“ καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν

“ ἀλλὰ δαπάνης, δι’ ἣν τὰ ὅπλα ὠφελεῖ

“ ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους.

“ πορισώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς 3

“ τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα,

“ οἷπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν ἐπ’ ἀμφοτέρα τῆς

10 “ αἰτίας ἔξομεν, οὗτοι καὶ καθ’ ἡσυχίαν τι αὐτῶν προῖδωμεν.

LXXXIV. “ καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα

“ ἡμῶν, μὴ αἰσχύνησθε. σπεύδοντές τε γὰρ σχολαίτερον ἂν α

“ παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν καὶ ἅμα ἐλευ-

“ θέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα, καὶ 3

15 “ δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ’ εἶναι. μόνοι 4

“ γὰρ δι’ αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς

“ ἥσσον ἐτέρων εἴκομεν τῶν τε ξὺν ἐπαίνῳ ἐξοτρυνόντων

“ ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρόμεθα

“ ἡδονῇ, καὶ ἦν τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν

20 “ μᾶλλον ἀχθεσθέντες ἀνεπίσθημεν. πολεμικοὶ τε καὶ εὖ- 5

“ βουλοι διὰ τὸ εὖκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδῶς

2. δοκεῖ τῷ F. 12. σπεύδοντες—παύ-  
σαισθε om. V.

6. θαλασίους F.

7. πρώτῃ F.H.

12. σπεύδοντες—παύ-  
σαισθε om. V.

13. παύσησθε A.B.E.F.H.K.N.c.d.f.g.h.i. 14. ἐνδοξοτάτην  
Tusanus. πόλιν καὶ εὐδοξοτάτην G.

15. μάλιστα καὶ σωφρ. K.

17. ἐξοτρυνόντων B.C.E.F.H.N.V.c.d.f.g. Poppo. Goell. Bekk. A.G. et vulgo ἐποτρυνόντων.

18. τὸ] om. C. 19. σύν c. Post οὐδὲν omisi δὴ cum A.B.E.F.H.N.V.c.f.g.h.  
pro eo δὲ habet C. om. Bekk. Poppo. Goell.

20. ἀν ἐπίσθημεν G.L.M.g.

9. οἷπερ δὲ—ἔξομεν] “As we shall have the main share of the responsibility, whether the issue be prosperous or the contrary; so we may fairly take time to consider beforehand which it is likely to be.” Compare II. 11, 10. μεγίστην δόξαν οἰσόμενοι—ἐπ’ ἀμφοτέρα ἐκ τῶν ἀποβαινόντων.

20. πολεμικοὶ τε—εἰς ἡσυχίαν] “Our habits of order and obedience make us both warlike and wise: warlike, because in such an orderly temper

“the main ingredient is a sense of shame; and with a sense of shame is most closely connected a manly spirit.” Compare II. 43, 1, 6. and V. 9, 5. εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνησθαι καὶ τοῖς ἀρχουσι πείθεσθαι. And for the expression πλείστον μετέχει, compare III. 83, 1. τὸ εὖθες, οὗ τὸ γενναῖον πλείστον μετέχει, i. e. “which is almost wholly made up of noble and generous feelings.”

- “σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εὐψυχία,  
 “εὖβουλοι δὲ, ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παι-  
 “δεύομενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε  
 “αὐτῶν ἀνηκουστῆν, καὶ μὴ τὰ ἀχρεΐα ξυνετοὶ ἄγαν ὄντες,  
 “τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι  
 “ἀνομοίως ἔργῳ ἐπεξίεναι, νομίζειν δὲ τὰς τε διανοίας τῶν  
 “πέλας παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας  
 6 “οὐ λόγῳ διαιρετάς. αἰεὶ δὲ ὡς πρὸς εὐ βουλευομένους τοὺς  
 “ἐναντίους ἔργῳ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς  
 “ἀμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ’ ὡς ἡμῶν  
 7 “αὐτῶν ἀσφαλῶς προνοουμένων. πολὺ τε διαφέρειν οὐ δεῖ  
 “νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν

1. πλείον K. 2. ἀμαθέστερον A.B.E.F.H.I.K.N.V.g. Poppo. Goell. Haack.  
 Bekk. Gottleb. G. et ceteri ἀμαθέστεροι. 3. σωφρονέστεροι L.Q. ἢ καὶ G.  
 6. τε] om. C. τῶν πέλας διανοίας c.f. 9. τῷ ἔργῳ K. παρασκευαζόμεθα  
 A.B.E.F.H.I.K.N.V.g. corr. G. Haack. Poppo. Goell. ὡς ἂν ἀμαρτησ. H.  
 11. τε] τι i. 12. δε] τε d.

2. ἀμαθέστερον] See III. 87, 3, 4.  
 6. νομίζειν δὲ—διαιρετάς] The sense of this whole passage is as follows:  
 “We are trained, in opposition to what  
 “the Corinthians say of us, to think  
 “that the views and plans of others are  
 “very much like the accidents of war,  
 “which no ingenuity of eloquence can  
 “beforehand exactly determine. There-  
 “fore we neither calculate on the  
 “blunders of our enemies, nor on the  
 “favours of fortune; but our reliance  
 “is on our courage and on our own  
 “wisdom. Nor, again, should we think  
 “with the Corinthians, that the cha-  
 “racter of the Athenians so differs  
 “from ours, as to make us unfit  
 “antagonists to them. One man is  
 “practically much the same as another;  
 “or if there be any difference, it is that  
 “he who has been taught what is most  
 “needful, and has never troubled him-  
 “self with superfluous accomplish-  
 “ments, is the best and most valuable.”  
 Ἐν τοῖς ἀναγκαιοτάτοις is opposed to τὰ  
 ἀχρεΐα ξυνετοὶ ἄγαν ὄντες. Διαιρετάς  
 signifies, “to be made out, defined, or  
 “described.” Compare Herodot. VII.

47, 1. βιοτῆς περί, εὐσφης τοιαύτης οὐκ ἔστι  
 σὺν διαιρέει εἶναι. I have corrected a  
 part of the interpretation given above  
 from Götter's note in his second edition.  
 He is right I think in understanding  
 παραπλησίους εἶναι καὶ τὰς τύχας to  
 mean, “like to the chances of war.”  
 “The plans of our neighbours, and  
 “the chances which befall in war, are  
 “alike; i.e. they can neither be dis-  
 “tinctly made out in words before-  
 “hand.”

9. παρασκευαζόμεθα] The recurrence  
 of ἔχειν δεῖ and οὐ δεῖ νομίζειν in the  
 following sentences has given a false  
 plausibility to the reading παρασκευα-  
 ζόμεθα. But the word αἰεὶ at the be-  
 ginning of the sentence is decisive, I  
 think, in favour of the indicative mood;  
 and Archidamus had been stating what  
 the Spartans were, not what he wished  
 them to be, as if they were not such  
 already. The following clauses ἔχειν  
 δεῖ, οὐ δεῖ νομίζειν, are Archidamus’  
 justification of what he had already  
 stated the Spartan character to be as  
 a matter of fact.

SPARTA. A. C. 432. Olymp. 87. 1.

“ τοῖς ἀναγκαιοτάτοις παιδεύεται. LXXXV. ταύτας οὖν

which it would be “ ἄς οἱ πατέρες τε ἡμῖν παρέδοσαν μελέτας  
madness now to ha- “ καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν,  
zard, by going to war “ μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ  
before they were tho- “  
5 roughly prepared. “ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ

“ χρημάτων καὶ πόλεων καὶ δόξης βουλευσώμεν, ἀλλὰ καθ'

“ ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. καὶ<sup>2</sup>

“ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας,

“ πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως

10 “ τε καὶ ἐτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν

“ διδόντα οὐ πρότερον νόμιμον ὥς ἐπ' ἀδικοῦντα ἰέναι.

“ παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ<sup>4</sup>

“ κράτιστα βουλευσέσθε καὶ τοῖς ἐναντίοις φοβερώτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενε- 6

15 λαΐδας τελευταῖος, εἰς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς

Λακεδαιμονίοις ὧδε.

LXXXVI. “ ΤΟΥΣ μὲν λόγους τοὺς πολλοὺς τῶν

“ Ἀθηναίων οὐ γινώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς

“ οὐδαμοῦ ἀντεῖπον ὥς οὐκ ἀδικοῦσι τοὺς

20 “ ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόν-

“ νησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο

“ ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλα-

“ σίας ζημίας ἄξιοι εἰσιν, ὅτι ἀντ' ἀγαθῶν

“ κακοὶ γεγέννηται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε<sup>2</sup>

25 “ καὶ νῦν ἐσμέν, καὶ τοὺς ξυμμάχους, ἦν σωφρονῶμεν, οὐ

“ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν· οἱ

1. ταύτας] τὰς τε d.i. ταύτας τε e. 2. ἄς] ἂν d.i. ἡμῶν i. 6. ante καθ' litteras duas vel tres deletas F. 8. τοὺς] om. i. τῆς] om. K.L.O.P.d.e.g.h.i. 10. δέ—ἐπ'] om. B.E.F.H.g.h. δέ—ἰέναι] om. P. 12. γὰρ κράτιστα B.E.F. H.V.c.f.g. 13. βουλευέσθε O. φοβερώτερα c. 14. ταῦτα e. στενε- λαΐδας K. 15. ἐν] om. C.G. recepi ex A.B.E.F.H.V.f. habent Bekk. Haack. Poppo. Goeller. 18. ἑαυτοὺς πολλὰ c.g. 19. οὐκ] om. O. 23. ἀντ'] om. e. 24. καὶ τότε ὁμοιοὶ h. καὶ ὁμοιοὶ τότε g. δέ ὁμοιοὶ τότε V. 25. ἦν] εἰ K.e. σωφρονούμεν E.K. 26. οἱ δ' F.K.V. Haack. Poppo. Goell. Bekk. οὐδ' C.I. vulgo οἷδ.

SPARTA. A. C. 432. Olymp. 87. 1.

- 3 “ὅς οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρή-  
 “ματά ἐστι πολλά καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι  
 “ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαις  
 “καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους,  
 4 “ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὥς ἡμᾶς 5  
 “πρέπει βουλευέσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ  
 “τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βου-  
 5 “λεύεσθαι. ψηφίζεσθε οὖν, ὧς Λακεδαιμόνιοι, ἀξίως τῆς  
 “Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἐάτε  
 “μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν, 10  
 “ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικοῦντας.”

- LXXXVII. Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτὸς ἔφορος  
 2 ὧν ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι  
 The question is then γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν  
 put to the vote, and τὴν βοὴν ὁποτέρα μείζων, ἀλλὰ βουλόμενος 15  
 the majority of the τὸν βοὴν ὁποτέρα μείζων, ἀλλὰ βουλόμενος 15  
 assembly decide to go αὐτοὺς φανερώς ἀποδεικνυμένους τὴν γνώμην  
 to war immediately. ἐς τὸ πολεμεῖν μᾶλλον ὀρμῆσαι ἔλεξεν “ὅτῳ  
 “μὲν ὑμῶν, ὧς Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ  
 “καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον”  
 δείξας τι χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ 20  
 3 “θάτερα.” ἀναστάντες δὲ διέστησαν, καὶ πολλῶ πλείους  
 4 ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκαλέσαντές

2. πολλά] om. C.I.K.L.O.P.Q.e. 3. οὐδὲ] οὐ K. 6. προσήκει f. βουλευ-  
 σασθαι V. ἀδικουμένοις F. 8. ψηφίζεσθαι E. 11. πρὸς A.B.E.F.H.V.N.  
 g.h. Goell. Bekk. et uncis inelusum Poppo. κατὰ d.i. C.G. et vulgo ἐπί.  
 12. ταῦτα d. δέ] om. C.G. addidi ex A.B.E.F.H.L.N.O.P.V.Q.h. δὴ c. δὲ  
 habent Bekk. Haack. Poppo. Goeller. 14. διαγιγνώσκειν V. 15. ποτέρα  
 C.G.I.K.e.i. 18. ὑμῶν] om. c.f. λελύσθαι δοκοῦσιν f.g.h. 20. τι] τὸ i.  
 δὲ μὴ] μὴ δὲ h. et pr. F.

4. διακριτέα—βλαπτομένους] Διακριτέα  
 having the same meaning as διακρίνειν  
 δεῖ, the accusative case follows as if  
 there were really an infinitive mood.  
 So VIII. 65, 3. ὥς οὔτε μισθοφορητέον  
 εἷη ἄλλους. i. e. ὥς οὔτε δεοὶ ἄλλους  
 μισθοφορεῖν. Compare Matth. Gr. Gr.  
 §. 447. 4. Jelf, 613. obs. 5.  
 15. βουλόμενος—ὀρμῆσαι] Because as

those who clamoured for war were on  
 the popular side of the question, indi-  
 viduals might be afraid to incur the  
 odium of openly opposing the popular  
 wish. With regard to the great council  
 of the Spartans, and in what respects  
 the Spartan government was an oli-  
 garchy, see the Essay at the end of the  
 volume.

SPARTA. A. C. 432. Olymp. 87. 1.

τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἣν δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' 5 οἴκου διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ' ἅπερ ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη 6 αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντούτιδων σπονδῶν προκεχωρηκυῖων, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

10 LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι καὶ πολεμητέα εἶναι οὐ τοσοῦτον τῶν

Their real motive being a dread of the over-  
weakening power of A-  
thens.

ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος

15 ὑποχέρια ἤδη ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ

Thucydides therefore interrupts his narrative to give a sketch of the origin and progress of the Athenian dominion, from the Per-

τοιῶδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἡῤῥήθησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς 2 Ἐυρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς

1. δοκοῖεν ἀδικεῖν] δοκοῖ G. δοκεῖν e. οἱ ἀθηναῖοι ἀδικεῖν K.d. 2. βουλευέ-  
εσθαι E.F. βουλευέσθε H. ἄλλους ξυμμ. πάντας f. πάντας om. L.O.P.Q.  
3. ἐπάγειν g. 4. δοκεῖ H. 5. ἀθηναῖοι P. 6. διάγνωσις c.f. γνώμη d.  
8. τῷ] om. C. ἔτει καὶ δεκάτῳ A.B.E.g.h. Bekk. Goell. C.F.G. et vulgo καὶ  
δεκάτῳ ἔτει. τριακοντίδων P.b. 9. εὐβοϊκά G.Q.g.h. et corr. F. 11. πολε-  
μητέα εἶναι] πολεμεῖν ἀθηναῖοις Dionys. p. 834. 18. ὑπὸ] om. c.

6. χρηματίσαντες] Suidas v. χρημα-  
τισάμενοι hic Schol. exhibet. πραγμα-  
τεῦσασθαι Hesychio, ut hoc in loco.  
Dion. Halicarn. XI. 28. ἐκάθητο ἐπὶ τοῦ  
βήματος ΧΡΗΜΑΤΙΖΩΝ τε καὶ δικάζων  
τοῖς δεομένοις, et Jos. Ant. VIII. 12. 2.  
Demosth. ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρό-  
νου ΕΠΡΑΓΜΑΤΕΥΕΤΟ. WASS.

12. φοβούμενοι τοὺς Ἀθηναίους] Compare chap. 23, 7.

17. ἐπειδὴ Μῆδοι κ. τ. λ.] This sketch of the affairs of Greece from the siege of Sestos to the beginning of the Peloponnesian war, is a regular continuation

of the history of Herodotus; and connects immediately with the 121st chapter of his last book. To follow the history in chronological order, a reader, after finishing Herodotus, should take up Thucydides at this 89th chapter, and read to the 117th inclusive: he should then go back to the 24th, and read on from thence to the 88th inclusive; after which he should proceed directly to the 118th. The digression about Pausanias and Themistocles, from chap. 128 to c. 138 inclusive, synchronizes with chapp. 95—98 of the general sketch.



ATHENS. A. C. 479. Olymp. 75. 2.

asian invasion to the  
beginning of the Pe-  
loponnesian war.

(Chapp. 89—118.)

a A. C. 479.

Olymp. 75. 2.

ναυσὶν εἰς Μυκάλην διεφθάρησαν, Λεωτυχίδης  
μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ  
ἡγεῖτο τῶν ἐν <sup>a</sup>Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν  
ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμ-  
μάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντους  
ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομείναντες  
Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες  
εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο  
ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις.  
3 He first relates how Ἀθηναίων δὲ τὸ κοινὸν, ἐπειδὴ αὐτοῖς οἱ βάρ- 10  
the walls of Athens  
were rebuilt after the  
defeat of Mardonius.  
89—92. βαροὶ ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο  
εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ  
τὴν περιούσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν  
παρεσκευάζοντο καὶ τὰ τείχη· τοῦ τε γὰρ περιβόλου βραχέα  
εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν ὀλίγαι δὲ 15  
περηῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.  
XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεῖα,  
τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν ὀρώντες μήτ' ἐκείνους μήτ' ἄλλον  
μηδένα τείχος ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυ-  
νόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ 20  
πρὶν οὐχ ὑπῆρχε, καὶ τὴν εἰς τὸν Μηδικὸν πόλεμον τόλμαν  
2 γενομένην. ἡξίουں τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω  
Πελοποννήσου μᾶλλον ὅσοις ξυνειστήκει συγκαθελεῖν μετὰ

1. λεωτυχίης c. 2. ὅσπερ C.E. 4. ἐν πελοποννήσῳ C.I.K.b.e. et pr. G.  
5. τῆς ἰωνίας O. 6. ἀφεστηκός e. ἀπὸ] τοῦ G.K.L.O.P.d.i. 8. ἐπλι-  
πόντων G.K.L.O.P.Q. 12. καὶ ante γυναῖκας om. G.K.L.O.P. 15. εἰστήκει I.  
οἰκίαι F.H. αἱ om. E. πεπτώκεσαν A.B.E.F.H.V.g.h. Poppo. Goeller.  
Bekk. C. pr. G. et vulgo ἐπεπτώκεσαν. 16. ἐσκήνουν G.L.O.P.Q.c.d.i. ἐσκή-  
νωσαν C.e. 17. πρεσβεῖα A.B.F.H.K.N.g. πρεσβεῖαν C. εἰς πρεσβεῖαν G.d.i. εἰς  
πρεσβεῖαν c.e. 18. μήτε vel μήτ' A.B.E.F.G.H.I.N.V.f.g.h. Poppo. Goell.  
C. pr. G. et vulgo μήποτ'. Post ἐκείνους hæc habet E. ἀτείχιστον γὰρ ἔκουν οἱ  
λακεδαιμόνιοι τὴν πόλιν. μηδ' H. et pr. F 20. αὐτῶν] αὐτὸ c. om. V.  
21. πρὶν A.B.C.E.F.G.H.N.V.c.e.f.g.h. Poppo. Goeller. Bekk. vulgo πρώην.  
23. ξυνειστήκει A.B.E. εἰστήκει C.F.c.d. Goell. Bekk. συνειστήκει G. [ξυν]ει-  
στήκει Poppo. συγκαθελεῖν d. συγκαταβαλεῖν L.O.P.Q.

23. ξυνειστήκει] Bekker and Göller preferable reading. But the walls of  
read εἰστήκει, which Poppo thinks the towns may properly be said ξυστῆναι,

ATHENS. A. C. 478. Olymp. 75. 3.

σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς δὲ τοῦ βαρβαρίου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθὲν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμαῖσθαι· τὴν τε Πελοπόννησον 5 πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησιν τε καὶ ἀφορμὴν. οἱ 3 δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὥς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὥς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν 10 Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους·<sup>1</sup> τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου 15 μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιρουντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας, 4 καὶ ὑπειπὼν τᾶλλα ὅτι αὐτὸς τάκεῖ πράξοι, ᾤχετο. καὶ ἐς 5 τὴν Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προῦφασίζετο. καὶ ὅποτε τις αὐτὸν ἔροιτο τῶν ἐν 6

1. τὸ] τὸν K. 3. ὄχυροῦ K.d.e. 4. ὥσπερ ἐκ τῶν θ. νῦν c. 5. ἱκανὴν εἶναι δ. τε καὶ δ. A.B.E.F.G.H.V.c.f.g. Porpo. Goell. Bekk. C. et vulgo δ. τε καὶ δ. ἱκανὴν εἶναι. 6. μὲν] om. Q. 7. ὥς] ἐς K.i. 8. αὐτὸν F. 9. δ'] om. C.K.L.O.P.d.e. 11. τὸ τεῖχος ἱκανὸν A.B.C.E.F.G.H.L.O.P.Q.V.c.e.f.g. Haack. Porpo. Goell. Bekk. vulgo ἱκανὸν τὸ τεῖχος. 12. ἄρῳσιν Bekk. vulgo αἴρῳσιν. 15. ὠφέλεια Bekk. 16. καθαιρουντας F. πάντα] ταῦτα γρ. h. 17. τᾶλλα A.B. Bekk. τᾶλλα F.H.K.V.f.g. vulgo τὰ ἄλλα. πράξει c.d.f. 18. πρὸς] ἐς i. 19. προεφασίζετο F.H. προφασίζετο E. προφασίζετο Bekk.

i. e. "to stand or hold together," "to exist unruined," after mention had just been made of the wall of Athens, of which only some parts were left standing, so that the περίβολος or enclosure of the wall was not complete or continuous, i. e. οὐ ξυνέστη.

1. τὸ μὲν βουλόμενον τῆς γνώμης] i. e. τὴν βούλησιν. Compare III. 10, i. VI. 24, 2. VII. 68, i. Matthiæ Gr. Gr. §. 570. Jelf, 436. γ. and the note on Thucyd. I. 36, i.

12. ἄρῳσιν] Bekker reads ἀρῳσιν, in the aorist, instead of αἴρῳσιν: because

ἕως ἂν αἴρῳσιν cannot signify, "until they should have raised." It may signify, "all the time that they were raising," but then μέχρι τοσούτου seems to be less suitable than πάντα τὸν χρόνον. I have therefore adopted Bekker's correction.

ἐκ τοῦ ἀναγκαιοτάτου ὕψους] "The lowest height that would enable them to defend themselves with advantage." "the height which was barely necessary;" i. e. less than which would be wholly useless.

τέλει ὄντων ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὕσης αὐτοὺς ὑπολειφθῆναι, προσδέχασθαι μέντοι ἐν ἰάχει ἥξειν καὶ θαυμάζειν ὡς οὕτω πάρεισιν. ΧCΙ. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων 5 καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρῆ ἀπιστῆσαι. γνούς δὲ ἐκείνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι 3 σκεψάμενοι. ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμ- 11 στοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν

1. πρέσβεις b. 2. ὑποληφθῆναι G. 4. μὲν] om. L.O.P.Q.b.d. 6. τει-  
χίζει τε ἤδη καὶ d. ὕψος corr. G: πέρας K.L.O.P.Q.d.i. 8. αὐτοὺς] om. d.i.  
σφῶν αὐτῶν πέμψαι K. 9. εἵτινες O. χρηστοὶ] πιστοὶ K.i. πιστῶς] πᾶς Q.  
ἀπαγγελοῦσι A.B.E.F.H.N.V.f.g. Poppo. Goell. Bekk. Suidas in παράγεσθαι.  
C.G. et vulgo ἀπαγγελοῦσι. 11. κρύφα τοῖς ἀθηναίοις h.

1. ὃ τι οὐκ] Aliquis fortasse διότι scribere hic malit, aut δι', ὃ, τι: at ego nihilo magis istud ὅτι suspectum habeo, quam mox ὡς, in his θαυμάζειν ὡς ὅπως πάρεισιν. ΣΤΕΡΗ. Ὅτι pro διότι etiam in interrogatione poni, dudum ex Homero, Herodoto, Aristophane, aliisque adnotarunt Viri docti. Quæri tamen potest, cur tam inconstanter modo ὅτι, modo ὃ, τι scribatur. Herodot. I. 47, 1. Ἐπειρωτέοντας ὃ, τι ποίουν τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος. Ibid. 111, 3. Εἴρετο προτέρη ὅτι μιν οὕτω προθύμως Ἀρπαγος μετεπέμψατο. Et sic sæpe apud alios. Schol. Aristoph. ad Vesp. v. 22. scribit in ὃ, τι pro quare, abundare ὃ, Ἀττικῶς, nec aliud esse, quam τί. Τί autem dicitur per ellipsin τοῦ διὰ, quid, id est, propter quid. Itaque ex illius sententia, quum hanc significationem habet, semper scribendum est ὃ, τι. Διήγε Thom. Magister, in διάγω exponit ἐβράδυνε. Interpres non male, rem trahebat. Vid. Suid. in διάγειν et διήγε. Quæ hic Schol. de significatione verborum παρελθεῖν et ἐπελθεῖν scribit, etiam ap. Ulpian. ad Demosth. περὶ τῶν ἐν Χερρονήσῳ p. 58. et Suidam in παρελ-

θεῖν leguntur. Sed vid. hic Steph. ad Schol. add. quæ supr. ad cap. 73, 1. adnotantur. DUK. It is very easy to say that ὃ τι is put for διότι, yet although it might be good English to ask, "What this was done for?" it would not be English to ask, "What this was done?" But ὃ τι is quod; and would be best translated in English, "When any one asked him about his not coming before the government," or, "as to his not coming;" literally, "When any one asked him as to that he came not before the government." It is no wonder that, as Duker remarks, the same word should be sometimes written ὅτι, and sometimes ὃ, τι, for as I have observed before, it was only the practice of a later age to distinguish different senses of the same word by different accents, or different modes of writing; and where the two senses run so much into one another, as in the case of ὅτι and ὃ τι, it is not strange if the grammarians sometimes doubted which manner of writing they ought to follow.

ATHENS. A. C. 478. Olymp. 75. 3.

κομισθῶσιν· ἤδη γὰρ καὶ ἦγον αὐτῶ οἱ ξυμπρέσβεις,  
 Ἀβρώνυχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου,  
 ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος· ἐφοβείτο γὰρ μὴ οἱ  
 Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν.  
 5 οἱ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατείχον, 4  
 καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ  
 φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε  
 ἱκανῆ εἶναι σῶζειν τοὺς ἐνοικούντας, εἰ δέ τι βούλονται  
 Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὥς  
 10 πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἰέναι τά τε σφίσιν αὐτοῖς  
 ξύμφορα καὶ τὰ κοινά. τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν 5  
 ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν  
 γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ' ἐκείνων βουλευέσθαι,  
 οὐδενὸς ὕστεροι γνώμῃ φανῆναι. δοκεῖν οὖν σφίσι καὶ νῦν 6  
 15 ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς  
 πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον  
 ἔσεσθαι· οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς  
 ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἡ πάντας οὖν 7

2. ἀβρώνυχός A.B. Bekk. ἀβρώνυχός E.F.H. ἀβρώνυχός G.Q. ἀκρώνυχός g.  
 ἀβρώνυχός Poppo. Vulgo, et Herodot. VIII. 21. ἀβρώνυχός. sed ibi cod. Paris.  
 et Valla habent ἀβρώνυχός. 5. οὖν] om. P. ἐπεστάλκει Q. ἐπεστάλει c.  
 6. Articulum ante Θεμιστοκλῆς omisi cum A.B.E.F.H.V.c.f.g.h. om. Bekk. Goell.  
 uncis inclusit Poppo. δῆ] om. g. 7. σφῶν] αὐτῶν C.G.I.K.L.O.P.Q.  
 8. Post ἐνοικούντας C.G. habent ἐν αὐτῇ. omisi cum A.B.E.F.H.N.V.c.f.g.h. om.  
 Bekk. Poppo. Goell. 9. ἡ] om. N. καὶ V. πρεσβεύοντες C. πρεσβεύ-  
 οντας e. 10. πρὸς διαγ.] προδιαγ. B.K.P.h.i. ἰέναι F. 11. ξυμφέροντα  
 G.L.O.P.Q. 12. ἐς] om. K.N. ἐμβῆναι g. ἄνευ] ἔξω L.O.P. 13. αὖ]  
 ἀν i. 14. οὐδέν E. ὕστερον A.B.C.E.F.I.K.c.h.i. γνώμῃ φανῆναι  
 corr. G. φανῆναι] δοῦναι K. δοκεῖ L.O.P. 15. αὐτῶν vel αὐτὰν L.O.P.Q.  
 τοὺς πολίτας F. 17. ἐπεσθαι f. μὴ ἀντιπ. παρασκ. οὐσης d.

13. ὅσα αὖ—βουλευέσθαι] The infinitive mood is not unfrequently used in language put indirectly into the mouth of another person. The verb ἔφασαν must be repeated. So again, II. 102, 7. λέγεται δὲ καὶ Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν κ. τ. λ. i. e. ὅτε δὴ ἀλᾶσθαι αὐτὸν λέγεται.

16. ἐς τοὺς πάντας ξυμμάχους—βου-

λεύεσθαι] “And for the common interest “ of the allies it would be more expedient: for no one could enter heartily “ into the counsels of a confederacy “ unless he had as much at stake as the “ other members of it.” Compare II. 44, 4. οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ ἀν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν.

ATHENS. A. C. 478. Olymp. 75. 3.

ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἥ καὶ τὰδε νομίζειν ὀρθῶς ἔχειν. XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ ἐποιούντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ἀλλὰ γνώμῃ παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν 5 Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἀμαρτάνοντες ἀδήλως ἤχθοντο. οἳ τε πρέσβεις ἐκατέρων ἀπήλθον ἐπ' οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν 2 ἐν ὀλίγῳ χρόνῳ. καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι 10

And also how Piræus κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παν-  
was fortified, and the τοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων  
navy made the prin-  
cipal object of public  
attention — both ac-  
cording to the advice  
of Themistocles.

3 ἐργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ 15  
περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα  
4 ὁμοίως κινούντες ἠπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ  
λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπήρκετο δ' αὐτοῦ πρότερον  
ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναῖους ἤρξε),  
νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτο- 20  
φνεῖς, καὶ αὐτοὺς ναυτικούς γεγενημένους μέγα προφέρειν ἐς

1. ξυμμαχεῖν] χεῖν g. 5. δέ] om. K. ἐς] πρὸς c.f. 6. Μῆδον] δῆμον  
I. τὰ sumpsi ab A.B.C.E.F.G.H.K.L.N.O.P.V.b.c.e.f.g.h.i. habent Bekk.  
Poppo. Goell. 7. ἀμαρτάνοντες γρ. Q. 9. οἱ] om. C.K.L.O.P.Q.d.e.  
13. ἀλλ' ὥς] ἄλλως C. ἕκαστον C.Q. 15. ἐγκατελέγησαν K. 16. ὁμοίως  
πάντα V. 17. ἐκείνους P.Q. ἠπείγοντο] ὑπῆγοντο e. 18. θεμιστ. τὰ λοιπὰ V.  
20. ἔχων E.

4. δῆθεν] "As they said." This word is used when the writer is stating the declarations or avowed sentiments of other persons; and wishes to remind the reader that he does not vouch for their sincerity, but merely repeats what they themselves professed to be true.

τῷ κοινῷ] ὑπὲρ τοῦ κοινού. Scholiast. Compare Matthiæ, Gr. Gr. §. 387. and the examples there stated. Others make the words τῷ κοινῷ depend on παραινέσει, the verbal substantive go-

verning the case of its verb: "To give counsel to their state."

21. αὐτοὺς ναυτικούς γεγενημένους κ.τ.λ.] "Their having become a naval people" would be a great help towards their "acquiring power." Literally, "they" "by having become a naval people." The adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions where the passive participle precedes the substantive with

ATHENS. A. C. 478. Olym. 75. 3.

τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμῃσεν εἰπεῖν ὡς ἀνθεκτέα ἐστὶ, καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζε. καὶ ῥοκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος 5 τοῦ τείχους ὅπερ νῦν ἐστὶ δηλόν ἐστι περὶ τὸν Πειραιᾶ· δύο γὰρ ἄμαξαι ἐναντία ἀλλήλαις τοὺς λίθους ἐπῆγον. ἐντὸς δὲ 6 οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνῥοκοδομημένοι μεγάλοι

1. δὴ] om. Q. 4. παρὰ g. πειρεᾶ V. 5. ἐπῆγον τοὺς λίθους K.Q.  
6. χάλιξ G.K.Q.h.i.

which it agrees, to shew that it is the more important word of the two; and where the Latin substantive becomes the genitive case in English, and the Latin participle may generally be best translated by one of our verbal substantives ending in "ing:" as "Captum" oppidum multum rebus nostris pro-  
"fuit." "The taking of the town was of  
"much use," &c.

Another interpretation, adopted by Poppo and Göller, makes τὸ χωρίον the subject of the clause, and understands the passage thus; "and that the place  
"would advance them greatly towards  
"acquiring power, when they were  
"become a naval people." νομίζων προ-  
φέρειν instead of ἀν προφέρειν, or of the  
future tense, may be defended from  
ch. 127, 1. νομίζοντες προχωρεῖν τὰ ἀπὸ  
τῶν Ἀθηναίων. And Poppo says that  
the conjunction τε in the former clause  
is out of its place, and that it should  
have been written, τὸ χωρίον καλὸν τε  
εἶναι. But as it is not so written, and  
as the passage affords not only a good  
sense, but, as I think, a better one  
according to the present order of the  
words, we are not justified in supposing  
that Thucydides meant any thing differ-  
ent from what he has said. The word  
προφέρειν is also on this interpretation  
taken in an unusual sense; as it sig-  
nifies in Thucydides, either "to bring  
"forward," in the sense of "mentioning,"  
"appealing to," "exhibiting;" III. 59,  
2. 64, 3. V. 17, 2. 26, 4. 31, 5. VII. 69,  
2. or else "to excel or have an advan-  
"tage," in a neutral sense, as II. 80,  
3. VII. 64, 2. 77, 2. But in I. 123, 1. it  
has exactly the meaning which I believe  
it to have in the present passage, i. e.  
"to be advanced," "to make progress,"

εἰ ἄρα πλοῦτ' ὀλίγον προφέρετε: whereas  
it never, so far as I remember, bears  
the active sense of *advancing* or *fur-*  
*thering* the progress of another.

2. εὐθὺς ξυγκατεσκεύαζε] Εὐθὺς sig-  
nifies probably, "immediately after the  
"retreat of the Persians."

4. ὅπερ νῦν ἐστὶ δηλόν ἐστι] The  
width of the wall might still be judged  
of from the foundations of it which  
were remaining when Thucydides wrote,  
although the wall itself had been des-  
troyed by the Lacedæmonians at the  
end of the Peloponnesian war. Krüger,  
as quoted by Göller. More however  
than the foundations must have been  
remaining, for Thrasybulus and his fol-  
lowers retired from Piræus into Muny-  
chia, because the line of the walls of  
Piræus in their whole extent was too  
large for their small force to defend,  
μέγας δὲ κύκλος ὧν πολλῆς φυλακῆς ἐδόκει  
δεῖσθαι. Xenoph. Hellen. II. 4, 11.  
The destruction therefore could only  
have been partial, perhaps affecting  
chiefly the fortifications on the side of  
the sea.

δύο γὰρ ἄμαξαι—ἐπῆγον] He means,  
I believe, that two carts continually  
meeting one another were passing along  
the wall; and that it was sufficiently  
broad to allow them to pass. Compare  
IV. 23, 2. δυοῖν νεοῖν ἐναντίαν τὴν  
νῆσον περιπλέοντες.

5. ἐντὸς δὲ οὔτε χάλιξ κ. τ. λ.] "On  
"the side of Munychia towards the  
"open sea, the remains are best pre-  
"served. Here three or four courses  
"of masonry, both of walls and of  
"square towers, are in many places to  
"be seen; and there are several situa-  
"tions where we still find the wall built  
"in the manner described by Thucy-

λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν  
 7 καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἤμισυ μάλιστα ἐτελέσθη  
 8 οὐ διανοεῖτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφι-  
 στάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν  
 ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' 5  
 9 ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα  
 προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ τῆς βασιλέως στρατιᾶς τὴν  
 κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὔσαν·  
 τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ  
 πολλάκις τοῖς Ἀθηναίοις παρῆναι, ἣν ἄρα ποτὲ κατὰ γῆν 10  
 βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας  
 10 ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ  
 τᾶλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Πausanias δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος  
 στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ 15  
 Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ  
 2 καὶ τῶν ἄλλων ξυμμάχων πλῆθος. καὶ ἐστράτευσαν ἐς  
 Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς

1. ἐντομῇ Poppo. Goell. 2. μολίβδῳ B. C. E. G. H. I. K. L. O. d. e. g. h. i.  
 3. ἔβουλετο b. 4. ἐπιβουλὰς A. B. C. E. F. G. H. I. N. V. d. e. f. g. h. i. Haack. Poppo.  
 Goell. Bekk. Vulgo ἐπιβολάς. 10. γῆν om. e. τὴν γῆν b. 11. καταβάντες C. H.  
 I. K. i. ἐς om. V. ἀπάτας g. 12. ἀνθίστανται I. 13. τᾶλλα Bekk.

“dides; that is to say, not filled up in  
 “the middle with rubble, in the usual  
 “manner of the Greeks, but constructed  
 “throughout the whole thickness of  
 “squared stones, cramped together with  
 “metal.” Leake’s *Topography of*  
*Athens*, p. 343. This then decides the  
 meaning of ἐγγώνιοι, which itself might  
 signify polygonal stones, as well as  
 quadrangular stones or parallelograms.  
 And it appears by the engravings given  
 in sir W. Gell’s *Argolis* of the eastern  
 wall of Tiryns and the south wall of the  
 citadel of Mycenæ, that although both  
 of these are built of stones of irregular  
 forms, yet the stones of the latter only  
 are properly polygonal, being cut so as  
 to fit into each other; while in the wall  
 of Tiryns the masses of stone are quite

shapeless, and the interstices between  
 them are filled up with small stones, as  
 in the common walls of the north of  
 England. The stones of the walls at  
 Mycenæ then were ἐν τομῇ ἐγγώνιοι,  
 “cut into an angular form,” (literally  
 “made angular in cutting;” comp. II.  
 76, 4. ἀπὸ τῆς τομῆς, “from the point  
 “where the stones had been cut,”)  
 and so also are the stones of the walls  
 of Cossa or Cosa in Etruria. (See  
 Micali, *Tavole*, Tav. X.) But those of  
 the Piræus were not only angular, but  
 squared, like the later Greek and  
 Roman style; or like the walls of some  
 of the Etruscan towns, e. g. of Fæsulæ  
 and Volaterra.

7. προσέκειτο] Suidas, προσέκειτο,  
 προσείχε. Θουκυδ. δ. DUK.

IONIA. A. C. 478. Olymp. 75. 3.

Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἦδη δὲ βιαίου ὄντος αὐτοῦ οἱ τε ἄλλοι

Owing to the unpopularity of Pausanias, the Asiatic Greeks and Islanders, and the  
5 Greeks of the cities on the Thracian coast, Ἕλληνες ἤχθοντο, καὶ οὐχ ἦκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἡξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγ-

2. ἦδη om. P. δέ] om. g. om. et Stephanus, novam periodum orsus ab illis ἐν τῇδε. Sic etiam Goeller. καὶ ante βιαίου omisi cum A.B.C.E.F.G.H.K.L. N.O.P.Q.c.d.e.f.h. om. Bekk. Haack. Popp. Goell. 5. τοὺς ἄλλους ἀθηναίους B.g.h 6. γίγνεσθαι vel γίνεσθαι C.I.K.L.O.P.Q.d.e.i.

1. ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ] Stephens and Göller connect the words ἐν τῇδε τῇ ἡγεμονίᾳ with the following chapter, omitting the conjunction δὲ after ἦδη. But I believe that Thucydides wished to express that Byzantium was taken during the term of Pausanias' command, although it was not till late in the year that the siege was begun, as the expedition to Cyprus had preceded it. After it was taken, Pausanias released the prisoners whom he had captured in it, and made his first proposal to Xerxes to betray the independence of Greece. The letter was taken to Susa, and an answer sent back to Pausanias while he was still in Byzantium; and after the arrival of this answer, his arrogance became so intolerable, that the Asiatic Greeks put themselves under the protection of Athens, and Pausanias was recalled by his government to give an account of his conduct. This apparently must have happened in the beginning of the year 477; and as Dorcis, whom the Spartans sent out to supersede Pausanias about the commencement of the season for military operations, could not prevail on the Asiatic Greeks to acknowledge him as their commander, the Athenian empire may fairly be said to have commenced in the year 477, which is the date fixed by Mr. Fynes Clinton in his Fasti Hellenici. Diodorus says that Pausanias was sent out as ναύαρχος; (book XI. 44.) and the command of the ναύαρχος at this period seems to have lasted ordinarily about two years; (see note on II. 80, 2.) so that Pausanias was recalled before the natural expira-

tion of his office, and had he fully cleared himself of the charges brought against him, he would have gone out again to resume it; which is intimated by the expression of Thucydides, c. 95, 6. ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἀρχόντα; a needless thing to observe, if the period of his command had already expired; for the ναύαρχος could not be reappointed. (Xenoph. Hellenic. II. 1, 7.) I am inclined therefore to place the building of the walls of Athens and of Piræus, and also the command of Pausanias, the conquest of Cyprus, and the capture of Byzantium, in the year immediately following the battles of Platæa and Mycale, that is, A. C. 478.

6. κατὰ τὸ ξυγγενές] When the Ionians at the return of the Heraclidæ were driven out of Peloponnesus by the Achæians, (after the Achæians themselves had been dispossessed of Argolis and Laconia by the Dorians and Heraclidæ,) they sought an asylum at Athens, as the Athenians were themselves supposed to be of Ionian descent, and had formerly been called Ionians, and their country Ionia. Accordingly the exiled Ionians were admitted to reside at Athens as σύνοικοι, or fellow-inhabitants; that is to say, they were not citizens, nor could they possess land in the country, but enjoyed the protection of the laws, and maintained themselves by trade or by mechanical occupations. Some years afterwards the greater part of them migrated to Asia Minor, under the auspices however of a certain number of Athenian citizens, who were the leaders, ἡγεμόνες, of the colony, and who carried the sacred fire for the new



IONIA. A. C. 477. Olymp. 75. 4.

withdraw from the *γενὲς καὶ Πausanία μὴ ἐπιτρέπειν ἣν που*  
 2 Lacedaemonians, and *βιάζονται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς*  
 choose the Athenians *λόγους, καὶ προσεῖχον τὴν γνώμην ὡς οὐ*  
 as the chiefs of their *περιοφόμενοι τὰλλά τε καταστησόμενοι ἢ φαί-*  
 confederacy. *νοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμ-* 5  
*ποντο Πausanίαν ἀνακρινοῦντες ὧν περί ἐπυνθάνοντο· καὶ*  
*γὰρ ἀδικία πολλή κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν*  
*ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ*  
 4 *στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμ-*  
*μάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν* 10  
 5 *τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακεδαί-*  
*μονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ*  
*μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ*  
 6 *ἥκιστα Μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκείνον*  
*μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς* 15  
*μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν*  
 7 *οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰσθόμενοι ἀπῆλθον, καὶ*  
*ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβού-*

2. τε om. V. 3. τῇ γνώμῃ C.I.K.L.O.P.e. 4. καταστησόμενοι B.C.E.F.  
 H.I.b.c.g. 7. αὐτοῦ πολλή κατηγορεῖτο V. 8. ἢ E. 10. ἄχθει L.O.Q.  
 16. ἐφίεσαν H.L.O. 17. τῇ om. C.G.K.d.e.i. ἐπῆλθον e. 18. ἐπεμψαν  
 G.K.L.O.Q.

settlement from the fire in the prytaneum of Athens, by which Athens became entitled to the appellation of mother state, *μητρόπολις*, to the Ionian colonies; and the Ionians therefore, according to the law of Greece, were accounted kinsmen, *ξυγγενεῖς*, of the Athenians. See Herodot. I. 146, 4. 147, 2. Thucyd. I. 2, 6. Pausan. VII. 1. 2.  
 7. *ἀδικία πολλή κατηγορεῖτο αὐτοῦ*] "Much criminality was imputed to "him." Thus *κατεῖπεν τί τις*, "To say any thing of another; to make him the subject of some assertion or statement." *Καταγινώσκειν τί τις*, "To think or impute in our judgment any thing to another." Compare III. 45, 1. In this sense also *καταφρονεῖν* is sometimes used, as VIII. 8, 3.

*καταψηφίζειν*, as II. 53, 5. *καταδικάζειν*, V. 49, 2. and in Herodotus, VII. 146, 2. *κατακρίνειν* with a dative case following. To these are opposed verbs compounded with *ἀπό*, which deny, and in a manner remove the thing spoken of from the subject, and make a separation between them. So *ἀπομνύναι*, Herodot. II. 179, 2. *ἀπολογέω*, *ἀποδικάζειν*, Antiphon, de Choreuta, p. 791. Reiske. *ἀποκρίνεσθαι*, Antiphon, ibid. p. 773. From usage however, *κατηγορεῖν* and other similar verbs are generally taken in a bad sense, so as to signify, "to speak against," i. e. to accuse; "to decide against," i. e. to condemn; "to think down upon," if I may so translate *καταφρονεῖν*, i. e. to despise.

SPARTA. A. C. 477. Olymp. 75. 4.

μενοι μὴ σφίσιν οἱ ἐξίοντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Πausanias ἐνείδον, ἀπαλλαξέοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδεύουσ. XCVI. παρα-

5 BEGINNING OF  
THE ATHENIAN  
EMPIRE.  
A. C. 477.  
Olymp. 75. 4.

λαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τοῦτῳ τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Πausanias μῖσος, ἔταξαν ἃς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ ἃς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δηοῦντας

10 τὴν βασιλέως χώραν. καὶ ἐλληνοταμίαι τότε πρῶτον Ἀθη-  
ναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος 3  
ταχθεῖς τετρακόσια τάλαντα καὶ ἐξήκοντα. ταμειῶν τε 4

1. οἱ] om. K.i. ὅπερ O. ἐν] om. A. 2. εἶδον N.V. 6. ἐκόντων  
τῶν ξ.] om. L.P.Q. 9. ἀμύνασθαι A.B.E.F.N.O.V.d.g.h.i. Haack. Poppo.  
Goell. Bekk. C.G. et vulgo ἀμύνεσθαι. 10. τὴν τοῦ βασιλέως C.I.e. ἐλλη-  
νοταμία E. 13. καὶ ταμειῶν g. ταμειῶν K.b. δὲ K.

6. ἐκόντων τῶν ξυμ.] Herodotus VII. 144. 5. ἅμα Ἑλλήνων τοῖσι βουλομένοισι. WASS. Habet etiam Suidas in Ἑλληνοταμίαι. DUK.

10. ἐλληνοταμίαι] Vid. Suidam, Schol. et Thucyd. perperam exscribentem in Ἑλληνοταμίαι. et Harpocr. ead. voc. Confer Plutarch. Aristide 333. πεντακοσίων καὶ ἐξήκοντα male Diodor. Vid. Nepotem in Aristide. WASS. De Ἑλληνοταμίαις habet etiam Andocides Orat. III. in fin. et Pollux VIII. 114. ubi vid. Jungerman. Suidas in Ἑλληνοταμίαι hunc locum Thucydidis descripsit a παραλαβόντες usque ad ἀρχή, omittis tantum verbis τοῦτῳ τῷ τρόπῳ· sed perperam apud eum est, κατέστη τοῖς Ἀθηναίοις πρώτη ἀρχή. Ceterum, quia φόρου nomen grave et odiosum erat Græcis, pro eo deinde cæpit dici σύνταξις. Harpocrat. in σύνταξις, et Spanhem. ad Julian. Orat. I. p. 166. DUK. For an account of these officers the reader may consult Boeckh's Public Economy of Athens, b. ii. 7. p. 188. of the original, or p. 236. of the English translation. They were not reappointed

after the restoration of the democracy by Thrasybulus.

13. ταμειῶν] ταμειῶν quidem non raro pro ærario publico legitur in prosæ Scriptoribus, ut Plutarch. Quæst. Rom. 41. et 42. Dion. Lib. LV. p. 565. Herodian. I. 6. et VII. 4. Sed hæc et alia hujusmodi loca suspecta esse possunt propter varietatem scripturæ in quibusdam. Ita, quod in Dion. Halic. p. 551. in Vulgatis est ταμειῶν, MS. Vat. habet ταμειῶν. Et in Excerptis ejusd. p. 747. Pacii Codex ταμειῶν pro ταμειῶν. In Plut. quoque quod l. d. est ταμειῶν, rursum in Publicolæ vita in Stephani Ed. et his, quæ post eam prodierunt, est ταμειῶν. Ταμειῶν pro cella penuriaria est in Theophr. Char. C. IV. et Menandro ap. Harpocr. v. Κτηρίου Διός, qui locus fortassis non eget emendatione. Nam ibi sermo est de cella promptuaria. Et sic Gloss. Ταμειῶν, τὸ ἰδιωτικόν, cellarium, cella, et, Ταμειῶν, τὸ δημόσιον, Fiscus, ærarium. Diodor. Sic. XI. 266. de hoc communi ærario Græcorum et conventibus in Delo, Εὐθύς οὖν ὁ μὲν Ἀριστιδεὴς συνεβούλευσε

EION, &amp;c. A. C. 476. Olymp. 76.

Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

This part of Grecian history having been neglected or inaccurately written, Thucydides had an additional reason for giving a sketch of it, besides its relation to his own immediate subject, as shewing how the power of Athens became so great as to drive the 2 Lacedæmonians into a war.

XCVII. ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τοςάδε ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πο- 5 λέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίῳ τοὺς αἰεὶ προστυγχάνοντας ἐν ἐκάστῳ. ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην 10

διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλείπες τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἡ αὐτὰ τὰ Μηδικὰ τούτων δὲ ὅσπερ καὶ ἤψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις 3 οὐκ ἀκριβῶς ἐπεμνήσθη. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν 15 ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη.

XCVIII. Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόντων πολιορκία εἶλον καὶ ἡνδραπόδισαν, Κίμωνος τοῦ 2 A. C. 476. Olymp. 76. Μιλτιάδου στρατηγούντος. ἔπειτα Σκύρον τὴν The Athenians were at ἐν τῷ Αἰγαίῳ νῆσον, ἣν ὥκουν Δόλοπες, 20

1. δῆλον I. καὶ αἱ ξ.] A.B.E.F.H.L.N.O.V. qui mox σύνοδοι. c.f.g.h. Haack. Porpo. Goell. Bekk. καὶ οἱ ξ. Q. C.G. et vulgo omittunt articulum. 5. διαχειρήσει A.B.I.N.O.V.f.g.h.i. τοῦ] om. Q. 10. ἐκβολὴν K. 11. ἐκλείπες E. το χωρίον τοῦτο ἦν Dionys. p. 836. τοῦτο τὸ χωρίον K. τοῦτο ἦν χωρίον I. ἦν τοῦτο V. 12. ξυνετίθεσαν B.e.g.h. 13. ὅσπερ L. ὥσπερ Dionys. 17. στρυμόνι Q.g.h.i. 19. σκύρον B. vulgo σκύρον.

τοῖς συμμάχοις ἅπασι, κοινὴν ἀγορὰν σύνοδον ἀποδείξαι τὴν Δῆλον κοινὴν ταμίειον. Videndum etiam, an huc pertineant verba Etymol. M. Σύνοδος, ἡ ἐκ πολλῶν συναγωγὴ ἐπὶ τινι ὡς Θουκυδίδης, αἱ σύνοδοι ἐπὶ τὸ ἱερὸν ἡγήροντο. DUK.

11. τὸ χωρίον] Compare the later technical sense of the word τόπος in Aristotle and others. So the Romans use "locus," and "campus." The few fragments which have been preserved

to us, chiefly by Harpocration, from the Attic History, ἡ Ἀτθίς, of Hellanicus, may be found in Sturz's Collection of his Remains, Leipzig, 1826.

17. Ἡϊόνα τὴν ἐπὶ Στρυμόνι] This was the place which was so desperately defended by Bogen. See Herodot. VII. 107. It is called "Eion on the Strymon," to distinguish it from "Eion" by Thrace, a Mendæan colony, which is mentioned IV. 7.

NAXOS, &c. A. C. 466. Olymp. 78. 3.

first moderate and popular, but soon became arbitrary and oppressive to their allies, and drove them to revolt.

A. C. 466.

Olymp. 78. 3.

5 ἡνδραποδίσαν καὶ ᾤκισαν αὐτοί. πρὸς δὲ 3  
Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων  
πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ'  
ὁμολογίαν. <sup>a</sup>Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα 4  
ἐπολέμησαν καὶ πολιορκία παρεστήσαντο,  
πρώτῃ τε αὕτη πόλις ξυμμαχίς παρὰ τὸ καθεστηκὸς ἐδου-  
λώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνέβη.

Or, by allowing them to compound for their personal service in war by a payment in money, were enabled to maintain their navy, and thus keep the allies in subjection at the expense of the allies themselves.

XCIX. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀπο-  
στάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν  
ἐκδειαί, καὶ λειποστράτιον εἴ τῳ ἐγένετο· οἱ  
γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ  
ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαι-  
πωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δέ 2  
πὼς καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν

1. ἡνδραποδίσαντο G. ᾤκισαν F.H.Q. post δὲ omisi καὶ cum A.B.C.E.  
F.G.H.K.L.N.O.V.b.c.d.e.f.g.h.i om. Haack. Poppo. Goell. Bekk. 2. καρ-  
υστίους Q. 6. καθεστηκός] εἰκός e. 7. δὲ] δὴ O. ὡς] ὡν O. ἐκάστη E.F.  
10. ἐνδειαί K.L.O.d.i. τῳ] τι L.O.P.Q. 13. προσαγόντες A.B.F.G.H.K.  
c.d.f.g.h.i. Haack. 14. ἐν] οἷν. L.O.P.

1. ᾤκισαν] Non dubito, quin ᾤκισαν, non ᾤκισαν scribendum sit. STERN. Nihil mutandum videtur. Diodor. Sicul. XI. 272. Σκύρον δὲ, Πελασγῶν ἐνοικούντων καὶ Δολόπων, ἐξεπολιόρκησε· καὶ κτίστην Ἀθηναῖον καταστήσας, κατεκληρούχησε τὴν χώραν. Corn. Nep. Cim. II. Scyrum — vacuefecit; sessores veteres urbe insulaque eiecit: agros civibus divisit. Hoc est, quod Thucydides dicit, Σκύρον ᾤκισαν Athenienses, duce Cimone. Duk.

10. ἐκδειαί] Altera interpretatio Scho-  
lastæ, ἀπολείψαι, ἀτέλεια huic loco  
convenit. Ἐνδεια, inopia, penuria, hic  
locum non habet. Ἐκδεια autem est,  
quum quis non totum solvit, quam reli-  
quationem vocat. Vid. Suid. in ἐκδεια,  
Vales. ad Harpocrat. h. v. et Salmas.  
de Mod. Usur. p. 713. Cur Steph. et  
Port. verterint *ejurationes tributorum et*  
*patium*, non intelligo. Valla sequutus  
est alteram scripturam: nam vertit *tri-*  
*butorum penuria patiumque*. De λειπο-

στράτῳ Poll. VIII. 40. Herodoto V.  
27, 3. est λειποστράτια. Vid. Thom.  
Mag. in λειποστάτιον. Duk. Compare  
Demosth. against Zenothemis, p. 890.  
Reiske. Τὴν γεγωνίαν ἐκδειαν οὐκ ἀπο-  
δώσειν, "Not to make good the pre-  
vious deficiency or falling short in his  
payments."

11. ἔπρασσον] "They exacted;"  
"dealt," in a sort of technical sense of  
the word. See VIII. 5, 3. 5. Herodot.  
I. 106, 1. III. 58, 4.

12. οὐκ εἰωθόσιν—τὰς ἀνάγκας] Com-  
pare the account of the indolence and  
effeminacy of the Ionians given by  
Herodotus, VI. 12. τὰς ἀνάγκας: this  
term appears to have signified peculiarly  
"torture used to extort confession."  
Compare Herodotus, I. 116, 6, 7. and  
III. 130, 2. where he expresses the  
same thing by the words *μάστιγας τε*  
*καὶ κέντρα*. From thence it was used  
generally to denote any kind of com-  
pulsion.

ASIA. A. C. 466. Olymp. 78. 3.

ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου ράδιόν 3  
 3 τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. ὧν αὐτοὶ  
 αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκησιν ταύτην  
 τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὥσι,  
 χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνάλωμα 5  
 φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἠῤῥετο τὸ ναυτικὸν ἀπὸ τῆς  
 δαπάνης ἣν ἐκείνοι ξυμφέροιεν, αὐτοὶ δὲ ὅποτε ἀποσταῖεν,  
 ἀπαράσκειν καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ  
 ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν 10  
 ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ  
 ἡμέρᾳ ἀμφότερα Ἀθηναῖοι Κίμωνος τοῦ Μιλ-  
 τιάδου στρατηγούντος, καὶ εἶλον τριήρεις  
 Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς  
 διακοσίας. χρόνῳ τε ὕστερον ξυνέβη Θασίου 15  
 αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ

A. C. 466.  
 Olymp. 78. 3.  
 Various exploits of the  
 Athenian confederacy.  
 Battles of the Eury-  
 medon.

A. C. 465.  
 Olymp. 78. 4.  
 2 Revolt of Thasus. At-  
 tempt to colonise Am-  
 polis.

2. δὲ ἦν αὐτοῖς προσάγεσθαι c. 3. οἱ] om. B. ταύτην] om. g. 4. ἀποικοὶ  
 E. ἀπ' οἴκου Poppo. Goell. 5. τῷ] om. b. 8. ἄπειροι A.B.C.E.F.H.V.c.f.g.h.  
 Poppo. Goell. Bekk. G. et ceteri ἀποροι. 9. ἐπ'] ὑπ' Q. 10. καὶ ναυμαχία]  
 om. e. 14. ἐς τὰς διακοσίας] A.B.C.V.g.h. E.F.G. et vulgo omittunt articulum.  
 om. Goell. in ed. 2. uncis inclusit Poppo, qui in ed. minore om. 15. τε A.B.  
 E.F.H.N.V.f.g. Poppo. Bekk. C.G. et ceteri δέ. θασίου g. 16. τῶν ἐν] om. P.  
 ἐν τῇ] om. C.I.K.d.e.i. et pr. G.

9. ἐγένετο—διακοσίας] Dion. Halic.  
 p. 142. WASS.

ἐπ' Εὐρυμέδοντι ποταμῷ] "The river  
 "Eurymedon (at its mouth) is 420 feet  
 "wide, and from 12 to 15 feet deep  
 "inside the curved bar which extends  
 "across its mouth. On this bar the  
 "conflict of the stream, with the swell  
 "rolled in from the sea, generally pro-  
 "duces a violent surf; and it is so  
 "shallow, as to be impassable to boats  
 "that draw more than one foot of water.  
 " \* \* \* Broad swampy plains extend  
 "for some miles behind the belt of  
 "sand-hills which skirt the shore,  
 "groups of low hills succeed, and the  
 "mountains lie far inland. These plains  
 "are evidently alluvial, and very low;  
 "and though covered with coarse grass,  
 "and supporting numerous herds of

"cattle, have every mark of being over-  
 "flowed in winter." *Beaufort's Cara-*  
*mania*, p. 135, 137. Such being the  
 nature of the surrounding country, it is  
 easy to conceive that the courses of the  
 rivers must have undergone great al-  
 terations, and that a bar may have now  
 accumulated where formerly the light  
 vessels of the ancients could enter  
 without difficulty.

14. τὰς πάσας ἐς τὰς διακοσίας]  
 "Amounting in all to two hundred;"  
 that is, that the whole number of ships  
 taken and destroyed was two hundred,  
 not that the whole fleet consisted of no  
 more. Compare VIII. 21. and Viger,  
 c. III. sect. 10. not. 87. and Hermann.  
 ad Viger. not. 94. Whether the article  
 should be kept or omitted before *δια-*  
*κοσίας* seems hard to say. But *ἐς* does

THASOS. A. C. 465, Olymp. 78. 4.

ἀντιπέρας Θράκη ἐμπορίων καὶ τοῦ μετάλλου ἃ ἐνέμοντο.  
καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ<sup>3</sup>  
ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα  
πέμψαντες μυρίους οἰκίτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ  
5 τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε καλουμένας  
Ἑννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἑννέα ὁδῶν αὐτοὶ  
ἐκράτησαν ἃς εἶχον Ἡδωνοὶ, προελθόντες δὲ τῆς Θράκης ἐς  
μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ ὑπὸ τῶν  
Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα  
10 ὁδοὶ κτιζόμενον. CI. Θάσιοι δὲ νικηθέντες μάχαις καὶ

The Thasians solicit πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο  
aid from Lacedaemon ;  
but the Lacedaemo-  
nians are prevented  
from sending it by the  
great earthquake of  
καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν  
Ἀττικὴν. οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν<sup>2</sup>  
Ἀθηναίων καὶ ἐμελλον, διεκωλύθησαν δὲ ὑπὸ

1. ἀντιπέραν I. θράκης I.d.i. 2. θάσον P.Q.g. θάσον A. Dionysius  
Periegeta 523. ἀγγίγῃ τε θάσος Δημήτερος ἀκτῇ. 3. στρυμόνα G.L.g.h.i.  
4. ὑπὸ τοὺς αὐτοὺς χρόνους] om. f. 5. οἰκιοῦντες A.B.C.E.G.H.K.L.O.Q.g.  
Poppo. Goeller. Bekk. F. et ceteri οἰκιοῦντες. 7. ἥδωνοὶ et ποχ ἥδωνικῇ F.  
προελθόντας d.h.i. προσελθόντες L.O.P. 8. διεφθάρησαν C. δραβίσκῳ C.f.  
δραμίσκῳ B. δραμίσκῳ g.h. ἰδωνικῇ L. 10. μάχῃ C.G.K.L.O.P.Q.d.e.i.  
12. ἐπαμῦναι A.C.E.F.L. Poppo. Goell. Bekk. ἐπαμῦναι B.H.K.c.g.h.i. pr. G. et  
vulgo ἐπαμύνειν. 14. ἐμελλον] ἐκέλευον e.

not seem to me to be equivalent to "circiter," as Blume quoted by Gölle appears to understand it; but rather to signify "as many as," "to the number of." And the number of ships taken and destroyed in a battle may be ascertained with tolerable accuracy. I have followed Bekker therefore in retaining the article.

1. καὶ τοῦ μετάλλου] See Herodot. VI. 46, 2, 3. 47, 1, 2.

8. ἐν Δραβήσκῳ] This perhaps, like Doriscus, is the name both of a plain and a fortress or strong-hold of the natives in the plain. So the names of the dales and glens in the north of England and in Scotland apply equally to the whole valley and to the village or collection of houses which surround the church, and form the principal habitation in it. Drabescus is near the

Strymon, and from thence eastward the plain extends with a gradual ascent as far as Philippi, which place stood on a line of high country, forming what might be called the extreme boundary of the valley of the Strymon. See Appian, Civil Wars, IV. 105.

ὑπὸ τῶν Θρακῶν ξυμπάντων] Poppo needlessly proposes to read ξυμπάντες. It was natural that all the Thracian tribes of that part of Thrace should combine to destroy a colony attempting to settle itself in such an advantageous situation as Amphipolis; especially as this was the second attempt made by the Greeks to establish themselves in this spot, and the former attempt, under Aristagoras of Miletus, had been already defeated by the efforts of the natives. Herodot. V. 126, 2.

LACONIA. A. C. 464. Olymp. 79.

Sparta, and the revolt  
of the Helots.

A. C. 464.

Olymp. 79.

3 Thasus surrenders.

A. C. 463.

Olymp. 79. 2.

τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες  
αὐτοῖς καὶ τῶν περιόικων Θουριᾶται τε καὶ  
Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ  
τῶν Εἰλωτῶν ἐγένοντο οἱ τῶν παλαιῶν Μεσ-  
σηνίων τότε δουλωθέντων ἀπόγονοι· ἥ καὶ Μεσσηνιοὶ ἐκλή-  
4 θησαν οἱ παντες. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος  
καθειστήκει Λακεδαιμονίοις, Θάσιοι δὲ τρίτῳ ἔτει πολιορκού-

1. εἰλωτες et mox εἰλωτῶν F. 2. παροίκων C.E.I.K.L.O.P.Q.c.d.e.i.  
3. ἐθεῖς I. αἰθνεῖς A.B.V. αἰθνεῖς K. αἰθαεῖς Tusanus. Αἰθαιῆς Porpo. Goell.  
Vulgo, et Bekk. Αἰθεῖς. ἐς] ἐπ' G.K.L.O.Q.d.e. δὲ καὶ τῶν K. 4. μεση-  
νίων F.H.K.L.N.O.d.e.g. Sic μεσηνιοὶ II. 9, 5. H.L.O.g. II. 25, 5. B.L.O.Q.  
g. VII. 57, 8. D. μεσηνίων H.K.L.O.d.i. II. 102, 1. C.L.O.P.Q.e. III. 75, 1.  
L.O.d.e. III. 88, 5. L.O.P.d.e. μεσηνίους III. 81, 2. E.K.L.O.P.d. μεσηνῆν III.  
90, 4. K.L.O.Q.d.e. VI. 50, 1. et 74, 1. vulgata. 5. δουλωθέντων τότε G.L.O.  
P.Q. τότε om. b. ἥ] οἱ K.i. 6. οὖν] om. A.B.E.F.H.V.g.h. et pr. G.

1. οἱ Εἰλωτες αὐτοῖς ἀπέστησαν] "They experienced a revolt of the  
"Helots." Compare I. 6, 3. II. 101, 5.  
III. 98, 1. and Duker's notes on VII.  
19, 5. 39.

2. τῶν περιόικων] The *perioikoi* of La-  
conia were to the Dorian conquerors, or Spartans, exactly what the Saxons  
were to the Normans in the reign of William the Conqueror; and what they  
might have long continued to be, had not the domestic quarrels for the duchy  
of Normandy, and the wars with France, obliged the Conqueror's immediate suc-  
cessors to conciliate their English sub-  
jects. The *perioikoi* were the old Achaean inhabitants of Laconia, who,  
after the Dorian conquest, submitted to the invaders on certain conditions, by  
which they retained their private rights of citizenship, and also the right of  
voting in the public assembly. These rights however were forfeited after an  
unsuccessful attempt to shake off the Dorian yoke, and from henceforward  
they were treated as subjects rather than citizens, being eligible indeed to  
military commands, but with no voice in the public assembly, and of course  
being disqualified for the offices of ephor, or of elder, or senator. They  
remained in this dependent condition down to the time of Augustus Cæsar,  
who, on their making an appeal to his interference, gave them the full enjoy-

ment of civil rights, and deprived the Spartans of their exclusive ascendancy.  
The reader may find this and other in-  
formation on the subject of the *perioikoi* in Herodotus, VI. 58, 4, 5. IX. 11, 5.  
(with Valckenaer's note,) 28. 29. Thucydides, III. 16, 2. IV. 8, 1. 53, 2.  
VIII. 6, 4. 22, 1. Xenophon, Hellenics, III. 3, 6. Strabo, VIII. 5, 4. Pausanias,  
III. 21. Müller, Dorians, II. p. 21, &c. 191. The name *perioikoi*, like *σύν-οικοι* and *μέτοικοι*, denoted a body of  
people locally connected with the state, but not being citizens of it, or at least  
not enjoying the complete rights of citizenship. See Appendix II.

3. Αἰθαιῆς] Αἰθεῖς. Non ita gentile ab Αἰθαία secundum Stephanum Byzant. formari debet, neque ita apud Thucydidem legitur videtur. Quis autem veram servaverit lectionem tute ipse judicabis. HUDS. Sicut hujus populi ignorat Cellar. p. 767. urbs Αἰθαία Stephanus, qui Philochorum exscribit. Apud eum Αἰθαία, et inde gentile Αἰθαεῖς. Suidas Αἶθες, ἑθνικόν. Antiqui omnes, quam Græci quam Latini, hac in re plane silent. De se-  
cessione vid. Pausan. Mess. IX. Gr. mox δὲ καὶ τῶν Εἰλ. sed præcedit. WASS.

5. τότε δουλωθέντων] "Illo tempore, h. e. insigni, noto omnibus, ut docet Wolf. ad Demosth. Leptin. p. 264. Ed. pr. GÖLLER. See also the notes on IV. 46, 1. and VIII. 62, 3.

LACONIA. A. C. 461. Olymp. 79. 4.

μενοι ὡμολόγησαν Ἀθηναίοις τείχος τε καθελόντες καὶ ναῦς  
 παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξί-  
 μενοι καὶ τὸ λοιπὸν φέρειν, τὴν τε ἡπειρον καὶ τὸ μέταλλον  
 ἀφέντες. CII. Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν

5

A. C. 461.

Olymp. 79. 4.

The Lacedæmonians  
 apply for aid against  
 the Helots to the Athe-  
 nians; then becoming  
 jealous of them, they  
 send them home again.

10

A great irritation a-  
 gainst Lacedæmon is  
 excited by this conduct  
 amongst the Atheni-  
 ans.

Ἰθώμῃ ἐμῇκύνετο ὁ πόλεμος, ἄλλους τε ἐπε-  
 καλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ'  
 ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ  
 ὀλίγῳ. μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι  
 τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ  
 πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ  
 ἐφαίνετο· βία γὰρ ἂν εἶλον τὸ χωρίον. καὶ  
 διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον  
 Λακεδαιμονίοις καὶ Ἀθηναίοις φανερά ἐγένετο.

οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βία οὐχ ἡλίσκετο,

15 δεισάντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν,  
 καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἣν παραμείνωσιν,  
 ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμ-  
 μάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες  
 δὲ ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. οἱ δ' Ἀθηναῖοι ἔγνωσαν  
 20 οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος  
 ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώ-

1. τε] om. i. 2. παραδόνται L.P. 5. ὁ πόλεμος] om. f. 8. ἐκαλέσαντο K.  
 9. τοῖς] τῆς I.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Porpo. 11. εἶχοντο χωρείαν f.  
 14. τὸ χωρίον] om. d.i. 15. δεισάντες h. δεισάντων g. 16. παραμείνωσιν P.  
 17. νεωτεροποιήσωσι C.G. 18. μὲν οὖν ὑποψίαν d.i. οὐ] μὴ d.i. 19. οἱ]  
 οὐ C. ἔγνωσαν] om. A.B.F.g.h. 21. οὐκ] om. G.K.

9. τειχομαχεῖν ἐδ. δ.] Compare He-  
 rodot. IX. 70, 2—4.

10. τούτου ἐνδεᾶ ἐφαίνετο] Τούτου, τοῦ  
 τειχομαχεῖν, τῆς τέχνης, δηλοῦντι. Scho-  
 liast. "This quality of skill seemed to  
 be deficient; for else they would have  
 taken the place by assault." The  
 plural ἐνδεᾶ, "Things seemed to be de-  
 ficient in skill," resembles the use of  
 the plural, II. 98, 2. ἐπειδὴ αὐτῷ ἐτοῖμα  
 ἦν. See other instances there quoted.  
 The reading τῆς δὲ πολιορκίας is pre-  
 ferred by Haack and Porpo, because

the article seems to be required; while  
 on the other hand τοῖς δὲ, referring to  
 the Lacedæmonians, is naturally in-  
 serted to denote the change of the sub-  
 ject, the last words of the preceding  
 clause having related to the Athenians.  
 And the omission of the article here  
 seems to confirm, and be confirmed by,  
 the similar omission of it, I. 10, 2. οὕτε  
 ξυνοικισθείσης πόλεως.

20. ἐπὶ τῷ βελτίονι λόγῳ] "Upon  
 the more creditable reason that was  
 assigned."



LACONIA. A. C. 435. Olymp. 81. 2.

σαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ  
 ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμα-  
 χίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι  
 ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ  
 ὅρκοι καὶ ξυμμαχία κατέστη. CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ 5  
 ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν  
 πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν ἐκ  
 Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπι-  
 βήσονται αὐτῆς· ἣν δέ τις ἀλίσκηται, τοῦ  
 λαβόντος εἶναι δούλον. ἣν δέ τι καὶ χρηστή- 10  
 ριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν  
 3 ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφίεναι. ἐξῆλθον  
 δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξά-  
 μενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατῴ-  
 κισαν, ἣν ἔτυχον ἡρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν 15  
 4 ἐχόντων. προσεχώρησαν δὲ καὶ Μεγαρήs Ἀθηναίοις ἐς  
 ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι  
 περὶ γῆs ὄρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι  
 Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχη ᾠκοδόμησαν Μεγα-  
 ρεῦσι τὰ ἀπὸ τῆs πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. 20  
 5 καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος  
 ἥρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

2. ἐπὶ] ἐν N.V. ἐπὶ τῷ μῆδῳ γενομένην G. Μήδῳ] δημῷ e. 5. ὅρκοι]  
 om. b. καὶ] om. g. 7. τε] om. C.G.d. 8. μηκέτι G.K.L.O.P.Q.i.  
 9. αὐτῆs] οὗτοί K. αὐτῇ pr. G. 12. τοῦ Διὸs] om. G.K. ἰθωμήτου O.V.  
 13. οἱ ἀθηναῖοι C. 14. τὸ] τῶν K.d.g. 15. εἰρηκότες B. 17. αὐτοῖs c.f.  
 18. εἶχαν C.

7. ἐφ' ᾧ τε ἐξίασιν] "On condition  
 "of their emigrating." Compare ch.  
 113, 4. 126, 11. The fuller form occurs  
 in Herodotus, III. 83, 3. ἐπὶ τούτῳ δὲ  
 ὑπεξίσταμαι τῆs ἀρχῆs, ἐπ' ᾧ τε ὑπ' οὐ-  
 δενὸς ὑμέων ἀρξομαι. and VII. 158, 5.  
 ἐπὶ λόγῳ τοῖῳδε, —ἐπ' ᾧ στρατηγὸς ἔσο-  
 μαι. "They made peace on terms,  
 "upon or according to which they  
 were to emigrate from Peloponnesus."

Sometimes the infinitive mood follows  
 the expression ἐφ' ᾧ τε, as in Plato,  
 Apolog. p. 29. C. and other places  
 quoted by Kühner, Gr. Gr. §. 828. Jelf,  
 867, 2.

21. τὸ σφοδρὸν μῖσος] "That violent  
 "and notorious hatred which they bore  
 "towards the Athenians." For the  
 fact itself, compare chap. 42, 2.

EGYPT. A. C. 460. Olymp. 80.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς βασιλεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως ἀπέστησεν Αἰγύπτου τὰ πλεῶν ἀπὸ βασιλείως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. οἱ δὲ (ἔτυχον) γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν, 10 πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν·

1. Ἰνάρως L.O. Ἰνάρως F.H.Q. ψαμμητίχου B.F.G.H.I.K.N.e.g. Poppo. Bekk. ψαμμητίχου d. ψαμμητίχου V. A.C.E. et vulgo ψαμμητίχου. Λίβυς βασιλεὺς] om. d. βασιλ. Λιβύων] λιβύων βασιλεὺς G. 2. αἰγύπτου e. μαρείας E.f. 3. Αἰγύπτου] om. C.g. ἀπ' αἰγύπτου c.f. 4. Ἀρταξέρξου C.E.c. Bekk. Sed vid. Schweighæuser. var. lect. ad Herodot. VI. 43. Ἀρταξέρξου A.B. F.G. Poppo. et Goell. ed. 2. 6. γὰρ] om. L. 8. ἀπὸ τῆς θαλάσσης K. ἐπὶ θαλάσσης g.

1. Ἰνάρως, &c.] De defectione Ægyptiorum a Persarum rege vide Diodorum Siculum, l. 11. p. 279. Ed. Steph. HSDS. Ctesias cap. 32. Lydium vocat perperam. Vid. Herodot. III. 12, 6. 15, 3. VII. 7, 3. et Cl. Montefalconii Palæograph. II. 4. WASS.

4. Ἀρταξέρξου] For the spelling of the word, in which I think that Bekker is wrong, see also Bähr's note on Herodotus, VI. 98, 3. and Donaldson's new Cratylus, p. 195. The Hebrew version of the name is also in favour of the common spelling, Artaxerxes, rather than of Artoxerxes. See Gesenius in voce.

6. ἐς Κύπρον στρατευόμενοι] It is to these transactions that the well-known inscription in the museum at the Louvre refers; an inscription containing the names of the Athenian citizens who died in battle in the course of one year in Cyprus, in Egypt, in Phœnicia, amongst the Haliensians, at Ægina, and at Megara. According to Boeckh, Corpus Inscriptt. p. II. class. 3. inscript. 165, we are to understand not the natural but the civil year, that is, the third year of the 80th Olympiad, in which Bion was archon, extending from the summer solstice of the year B. C. 458, to the summer of the year 457.

Yet the funeral ceremonies in honour of those who had fallen in the first year of the Peloponnesian war, were performed in the winter; that is, at the close of the natural year, but in the middle of the civil year. And it is very possible that the men stated in the inscription to have been killed at Megara, were not lost in the famous battles described by Thucydides, but in some earlier and unnoticed skirmishes; for ever since the occupation of Megara by the Athenians, it is likely that the Corinthians would be continually sending out plundering parties into the Megarid, which would naturally lead to engagements with the Athenians.

10. ὃ καλεῖται Λευκὸν τεῖχος] The white castle at Memphis was the head quarter of the Persian troops in Egypt; and from hence were sent the detachments which protected the southern and eastern frontiers, and whose respective stations were the island of Elephantine and Pelusium. In the time of Herodotus the whole Persian force in Egypt, including both the native Persians and the troops of the subject provinces, was computed at 120,000 men; but perhaps their numbers were increased after the revolt of Inaros. Compare Herodot. II. 30, 5. III. 91, 4.

MEGARA, &amp;c. A. C. 457. Olymp. 80. 4.

ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

CV. Ἀθηναίοις δὲ ναυσὶν ἀποβάσιν ἐς Ἀλῖās πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι.

- 2 Various hostilities between Athens and the Peloponnesians. 3. gina is besieged by the Athenians; and the Corinthians, to effect a diversion in its favour, enter the territory of Megara: 5. καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κε- 5 κρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. πολέμου δὲ καταστάτος πρὸς Αἰγινήτας Ἀθηναίοις μετὰ ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλῃ Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρή- 10 σαν, καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἐβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους 4 τοῦ Στροίβου στρατηγούντος. ἔπειτα Πελοποννήσιοι ἀμύ-

2. αἰγυπτίων] ἀθηναίων F. οἱ] om. g. μὴ] om. G.L.O. 3. Αλῖās Poppo. et Goell. ed. 2. vulgo Ἀλῖās. 5. καὶ] om. f. κεκρυφαλία K.L.O. P.Q.e. κρυφαλεία d. 6. ναυσὶ] om. G. 8. αἰγινήτας e. qui ita solet. 9. μεγάλῃ] om. d. 12. λεοκράτους E.

3. ἐς Ἀλῖās] Such is the true form of this word which Poppo has restored, and which is fully confirmed by the inscription above alluded to, where it is written ENAΛIEYΣIN. It is the name of a people who seem to have occupied the coast of Argolis from Hermione round the Scyllæan promontory to the neighbourhood of Trœzen, and who probably lived only in scattered villages, so that they are spoken of as forming a tribe, not a city; like the Ætolian tribes, and those of ancient Gaul in the time of Cæsar, before the name of the people was transferred to the town or city to which they migrated from their several villages when society was in a more advanced state. The plural name of the people, Ἀλῖῶν, is also used by Xenophon, Hellenic. VI. 2, 3, and is joined by him to the names of towns, Trœzen, Epidaurus, Hermione, &c. as if even in his time they lived in villages with no common city. And as such Strabo also mentions them at a much later period: τὴν παραλίαν ἔχουσιν Ἀλῖεῖς λεγόμενοι, θαλαττουργοὶ τινες ἄνδρες. VIII. 6, 12. Possibly the same people

are spoken of by Herodotus, in a passage of remarkable obscurity, VII. 137, 3. ὅς εἰλε Ἀλῖεας τοὺς ἐκ Τίρυνθος, where the word should perhaps be written with a capital letter Ἀλῖεας. They were probably the περίοικοι of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves by fishing, and perhaps by piracy.

5. Κεκρυφαλία. Cum Ar. C. scribit Diodor. p. 282. d. κεκρυφαλία male. Κεκρυφάλιον est reticulum muliebne, unde ad retis et stomachi civitatem transferatur. Vid. Aristot. Hist. An. II. [17, 9.] ult. Hesych. Schol. Nicandri p. 30. Aldin. Unus, opinor, Plinius hanc insulam agnoscit. Κεκρυφαλία etiam cum Diodoro Aristides I. 269. WASS. Præter Plinium H. N. 4, 12. princ. etiam Schol. ad h. l. Thucyd. et alii apud Stephanum insulam esse dixerunt. Locum Aristidis descripsit Photius in Biblioth. qui itidem habet Κεκρυφαλία. Adnotavit Harduin. ad Plin. Errorrem Stephani in Historia observant ad eum Interpretes. DUK.

MEGARA, &amp;c. A. C. 457. Olymp. 80. 4.

νειν βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἴγιναν τριακοσίους  
ὀπλίτας πρότερον Κορινθίων καὶ Ἐπιδουρίων ἐπικούρους  
διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς τὴν

A. C. 457.

Olymp. 80. 4.

Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν  
5 ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀ-  
θηναίους βοηθεῖν τοῖς Μεγαρεῦσιν ἔν τε Αἰγίνῃ ἀπούσης  
στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἣν δὲ καὶ βοηθῶσιν, ἀπ'  
Αἰγίνης ἀναστήσεσθαι αὐτούς. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς 5  
Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως  
10 ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνῶνται  
ἐς τὰ Μέγαρα Μυρωνίδου στρατηγοῦντος. καὶ μάχης γενο- 6  
μένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλήλων,  
καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ.  
καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὁμῶς μᾶλλον) ἀπελ- 7  
15 θόντων Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι  
κακζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρα-  
σκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες  
ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. καὶ οἱ 8  
Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τρο-  
20 παῖον ἰστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες  
ἐκράτησαν. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν  
where they are defeat- μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν  
ed, and a large part of  
their army cut off by  
the Athenians under  
Myronides. τῆς ὁδοῦ ἐσέπεσεν ἔς του χωρίου ιδιώτου, φ'  
ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν

3. γερανείας C.F.G. γερανίας A.B.E. qui nusquam aliter. sic etiam Poppo.  
Bekk. 6. τοῖς Μεγαρεῦσιν] αὐτοῖς G. τε] τῇ F.K.N. 7. καὶ] om. e.  
βοηθῶσιν] φοβηθῶσιν C.E.e. 9. ἐνίκησαν I. 11. ἰσορρόπου γενομένης O.  
13. καὶ om. V. ἕκαστοι c. ἔλαττον f. 14. ὁμῶς μᾶλλον om. pr. G. 15. τῶν  
Kor. Bekk. 16. κομζόμενοι d.i. 17. ὕστερον] om. h. 18. ὡς δῆθεν νική-  
σαντες g. 19. ἐκβοηθήσαντες A.B.E.F.H.L.N.O.P.V.h. Poppo. Goell. Bekk.  
C.G. et vulgo ἐκβοήσαντες. τῷ] om. G.L.O.P.Q. 20. ξυμβάλλοντες C.  
21. καὶ αὐτῶν τι K.N. καὶ τοι αὐτῶν τι G.d.g.h.i. καὶ τι αὐτῶν τι B.E.F.V.c.  
23. ἐπέπεσεν O. του] τι K.N.c.

13. ἐνόμισαν αὐτοὶ ἐκάτεροι κ. τ. λ.] “selves respectively not to have the  
Compare VII. 34, 6. ὡς αὐτοὺς ἐκατέρους “worst of it.”  
ἀξιῶν νικᾶν. “They thought them-

CORINTH, &amp;c. A. C. 457. Olymp. 80. 4.

2 ἔξοδος. οἱ δὲ Ἀθηναῖοι γνόντες κατὰ πρόσωπόν τε εἶργον  
τοῖς ὀπλίταις καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέ-  
λευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο  
3 Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς  
στρατιᾶς ἐπ' οἴκου. 5

CVII. Ἡρξάντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ  
μακρὰ τεῖχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε  
2 LONG WALLS of ATHENS built. The Spartans assist the Do-  
rians against the Phoci-  
ans, and their return  
home is opposed by the  
Athenians, who occupy  
the passes of Geranea.  
They wait in Boeotia,  
and intrigue to over-  
throw the democracy  
in Athens. At last a  
general battle.  
Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων  
στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων  
μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεὸν, 10  
καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ  
Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου  
ὑπὲρ Πλειστοάνακτος τοῦ Πausanίου βασιλέως  
νέου ὄντος ἔτι ἡγουμένου ἐβοήθησαν τοῖς Δω-  
ριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις 15  
ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς  
Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπε-  
3 χώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ  
Κρισαίου κόλπου εἰ βούλονται περαιουῖσθαι, Ἀθηναῖοι ναυσὶ  
περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ 20  
ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μεγαρα καὶ  
4 Πηγάς, πορεύεσθαι. δύσσοδός τε γὰρ ἡ Γεράνεια καὶ ἐφρου-  
ρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἡσθάνοντο αὐτοὺς μέλ-  
5 λοντας καὶ ταύτῃ κωλύσειν. ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς

1. τε] om. g. εἶργων F. 2. κατέλευσαν A.B.E. 3. τοῦτο μέγα  
V.c.d.e.f. 4. ante Κορινθίοις omisi articulum cum A.B.C.F.G.H.N.V.c.f.g.  
om. Porpo. Goell. Bekk. ἀπεχώρησαν g. 7. ἐς θάλασσαν ἀθηναῖοι  
A.B.E.F.H.V.c.f.g.h. Porpo. Goell. Bekk. οἱ ἀθηναῖοι ἐς θάλασσαν K. ἀθηναῖοι  
ἐς θάλασσαν C.G. et vulgo. 9. τὴν] τῶν K. 10. βυδὸν E.F.H. βιδὸν Q.  
στυνίνιον A.V.g. κτίνιον I. 12. κλεομβρότου g. 14. ἔτι ὄντος f. 17. ἀναγ-  
κασάντες ὁμολογίᾳ f. 18. θάλατταν f. 19. κρισαίου A.B.C.E.F.G.I.g. Porpo.  
Goeller. Bekk. vulgo κρισσαίου. 20. κωλύειν A.E.F.H.N.V. γερανίας  
A.B. et mox γερανία. Infra 4, 70, 1. γερανία A.B.F.H.b.f. sic etiam Bekk.  
21. ἀσφαλῶς K. αὐτοῖς ἐφαίνετο C. 22. τε] om. i. γὰρ αἰεὶ ἡ L.O.P.  
γάρ om. B. 24. ταῦτα G.

ΒΕΟΤΙΑ, &amp;c. A. C. 456. Olymp. 81.

περιμείνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύ-  
 σονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγγον αὐτοὺς  
 κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ  
 τεῖχη οἰκοδομοῦμενα. ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι 7  
 5 πανδημεὶ καὶ Ἀργείων χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὥς  
 ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι.  
 νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, 8  
 καί τι καὶ τοῦ δήμου καταλύσεως ὑποψία. ἦλθον δὲ καὶ 9  
 Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν,  
 10 οἱ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.  
 CVIII. γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας  
 ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο  
 ἀμφοτέρων πολὺς. καὶ Λακεδαιμόνιοι μὲν ἐς 2  
 τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες  
 15 πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ  
 ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρᾳ καὶ ἐξηκοστῇ  
 ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιω-  
 τοὺς Μυρωνίδου στρατηγούντος, καὶ μάχῃ ἐν  
 Οἰνοφύτοις τοὺς Βοιωτοὺς νικῆσαντες τῆς τε  
 20 χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος,  
 καὶ Ταναγραίων τὸ τεῖχος περιέειλον, καὶ Λοκρῶν τῶν  
 Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους

1. οἷον e. 2. τὸ δ' ἔτι A.B.K. ἄνδρες τὴν δημοκρατίαν E. τῶν Ἀθ.  
 ἐπ. αὐτοῦς] ἐπήγγον αὐτοὺς τῶν ἀθ. C. Ἀθηναίων] αἰγυαίων I. 3. κρύφα]  
 om. e. ἐλπ. τὸν δῆμον V.c.d. τε] om. d. 7. ὅποι correctus g.  
 ἐπεστράτευσαν C.b. 8. τι] τοι A.B.K.g.h.i. ὑποψία A.B. vulgo ὑποψία,  
 quod inferebatur ἤν, omisi cum A.B.C.E.F.G.H.I.K.N.V.b.c.d.e.f.g.h.i. om.  
 Bekk. Haack. Poppo. Goell. qui et ὑποψία dederunt. 9. κατὰ τὸ ξυμμ. τ.  
 ἀθην. V. 10. κατέστησαν L. 11. δὲ τῆς μάχης C. 12. οἱ Λακεδαιμόνιοι  
 K.d. 15. ἐπῆλθον V. διὰ τε τῆς γερανείας καὶ τοῦ ἰσθμοῦ e. 16. ἐξη-  
 κοστῇ] εἰκοστῇ B.h. 19. τοὺς] om. C.G.L.O.P.

21. Λοκρῶν—ἑκατὸν ἄνδρας] The number has reference probably, as Gölle thinks, to the hundred families or houses of the Locrians, which formed

in old times the ruling body in the nation. See Polybius XII. 5. 7. and Schweighäuser's note.

EGYPT. A. C. 455. Olymp. 81. 2.

ἔλαβον, τα τε τείχη τὰ ἐαυτῶν τὰ μακρὰ ἐπετέλεσαν.  
 3 ὠμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις,  
 τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξά-  
 4 A. C. 455. μανοὶ ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον  
 Olymp. 81. 2. περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολ-  
 μαίου στρατηγούντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων  
 ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυ-  
 νίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι  
 2 ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. τὸ 10  
 μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου  
 Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαί-  
 μονα Μεγάβαζον ἄνδρα Πέρσην χρήματα  
 ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πει-  
 σθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου 15  
 3 ἀπαγάγοι Ἀθηναίους. ὥς δὲ αὐτῷ οὐ προὔχῳρει καὶ τὰ  
 χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ  
 τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον  
 δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσην μετὰ στρατιᾶς  
 πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ 20

1. τὰ ante ἐαυτῶν om. C.G.I.L.O.P.Q.e. μικρὰ P. ἐπετέλεσαν A.B.E.F.G.  
 H.K.N.V.c.h.i. Haack. Poppo. Goell. Bekk. ἐπέτελῃσαν f.g. C. et vulgo  
 ἀπέτελεσαν. 2. καὶ αἰγινῆται A.B.E.F.G.H.K.N.V.c.f.g.h. Poppo. Goell. Bekk.  
 C. et vulgo καὶ οἱ αἰγινῆται. 3. τε] om. C.K.d.e. 4. περιέπλευσαν πελοπόν-  
 νησον Q. πελοπόννησον παρέπλευσαν K. 5. τοῦ Τολμαίου] om. C. post  
 στρατηγούντος ponunt G.L.O.e. 6. τὸ om. E. τὸ λακεδαιμονίων A.B.F.K.V.f.g.h.  
 Poppo. Goell. Bekk. ceteri τῶν λακεδαιμονίων. 7. πόλιν] om. C. εἶχον K.  
 σικυωνίων K. 9. οἱ ante ξύμμαχοι om. g. 10. ἐπέμενον A.B.E.F.H.K.V.  
 c.f.g.h.i. Poppo. Goell. Bekk. ἔτι ἔμενον C. ἔτι ἐπόμειοι Q. G. et vulgo ἔτι  
 ἐπέμενον. 11. γὰρ] om. i. 12. ἀθηναῖοι A.B.E.F.G.H.K.N.V.c.g.h.i. Poppo.  
 Goell. Bekk. ceteri οἱ ἀθηναῖοι. 15. τῶν] om. C.f. ἀπ' A.B.C.E.F.G.H.K.  
 L.N.O.P.Q.V.c.f.g.h.i. Poppo. Goell. Bekk. vulgo καὶ ἀπ'. 16. προχῳρει V.  
 προυχῳρει Bekk. 17. τὰ λοιπὰ χρήματα V. 18. ἐκομίσθη A.B.E.F.H.K.N.  
 V.c.e.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri ἀνεκομίσθη. μεγάβυζον A.B.C.  
 E.G.H.K. Poppo. Goell. Bekk. vulgo μεγάβαζον. 20. τὴν γῆν e. τε] om.  
 B.E.F.H.K.N.V.c.f.g.h.i. Poppo.

17. ἄλλως] "Otherwise than for any  
 "good:" i.e. "in vain." Such is the  
 sense of the word ἑτερός, in the com-  
 pound verbs ἑτεροδιδασκαλέω, ἑτερο-

δοξέω, as used by later writers.

18. Μεγάβυζον τὸν Ζωπύρου] Compare  
 Herod. III. 160, 4.

EGYPT. A. C. 455. Olymp. 81. 2.

τοὺς ξυμμάχους μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἕλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλῃσε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἐξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλη 5 το ὕδωρ τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἶλε τὴν νῆσον πεζῇ.

A. C. 455.

Olymp. 81. 2.

CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἐξ ἑτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, 10 οἱ δὲ πλείστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλείᾳ ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον α

2. ἐξέλασε V. προσοπίδα g. 3. κατέκλῃσε E. Poppo. Goell. Bekk. vulgo κατέκλεισε. ἐξ μῆνας B.C.E.F.G.H.L.O.P.Q.V.c.e.g. Haack. Poppo. Bekk.

A. et vulgo, Goeller. μῆνας ἐξ. 4. μέχρις E.G. 5. τοῦ] om. g. 6. ἤπειρον G. ἡπείρου e. 8. διεφθάρη c.f. 9. ἐσώθησαν A.C.E.F.G.H.N.Q.V.c.e.f.g.h. Poppo. Goell. Bekk. B. et vulgo διεσώθησαν. 10. βασιλεία A.B.C.F.G.H.I.V.g. Poppo. Goell. Bekk. βασιλέως K.L.N.O.c. vulgo βασιλεῖ.

10. οἱ δὲ πλείστοι ἀπώλοντο] Here again the truth is corrupted by Diodorus, or rather by the authors whom he was unwise enough to follow; for they represent the Athenians as capitulating with the Persians, and consenting to evacuate Egypt; and the Persians, terrified at the valour shewn by their enemies, were too happy to allow them to retreat without molestation. And so, says Diodorus, οἱ Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπῆλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. XI. 77.

11. πλὴν Ἀμυρταίου] It is a strange confusion which has made some persons identify this Amyrtæus with Amyrtæus the Saite, who, according to Manetho, revolted from the Persians in the reign of Darius Nothus, and reigned for six years, being reckoned as the single king of the 28th dynasty of Egyptian sovereigns. See Eusebius, Chronic. p. 17, 55. Ed. Scaliger. Now to say nothing of chronological objections, it appears distinctly from Herodotus that the Amyrtæus of whom Thucydides speaks was reduced to submission and probably put to death by the Persians; and that his son Pausiris

was invested with his father's government, the government namely of the fen district of the Delta, by the mere favour of the conquerors. III. 15, 3. Whereas Amyrtæus the Saite was succeeded by four successive Egyptian kings, who constitute the 29th dynasty, and who ruled whilst Egypt was still in a state of revolt; nor did the Persians recover their dominion of the country till the reign of Ochus, nearly sixty years after the death of Amyrtæus. I may notice that the king of Egypt whom Cambyzes conquered, and whom Herodotus calls Psammenitus, is called by Ctesias Amyrtæus, and farther that he and his father Amasis came from the district of Sais. Ctesias apud Photium. p. 37. Ed. Bekker. and Herodot. II. 172, 1. III. 16. 1. It may be suspected then that the Amyrtæus of Sais, who reigned over all Egypt when the country revolted from Persia in the time of Darius Nothus, either was or pretended to be a descendant of the last native king who reigned before the Persian conquest; and the Amyrtæus of Thucydides may perhaps have advanced the same claim, which would account for their both bearing the same name.

ἐν τοῖς ἔλεσι] Quæ palustria etiam



EGYPT. A. C. 455. Olymp. 81. 2.

δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα  
 3 μαχिमώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ ὁ  
 Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου,  
 4 προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς  
 ἁλλης ξυμμαχίδος πεντήκοντα τριήρεις διά- 5  
 as also of a second ex-  
 pedition which was sent  
 to relieve it. δοχοὶ πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ  
 Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων  
 οὐδέν· καὶ αὐτοῖς ἕκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ  
 θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν  
 5 νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. τὰ μὲν κατὰ τὴν 10  
 μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴ-  
 γυπτον οὕτως ἐτελεύτησεν.

1. ἐδύνατο c.d. 2. ἔλειοι E.G. 3. ἰνάρως V. 4. λιβύων A.B.C.E.  
 F.G.L.N.O.V.c.e.f.g.i. Haack. Porpo. Goell. Bekk. 5. ὁ λιβύων K. 6. ψαμμητίχου  
 λίβυς βασιλεὺς λιβύων d.i. 7. ὁ τῶν λιβύων Q. vulgo ὁ τῶν λιβύων. 8. προ-  
 δοσίας h. 9. ἀθηναίων E.G. Porpo. Goeller. 10. γεγονότων C.G.I.O.P.Q.e.  
 11. ὑποπεσόντες B. 12. πεζοὶ πολλοὶ καὶ ἐκ θαλάττης f. 13. ἀθηναίων καὶ A.B.C.  
 E.F.G.H.K.L.N.O.P.V.b.c.g.h.i. Haack. Porpo. Goell. Bekk. ἀθηναίων τε καὶ  
 ceteri. 14. ἐς Αἴγυπτον om. pr. G. 15. ἐτελεύτησαν O.

vocantur alias βουκόλια. v. Scalig. ad Euseb. p. 101. Commemorantur τὰ τοῦ Νείλου ἔλη, et τὰ κατ' Αἴγυπτον ἔλη. Hes. in Σάρω, inter Tanicum et Pelusiaticum ostia. v. Strab. XVII. p. 1151. 54. Vocatur quoque inferior Ægypti pars Ἐλος inclusa Bolbitino et Sebenytico ostiis. Quæ regio insularis h. l. intelligenda videtur. GOTTL.

1. διὰ μέγεθος τοῦ ἔλους] Such tracts of marsh or fen land are common in imperfectly civilized countries, where no pains are taken to confine the rivers within their banks, or to carry off the wet of the soil by drainage. And particular spots which happened to rise a little above the general level, were in these districts actual islands, and afforded frequently a secure asylum to a vanquished party, when avoiding the pursuit of their enemies. Such was the situation of Ely, and of many other places in the counties of Cambridge, Huntingdon, Lincoln, and Northampton; which on account of their security were often chosen for the sites of monasteries. Such also was Athelney

in Somersetshire, so famous as the reported scene of Alfred's retreat, when the Danes were overrunning his kingdom.

6. ἔσχον] "Put in to shore," "brought to;" i. e. "stopped their course." Compare III. 33, 1. 34, 1. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον.

κατὰ τὸ Μενδήσιον κέρας] There can be no doubt that κέρας signifies "a branch or arm of the Nile." Comp. Pindar, Fragm. 84. or, as quoted by Strabo, XVII. 1, 19. ἔσχατον Νείλου κέρας. Compare too the well known story of the horn, κέρας, of the Achelous, which, being broken off, became the horn of plenty, i. e. the river was banked out from a channel or branch which it had formerly occupied, and the land thus recovered was brought into cultivation, and became exceedingly productive. Haack understands the word to denote the projection or swelling of the coast of Egypt beyond the adjacent countries, caused by the alluvion at the mouths of the Nile. But this is unquestionably erroneous.

THESSALY, SICYON, &c. A. C. 454. Olymp. 81. 3.

CXI. Ἐκ δὲ Θεσσαλίας Ὁρέστης ὁ Ἐχεκρατίδου υἱὸς

τοῦ Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν

The Athenians invade  
Thessaly without suc-  
cess. Victory over the  
Sicyonians gained by

5 Pericles; (here first  
mentioned.) Achaia is  
united to the Athenian  
confederacy.

A. C. 454.

Olymp. 81. 3.

κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ

Φωκέας ὄντας ξυμμάχους Ἀθηναῖοι ἐστρά-

τευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ 2

τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ

ἐκ τῶν ὅπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν

εἶργον), τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο

προὔχῳρει αὐτοῖς οὐδὲν ὧν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώ-

10 ρησαν πάλιν Ὁρέστην ἔχοντες ἄπρακτοι. μετὰ δὲ ταῦτα οὐ 3

2. ἀθηναῖοις V. αὐτὸν c.f.

3. παραλ. βοιωτοὺς A.B.C.F.G.H.L.N.O.V.

c.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri παραλ. τοὺς βοιωτοὺς.

4. ξυμμ.

ἀθηναῖοι A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo

ξυμμ. οἱ ἀθηναῖοι

6. ὅσα μὴ G. ὅσῃν L.O.P. ὅσον I.

9. προὔχῳρει Bekk.

10. ἄπρακτον C.L.

δὴ L.Q.

1. Ὁρέστης ὁ Ἐχεκρατίδου υἱὸς] This was probably the grandson of Antiochus, whose wealth and greatness were celebrated by Simonides, and who is mentioned as the son of another Eche-  
cratidas. Schol. Theocrit. Id. XVI. v. 34. Apparently the family was connected with the Aleuadæ of Larisa. The Aleuadæ are called by Herodotus "kings of Thessaly," VII. 6, 3. and he applies the same title to Cineas, who came to help the Pisistratidæ against Sparta: V. 63, 4. They were probably Tagi, as Jason of Pheræ was afterwards; chosen to command the whole Thessalian nation in war; but not, strictly speaking, kings of it. Thus an Etruscan Lucumo was from time to time appointed to conduct the military operations of the whole Etruscan nation; and then he also is called king, though the ordinary government in Etruria as in Thessaly was aristocratical, and not monarchical. But these appointments of Tagi appear to have ceased with the Orestes here mentioned: it seemed too great a power to give to any single individual; and thus through the Peloponnesian war we read only of generals of the several cities of Thessaly, (Thucyd. II. 22, 4, 5.) and of several persons belonging to the great families holding the government in their respective

states. (IV. 78, 3.) At the end of the war, Lycophron of Pheræ attempted to make himself Tagus or king of all Thessaly: (Xenoph. Hellen. II. 3, 4.) and Jason a few years later actually accomplished the same object; as did Alexander of Pheræ after Jason's death. (Xenoph. Hellen. VI. 1, 8. VI. 4, 35.) See a good sketch of Thessalian affairs in Wachsmuth, Hellen. Alterth. I. 2. §. 60. p. 106. and another in C. F. Hermann's Political Antiquities of Greece, §. 178. I have borrowed from these the reference to the Scholiast on Theocritus.

6. ὅσα μὴ] Compare IV. 16, 1. φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους, ὅσα μὴ ἀποβαίνοντας. i. e. "As far as was consistent with their not landing upon it." And so in the present passage, "As far as the command of the country was compatible with their not stirring to any distance from the place where their spears and shields were piled." ὅσα μὴ, like ὅτι μὴ, ἄρε, οἶα, &c. has grown by usage into a complete adverb, so as to have lost all the grammatical construction which ὅσα would require as an adjective. Its original construction would be, "They were masters of the country in as many points as they could be masters of it, not stirring to any distance from their camp."

CYPRUS. A. C. 450. Olymp. 82. 3.

πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγάς) παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίζαντας μάχῃ ἐκράτησαν.  
 4 καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν 5 τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρ-  
 κουν, οὐ μέντοι εἰλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.  
 CXII. ὕστερον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γίνον-  
 2 ται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. καὶ Ἑλλη-  
 νικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ 10  
 Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν  
 3 τε καὶ τῶν ξυμμάχων Κίμωνος στρατηγούντος.  
 καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν  
 ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι  
 4 βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ 15  
 ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν  
 ἀπὸ Κιτίου καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος  
 τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπέξο-  
 μάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρα ἀπεχώρησαν ἐπ'  
 οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' 20  
 5 αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον

1. τὰς ante ἐν om. C.e. 7. ἀπεχίρησαν E. 9. καὶ πελοποννησίοις F.  
 10. πόλεμον A.E. ἐπέσχον Parisinus aliquis. ol] om. g.h. 12. τε] om. c.  
 13. ἐς αἴγυπτον post ἔπλευσαν habet V. 15. κίτιον B.g.h. et mox κιτίου.  
 18. τῆς ἐν] τοῖς d. φοίνιξι καὶ κίλιξι A.B.E.F.G.H.K.L.V.c.f.g.h.i. Poppo.  
 Goell. Bekk. φοίνιξι καὶ κυπρίοις καὶ κίλιξι C. et ceteri. 20. αἱ] om. L.O.P.Q.  
 αἱ ἐλθοῦσαι] διελθοῦσαι C. 21. αὐτοῦ pr. G.

14. τοῦ ἐν τ. ἑλ. βασιλέως] See chap. 110, 1, 2. Herod. II. 140.

17. ὑπὲρ Σαλαμῖνος] "Off Salamis;" a corresponding expression to μετέωρος, which denotes a ship "off from the land," and to ἀνάγειν, which also expresses the carrying a vessel out to sea from the land. Compare VIII. 95, 5. ναυμαχῶντες ὑπὲρ τοῦ λιμένος; and I. 137, 4. ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέ-

δου. This manner of speaking is derived from the apparent elevation of the horizon line of the sea above the shore, so that vessels seem ascending as they go further away from the land. Milton had been struck with the same idea; Paradise Lost, II. 636.

As when far off at sea a fleet descried  
 Hangs in the clouds, &c.

ΒΕΟΤΙΑ. Α. C. 447. Olymp. 83. 2.

πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς  
 ἱεροῦ παρέδωσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι  
 ἰπποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες  
 παρέδωσαν Φωκεῦσι. CXIII. καὶ χρόνου ἐγγενομένου μετὰ

- 5 Revolt of Boeotia from ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων  
 Athens. Battle of Co-  
 ronea. The Boeotians  
 recover their inde-  
 pendence. *ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ'*  
*ἅττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἐαυτῶν*  
*μὲν χιλίοις ὀπλίταις τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ τὰ*  
*χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρα-*  
 10 *τηγούντος. καὶ Χαιρώνειαν ἐλόντες [καὶ ἀν- 2*  
*δραποδίσαντες]* ἀπεχώρουν, φυλακὴν κατα-  
 στήσαντες. πορευομένοις δὲ αὐτοῖς ἐν Κορωνεῖα ἐπιτίθενται 3  
 οἱ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ'  
 αὐτῶν καὶ Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνώμης  
 15 ἦσαν· καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν τῶν  
 Ἀθηναίων τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν 4  
 ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς  
 ἄνδρας κομοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες 5  
 καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

1. ἐστράτευσαν] ἐπολέμησαν L.O.P.Q. 4. ἐγγενομένου N.V. 5. τῶν] om. d.f.  
 6. ἐχόντων] om. b. *χαιρωνίαν* L.O.Q. *χερωνίαν* V 9. *τολμήδου* g. 10. *χερών-*  
*ειαν* L.O.P.Q. *χειρώνειαν* H. *ἐλόντες καὶ]* om. b. *καὶ ἀνδραποδίσαντες]*  
 om. A.B.E.F.H.K.N.V.d.f.h. om. Porpo. Goell. uncis inclusit Bekk. 11. *ἀπεχώ-*  
*ρουν φυλακὴν καταστήσαντες]* om. E.H. in margine ponit F. 13. *βοιωτοὶ* g.  
 14. *αὐτῆς]* αὐτῶν g. 15. *τῶν ἀθηναίων τοὺς μὲν διέφθειραν* f. *διέφθειραν]*  
*ἐκράτησαν* B. *τῶν]* om. B. 18. *φυγόντες* E.

2. *παρέδωσαν Δελφοῖς]* Because the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin. See note on V. 18, 2.

15. *διέφθειραν]* Inter quos et ipse Tolmides. Diodor. XII. 293. d. In eo proelio cecidit Alcibiadis pater. Plato 435. Isocrat. p. 352. ed. Steph. (508. ed. Bekk.) WASS.

19. *οἱ ἄλλοι πάντες]* He means by these words to describe the Locrian exiles, and some also from Phocis; for Phocis and Locris, as well as Boeotia, were lost to Athens by the battle of

Coronea, and we find them at the beginning of the Peloponnesian war ranked amongst the states of the Lacedæmonian confederacy. Now as the commons of Phocis were always well affected to the Athenians, (III. 95, 1.) such a revolution could only have been owing to the return of the exiles of the aristocratical party, and the consequent ascendancy of the aristocratical interest. Possibly too the Eubœan exiles were allowed to return at the same time to Eubœa; and their intrigues may have produced the revolt of that island, which took place soon afterwards.

EUBÆA. A. C. 445. Olymp. 83. 3.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εὐβοία ἀπέστη  
 ἀπὸ Ἀθηναίων, καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους  
 στρατιᾷ Ἀθηναίων ἡγγέλθη αὐτῷ ὅτι Μέγα-  
 ρα ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐσβα-  
 λεῖν ἐς τὴν Ἀττικὴν καὶ οἱ φρουροὶ Ἀθηναίων  
 διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι  
 ἐς Νίσαιαν ἀπέφυγον. ἐπαγαγόμενοι δὲ Κοριν-  
 θίους καὶ Σικωνίους καὶ Ἐπιδαυρίους ἀπέ-  
 στησαν οἱ Μεγαρήs. ὁ δὲ Περικλῆs πάλιν κατὰ τάχος  
 ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. καὶ μετὰ τοῦτο οἱ  
 Πελοποννήσιοι τῆs Ἀττικῆs ἐς Ἐλευσίνα καὶ Θριῶζε ἐσβα-  
 λόντες ἐδήωσαν Πλειστοάνακτος τοῦ Πausaniou βασιλέως  
 Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλεον οὐκ ἐτι προσελθόντες  
 ἀπεχώρησαν ἐπ' οἴκου. καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν  
 διαβάντες Περικλέους στρατηγούντος κατεστρέψαντο πᾶσαν,  
 καὶ τὴν μὲν ἄλλην ὁμολογία κατεστήσαντο, Ἐστιαίᾱs δὲ

2. ταύτην B.F.N.V. τὴν E. 3. στρατιὰν E. ἀθηναίων ὡs ἡγγέλθη g.h.  
 4. ἐσβαλεῖν A.B.E.F.H.N.O.V.g. Poppo. Goeller. Bekk. C.G. et vulgo ἐσβάλ-  
 λειν. 6. ὑπὸ] ἀπὸ G.I.e. 7. ἔφυγον g. ἐπαγόμενοι C.G.I.K.L.O.P.Q.d.e.g.  
 11. ἐλευσίαν K. θριῶζε F. 13. προσελθόντες A.F.H.N.V. 14. καὶ οἱ ἀθη-  
 ναῖοι Q. 16. κατέστησαν Dionys. p. 846. παρεστήσαντο O. ἐστιαίας F.

5. φρουροὶ Ἀθηναίων] See chap. 103, 4.  
 6. διεφθαρμένοι] Hujus victoriæ cau-  
 sa Apollinis λυχνόφορον imaginem po-  
 suerunt Delphis, ut narrat Plutarchus  
 in lib. de Oraculis Pythiæ. Palmer.  
 HUDS.

11. Ἐλευσίνα] See II. 21, 1.

12. Πλειστοάνακτος] See V. 16, 3.

15. Περικλέους στρατηγούντος] Diod.  
 XI. p. 482. qui Nostrum ante oculos  
 habuit, de hac re ita: Περικλῆs δὲ αἰρε-  
 θεὶς στρατηγὸs ἐστράτευσεν ἐπὶ τὴν Εὐ-  
 βοίαν μετὰ δυνάμειs ἀξιολόγου, καὶ τὴν  
 μὲν πόλιν τῶν Ἐστιαίων ἐλὼν κατὰ κρά-  
 τος, ἐξέφυκε τοὺs Ἐστιαίᾱs ἐκ τῆs πα-  
 τριδος. Cf. Plut. in Pericl. c. 23. T. I.  
 p. 637. E Pausania Eliac. p. 172. ap-  
 parent, accidisse hanc rem Olymp.  
 LXXXIII. a. 3. Wessel. ad Diod. l. c.  
 Ante Jovis simulacrum Olympiæ ere-  
 ctum columnam æneam posuerunt, cui

conditiones pacis tricennalis inscriptæ  
 sunt. GOTTL.

κατεστρέψαντο] Vid. Aristoph. Nub.  
 213. WASS.

16. κατεστήσαντο] "Composuerunt."  
 "They settled the rest of the island by  
 "treaty, but the Histiaians they ejected  
 "from their territory, and appropriated  
 "it to themselves." Compare III. 35, 2.  
 καθίστατο τὰ περὶ τὴν Μυτιλήνην. Παρε-  
 στήσαντο, which Duker thinks more  
 agreeable to the usual style of Thucy-  
 dides, would be out of place after κατε-  
 στρέψαντο. They did not recover the  
 island by treaty, but by arms; then  
 when it was reduced, it was mostly  
 brought into a settled state by renew-  
 ing something like the former terms of  
 its alliance with Athens. So in the  
 great Latin war, U. C. 417, the Ro-  
 mans, according to their own account,

EUBŒA. A. C. 445. Olymp. 83. 3.

ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀναχωρήσαντες  
δὲ ἀπὸ Εὐβοίας οὐ πολλῶ ὕστερον σπονδὰς  
ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς  
ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν  
καὶ Πηγὰς καὶ Τροίζηνα καὶ Ἀχαιᾶν· ταῦτα  
γὰρ εἶχον Ἀθηναῖοι Πελοποννησίῳν.

A. C. 445. May.

Olymp. 83. 3.

Thirtyyears' peace con-  
cluded between the A-  
thenians and Pelopon-  
nesians.

1. ἐξοικήσαντες C.N. 2. οὐ] om. G.L.O.Q. 5. καὶ πηγὰς καὶ τροίζηνα  
καὶ ἀχαιᾶν A.B.C.E.F.G.H.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppro. Goell. Bekk.  
ceteri καὶ ἀχαιᾶν καὶ πηγὰς καὶ τροίζηνα. Palmerius χαλκίδα reponēbat pro illo  
ἀχαιᾶν. τροίζηνα B.E. 6. οἱ ἀθηναῖοι K.

first conquered the Latins by arms, and obliged them to submit at discretion, "Latium omne subegere;" and afterwards settled them permanently by granting to many of their states the rights of citizenship; while towards others severities were exercised similar to those shewn by the Athenians to the inhabitants of Histiaea. See Livy VIII. 13. 14.

5. Ἀχαιᾶν] There can be no reasonable doubt that Thucydides here means to speak of the country of Achaia in Peloponnesus; which, as is evident from the 111th chapter, §. 4. was at the time of the signing of this treaty in alliance with Athens. The connection was natural, as the Achaians were alienated from Lacedæmon by difference of race as well as of government, and would be glad therefore to obtain the protection of Athens. Their ancestors had been expelled from Laconia and Argolis by the Dorians; and the twelve states which composed the Achaian nation were all enjoying a democratical government. And it was a natural object with the Lacedæmonians to break off the Athenian alliance with Achaia, as at a later period they were so anxious to prevent, and afterwards to destroy as soon as possible, a similar connection between Athens and Argos. The same motives would also lead them to put an end to the alliance between Athens and Træzen, which also appears to have subsisted previously to the thirty years' peace. Göller, in his second edition, persists in holding the opinion that by Achaia is meant not the country in Peloponnesus, but some unknown town

which the Athenians had taken in the course of the war. His reasons are, first, because the other three places mentioned are towns, not countries; and secondly, because Cleon, he thinks, could never have asked the Lacedæmonians (IV. 21, 4.) to give back to Athens the country of Achaia; as it was an independent state, over which Sparta could have had no controul. He also says that the expression ἀποδοῦναι Ἀχαιᾶν is inapplicable to a country which did not belong to Lacedæmon. But the explanation is to be found in the words, ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίῳν. Sparta looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus; and a country united with Athens by the tie of a dependant alliance was virtually become a part of the Athenian dominion; so that to renounce such an alliance was like ceding a part of her own territory. Besides, it is very probable that the Athenians had actually occupied fortresses in the Achaian territory, as they did afterwards at Epidaurus, (V. 80, 3.) and at Eretria in Eubœa; (VIII. 95. 6.) or had taken hostages from the Achaians as pledges of their fidelity; in either of which cases the giving up the fortresses or hostages might well be called giving up Achaia. And Cleon demanded that Lacedæmon should withdraw her protection from Achaia and Træzen, and sanction their alliance

SAMOS. A. C. 440. Olymp. 85. I.

- 2 Ἐκτὼ δὲ ἔτει Σαμίους καὶ Μιλησίους πόλεμος ἐγένετο περὶ  
 Πριήνης, καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμῳ παρ'  
 3 Ἀθηναίους ἐλθόντες κατεβῶν τῶν Σαμίων. *ζυνεπελαμβά-*  
*A. C. 440. OL. 85.* νοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες  
*Five years afterwards* ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν.<sup>5</sup>  
*a war between Miletus*  
 4 and Samos leads to the πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ  
*the revolt of Samos from* τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ  
*Athens; in which the* ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν  
*Byzantians join.* παιδας ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ  
 5 φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων (ἦσαν<sup>10</sup>  
 γάρ τινες οἱ οὐχ ὑπέμενον ἀλλ' ἐφυγον ἐς τὴν ἡπειρον)  
 ξυνθήμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισ-  
 σούθῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε,  
 ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ  
 νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν<sup>15</sup>  
 καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες  
 ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς  
 Ἀθηναίων καὶ τοὺς ἄρχοντας οἱ ἦσαν παρὰ σφίσιν ἐξέ-  
 досαν Πισσούθῃ, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο

3. *ζυνεπελάβοντο* C.G.I.L.O.Q.e. *ζυναπελαμβάνοντο* V. 11. *ὑπέμενον* A.B.  
 E.F.H.K.c.f. Poppo. Goell. Bekk. *ὑπέμεινον* h.i. C.G. et vulgo *ὑπέμειναν*.  
 13. *ὑστάσπον* E. 14. *συλλέξαντες* B.C.F.Q.V.g.h. *ἐς*] om. A.B.K.g.h.  
 ὡς P. ὑπὸ τὴν νύκτα g. 16. *ἐκκλέψαντες* C.G.I.L.O.P. *ἐκκλέψαντος* αὐτοῖς  
 τοὺς ὁμήρους Πισσούθου Diodor. 12. p. 495. 17. *τοὺς ἀθηναίων* A.B.O.E.F.  
 H.c. Poppo. Goeller. Bekk. G. et vulgo *τῶν ἀθηναίων*. 18. *ἐξεδόθησαν* C.  
 19. *παρεσκευάσαντο* c. *ἐσκευάζοντο μετ' αὐτοῦ* e. *παρεσκευάζοντο μετ' αὐτοῦ* G.L.  
 O.P. *παρεσκευάζοντο μετ' αὐτοὺς* C.I.

with Athens, which, if Lacedæmon did not interfere, the Athenians could have immediately compelled, even supposing that the Achæians would have been unwilling to join them without compulsion. So at the end of the second Samnite war, the Samnites were required to give up Lucania; that is, to give back the Lucanian hostages, and to withdraw their garrisons from the towns; and then the Roman party naturally gained the ascendancy, and Lu-

cania became in a short time the ally of Rome.

I may add, that Mr. Thirlwall seems to entertain no doubt that the Achæia here spoken of by Thucydides is the country commonly known by that name. See Hist. of Greece, vol. III. p. 43.

10. *τῶν δὲ Σαμίων* κ. τ. λ.] See note on ch. 72, 2. The words οἱ φυγάδες must be supplied from *τινες οἱ ἐφυγον*. "But the Samian exiles, (for there were some who had gone into exile,) &c."

SAMOS. A. C. 440. Olymp. 85. 1.

στρατεύειν. ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι. 6

CXVI. Ἀθηναῖοι δὲ ὥς ἦσθοντο, πλεύσαντες ναυσὶν ἐξή-  
κοντα ἐπὶ Σάμου ταῖς μὲν ἐκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο

Pericles sent against  
Samos. He defeats  
5 them, and forms the  
siege of the town. (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν  
τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου  
καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσα-  
ράκοντα δὲ ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ

4. προκοπὴν B. 5. ἐχόμεναι V. 6. καὶ λέσβου] om. A. B. περιαγγέλλουσαι E.  
περιαγγελοῦσαι i. παρ'αγγέλλουσαι K. 7. αὐτοῦ] om. C. E.

3. ταῖς μὲν ἐκκαίδεκα] The use of the article with adjectives of number is one of the remarkable peculiarities of the Greek language; not indeed in such passages as VII. 25, 1. where the whole number of twelve ships having been first mentioned, and one of these being then spoken of separately, the rest are designated as "the eleven:" αἱ ἑνδεκα; in these instances its use is sufficiently intelligible; but in others, such as the passage in the text, the article is prefixed to parts of whole numbers, although they had not been definitely pointed out by the prior mention of the other parts of the numbers. Thus, (I. 116, 1.) after saying that the Samian fleet consisted of seventy ships, Thucydides adds, "of which the twenty were troop ships," although no mention had been made of the other fifty, to entitle these to the appellation of "the twenty." Gøller explains this last passage thus, "Pugnam commiserunt cum navibus 70, quæ præter viginti erant triremes, hæ autem viginti στρατιώτιδες erant." And he compares VIII. 39, 3. περιτυχόντες ναυσὶ δέκα τὰς τρεῖς λαμβάνουσι. The rule then would seem to be, that the predicating of any thing as to any one part of a number, implies that the opposite to it may be predicated of the remainder, and thus the number is divided into two distinct parts, each of which is clearly defined, and may therefore have the article affixed to it. Thus we can understand the use of the article in such an expression: "fifty ships, the half of which were troop ships." For the mention of the one half defines exactly the remaining part

of the number, and thus we have the number 50 divided into its two halves. So when Thucydides says, "seventy ships, of which the twenty were troop ships;" the mention of the one part of a given number defines of course the remainder of it; and thus the seventy ships are divided into two distinct parts, the twenty of them which were troop ships, and the fifty which were not. But if the amount of the whole number had not been previously stated, then we should less expect to find the article used with any one part of it, because that one part would not then equally imply the precise magnitude of the other. Yet even then I can conceive that it may be used, for though the other number is unknown as to its exact amount, yet it is conceived as a distinct part; that is, as the whole of the original number minus the number specified, or the remainder, after that specified number has been deducted. But still if the relation of the remainder to the part specified was neither expressed nor implied, so that we could not guess whether it were greater or less than that part, then I think the article would not be used, because then the part specified would not really be conceived distinctly, for we should not in any degree perceive its relation to the whole, or to the remaining part. And if the article be found under such circumstances, it must be explained on some different principle.

7. Περικλέους etc.] Strabo l. 14. narrat, Athenienses, misso Pericle prætorē et una Sophocle poetā, rebellantes Samios obsidione gravi adfixisse. HUDS.



SAMOS. A. C. 440. Olymp. 85. 1.

στρατηγοῦντος ἐναυμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων  
 ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον  
 δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai· καὶ ἐνίκων Ἀθηναῖοι.  
 2 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσα-  
 ράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀπο- 5  
 βάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι  
 3 τὴν πόλιν, καὶ ἐκ θαλάσσης ἄμα. Περικλῆς δὲ λαβὼν  
 ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ᾤχετο κατὰ τάχος ἐπὶ  
 Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ’  
 αὐτοὺς πλέουσιν· ᾤχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ 10  
 Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν  
 τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν ποιη-  
 σάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες  
 τὰς τε προφυλακίδας ναῦς διέφθειραν καὶ ναυ-  
 μαχοῦντες τὰς ἀνταγομένας ἐνίκησαν, καὶ 15  
 τῆς θαλάσσης τῆς καθ’ ἑαυτοὺς ἐκράτησαν  
 ἡμέρας περὶ τεσσαρσκαῖδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκο-  
 2 μίσαντο ἃ ἐβούλοντο. ἐλθόντος δὲ Περικλέους πάλιν ταῖς

The arrival of rein-  
 forcements from Athens  
 drives the Samians to  
 submit, and to give up  
 all their fleet to the  
 Athenians. The By-  
 zantians submit also.

1. Τραγία] στρατιῇ g. στραγία K. στρατηγία V. 3. δὲ] γὰρ K.i. a]  
 om. O.Q.c. 5. ἀποβάντες καὶ A.B.E.F.H.K.V.c.f.g. Haack. Poppo. Goell.  
 Bekk. C.G. et ceteri ἀποβάντες ἐς τὴν γῆν καί. 6. πεζῷ τάγματι ἐπολιόρκουν H.  
 9. ἐπ’] καὶ ἐπ’ g. ἐς K. ἐπ’ αὐτῷ V. 10. καὶ ante ἐκ om. L.O.e.i. 11. σταση-  
 γόρας K. 13. ἐπισπεσόντες g. 15. ἀνταγομένας A.B.F.N. ἀνταγοαγομένας H.  
 ἀνυγομένας V. 17. τέσσαρας καὶ δέκα vel τεσσαρσκαῖδεκα A.B.E.F.H.K.L.N.  
 O.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et vulgo τεσσαρσκαῖδεκα.

Confer omnino Plutarchum p. 167. γε-  
 νομένης δὲ καρτερᾶς ναυμαχίας περὶ νῆ-  
 σον, ἣν Τραγίας καλοῦσι. Libri Pliniani  
 habent Ægeas, unde Harduinus Tra-  
 gias. At forte apud Plutarch. et Plin.  
 rescribendum Τραγίαν, Tragiam. WASS.  
 8. ἐπὶ Καύνου καὶ Καρίας] “He  
 “ sailed towards Caunus and Caria,”  
 towards Caunus as the spot where he  
 especially expected to fall in with the  
 enemy; but also towards Caria ge-  
 nerally, because he could not be cer-  
 tain at what particular place he might  
 find them.

9. ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες—  
 πλέουσιν] A confused sentence, which

should rather have run, ἐσαγγελθέντος  
 ὅτι—πλέουσιν, or ἐσαγγελθείσων—νεῶν,  
 ὅτι πλέουσιν.

11. ἐπὶ τὰς Φοινίσσας] “Went after  
 “ the Phœnician fleet;” i. e. went to  
 bring it up to the aid of the Samians.

13. ἀφράκτῳ τῷ στρατοπέδῳ] This  
 refers to the naval camp pitched on the  
 sea-shore, which was the constant ac-  
 companiment of all the naval expedi-  
 tions of the Greeks. For as their ships  
 were totally unprovided with accom-  
 modations for the men to eat or sleep  
 on board, they were accustomed in all  
 their operations to have a camp with a  
 regular market established on shore,

SAMOS. A. C. 440. Olymp. 85. 1.

ναυσὶ κατεκλήσθησαν. καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσε-  
 βοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἄγνω-  
 νος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ  
 Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. καὶ ναυμα-  
 5 χίαν μὲν τινα βραχεῖαν ἐποίησαντο οἱ Σάμιοι, ἀδύνατοι δὲ  
 ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσε-  
 χώρησαν ὁμολογία, τείχος τε καθελόντες καὶ ὁμήρους δόντες  
 καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ  
 χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι 5  
 10 ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίνεταί οὐ πολλοῖς ἔτεσιν

The thread of the his-  
 tory is resumed from  
 chap. 88.

15 After having decided  
 upon war, the Lacedæ-  
 monians consult the  
 oracle at Delphi, and  
 receive a favourable  
 answer.

ατικὰ καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου  
 κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ 2

Ἕλληνες πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον,  
 ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ  
 τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε  
 τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν

1. κατεκλήσθησαν C.E. A.B. pr. G. et ceteri κατεκλείσθησαν, vel cum F. κατε-  
 κλείθησαν. ἀθηναίων P. 2. μὲν] om. L.O.P. 3. αἱ] om. C.G.L.O.P.e.  
 σκληρολέμου E. 8. τὰ] om. e. ταξάμενοι κατὰ χρόνους C.G.L.O.P.Q.e. 11. δὲ  
 ταῦτα B.g.h. οὐ] ἐν c. ὕστερον ἔτεσι V. 13. πρόφασις τοῦδε A.B.C.E.F.  
 G.H.I.K.L.N.O.P.V.c.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo πρόφασις  
 μεταξύ τοῦδε. 15. ἄλλους P. καὶ πρὸς τὸν Dionys. 17. τῆς ξέρξου A.B.  
 E.F.H.K.N.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τῆς τε ξέρξου.  
 18. οἱ ἀθηναῖοι C.G.L.O.e. cum Dionysio.

where the men passed their time when  
 not actually on duty, and where they  
 ordinarily took their meals and passed  
 the nights. The ships were drawn up  
 on the beach in front of this camp, and  
 the fleet was protected against surprise  
 by having a certain number of ships  
 moored afloat and ready manned, which  
 lay off the camp as a sort of look-out  
 or guard; and sometimes also a stock-  
 ade was made in the sea in front of the  
 ships drawn up on the beach, or they  
 were defended by a palisade, or some  
 similar fortification, raised on the shore  
 itself. These precautions the Athenians  
 at Samos appear to have neglected from

over-confidence, so that when the look-  
 out ships were taken, the enemy might  
 land and attack the ships drawn up on  
 the shore, without being opposed by  
 any artificial defences. The Athenians  
 therefore had no other resource but to  
 launch their ships in haste, and endea-  
 vour to meet them before they could  
 land; and this being done in confu-  
 sion, and the ships being launched and  
 brought into action separately or in  
 small parties, they were successively  
 overpowered and defeated. Compare  
 IV. 9, 1. VII. 25, 5. 38, 2, 3. 53, 1.

2. μετὰ Θουκυδίδου] It is a very  
 doubtful point who this Thucydides

ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν  
 δυνάμεως, οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον εἰ  
 μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου, ὄντες μὲν  
 καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκά-  
 ζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι, πρὶν δὴ ἡ  
 δύναμις τῶν Ἀθηναίων σαφῶς ἦρητο καὶ τῆς ξυμμαχίας  
 αὐτῶν ἦπτοντο. τότε δὲ οὐκέτι ἀνάσχετον ἐποιοῦντο, ἀλλ'  
 ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ καὶ καθαιρετέα ἡ  
 ἰσχύς, ἣν δύνωνται ἀραμένοις τόνδε τὸν πόλεμον. αὐτοῖς

A. C. 432.  
 Olymp. 87. 1.

μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύ-10

σθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους  
 ἀδικεῖν, πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ  
 πολεμοῦσιν ἄμεινον ἔσται· ὁ δὲ ἀνείλεν αὐτοῖς, ὥς λέγεται,  
 κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλή-  
 ψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος. CXIX. αὖθις δὲ 15

They then assemble  
 2 their allies, and pro-  
 pose to them the ques-  
 tion of immediate war.  
 The Corinthians speak  
 strongly in favour of  
 going to war.

τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβού-  
 λοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόν-  
 των γυναικῶν πρέσβειων ἀπὸ τῆς ξυμμαχίας καὶ  
 ξυνόδου γενομένης οἱ τε ἄλλοι εἶπον ἃ ἐβού-  
 λοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων 20

1. ἐγκρατεστάτην O. ἐπὶ] om H. 2. οὐδὲ K. 3. ἡσύχαζοντες, omisssa τε,  
 Dionysius. τὸ] τὸν F.L.O.Q. 4. εἰ] ἦν C.G.I.L.O.P.Q.e. ἀναγκάζονται  
 C.G.I.L.O.Q.e. 5. τοῖ i. πολέμοις L.P. 6. τῆς] om. K.  
 8. εἶναι ἐδόκει K.i. 9. αἰραμένοις E. idem αἰρασθαι I. 125, 3. ἦρητο 130, 1.  
 ἀραμένοις δὲ τόνδε C.G.L.O.Q. 10. οὖν] om. L.O. 11. τε] om. K.L.V.  
 d.e.f.g.h. 14. συλλήψεσθε Q. 16. ξυμμάχους A.B.C.b.c.h.i. Poppo. Goeller.  
 Bekk. vulgo συμμάχους. 19. συνόδου C.

was. That he was the historian him-  
 self seems highly improbable, not only  
 because he would most likely have  
 given some hint of his presence, but  
 because we might then have expected a  
 somewhat fuller account of the siege.  
 On the other hand, the son of Melesias  
 had been ostracized less than two years  
 before. Yet it seems easier to suppose  
 that the term of his exile had been  
 abridged, than that the officer men-  
 tioned on this occasion was a person  
 otherwise unknown. Thirwall, Hist.  
 Gr. vol. III. p. 53. note 1.

3. ὄντες—μὴ ταχεῖς] “In μὴ hære-  
 “mus,” says Poppo, nor does it seem  
 easy to explain the use of it according  
 to the present reading, without sup-  
 posing that it was inserted rather than  
 οὐ, to avoid the close recurrence of the  
 same syllables, πρὸ τοῦ οὐ. But it may  
 be a corrupt reading of the later copy-  
 ists who lived at an age when the cor-  
 rect distinction between οὐ and μὴ had  
 been long since neglected; and if οὐ  
 had been omitted in any MS., from  
 having been overlooked owing to the  
 same syllable immediately preceding it

SPARTA. A. C. 432. Olymp. 87. 1.

καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δε-  
θέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδία ὥστε  
ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ  
προδιαφθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες  
5 ἔλεγον τοιαύδε.

CXX. "ΤΟΥΣ μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι,

"οὐκ ἂν ἔτι αἰτιασαίμεθα ὥς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν

SPEECH of the  
CORINTHIANS.  
(120—124.)

"πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνή-  
"γαγον. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ<sup>2</sup>

10 The ambition of A-  
thens is dangerous to  
every state alike, nor  
should the Peloponne-  
sians, through an ex-  
cessive desire of re-  
maining at peace, for-  
feit the enjoyments of  
peace for ever.

"ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ  
"καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. ἡμῶν<sup>3</sup>

"δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν,

"οὐχὶ διδαχῆς δέονται ὥστε φυλάσασθαι αὐ-

"τούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ

15 "ἐν πόρῳ κατακνημένους εἰδέναι χρὴ ὅτι, τοῖς

1. γίγνεσθαι C.I.L.O.Q.e. 3. ψηφ. τὸν πόλεμον A.B.C.F.G.H.K.L.N.O.  
P.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ψηφ. πόλεμον. 4. διαφθαρῇ  
G.L.O.P.g. 7. ἔτι] om. G.L.N.O.P.V.i. οὐ] om. i. 8. ἡμᾶς C.G.  
10. ὥστε L.O.Q. 11. ἐκ πάντων] om. C. 14. τοὺς] τὴν B. τὴν μεσό-  
γείαν P. ἐν τῇ μεσογείᾳ Dionysius. 15. πόρῳ κατακνημένους] πόντῳ κατακνημέ-  
νους d. cum Tusano.

in πρὸ τοῦ, the next copyist who per-  
ceived that the sense required a nega-  
tive would have, in all probability, in-  
serted μὴ. Otherwise some such word  
as οἷοι before μὴ ταχεῖς λέναι seems re-  
quired by the general custom of the  
language.

8. καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον]  
Here, as in many other places, there is  
a confusion from the construction re-  
ferring rather to the sense than to the  
words of the preceding part of the sen-  
tence. Ὡς οὐ, following αἰτιασαίμεθα,  
gives exactly the same meaning as if it  
had been written καὶ γὰρ αὐτοὶ ἐψη-  
φισμένοι—εἰσι, καὶ—νῦν ξυνήγαγον,  
"We cannot blame them for not hav-  
ing voted for war themselves, and for  
not now calling us together; for they  
have done both the one and the  
other." The γὰρ in the succeeding  
words, χρὴ γὰρ τοὺς ἡγεμόνας, refers to  
a suppressed sentence: "We cannot  
now blame them; but had they acted  
differently, we should have had a

"right to blame them; for those who  
"command others should provide for  
"the welfare of others." Τὰ ἴδια ἐξ  
ἴσου νέμοντας, "Dealing or disposing  
"one's private affairs;" i. e. "con-  
"ducting, administering." So in He-  
rodotus, I. 59, 7. V. 29, 3. 92, 5. &c.  
νέμειν τὴν πόλιν; and in Thucyd. I. 71,  
I. VI. 16, 4. νέμειν τὸ ἴσον.

12. ἐνηλλάγησαν] "Have been in-  
"volved or engaged with the Atheni-  
"ans." It is applied properly to things  
exchanged between merchants in the  
course of trade; and thence applied to  
the dealings and intercourse of men.  
Poppo justly observes, with regard to  
the voice of this word, Prolegomena,  
T. I. p. 192. "Medium formas quibus  
"caret, si quando iis opus sit, ex pas-  
"sivo recipere;" so that ἐνηλλάγησαν  
is rather to be considered as having a  
middle signification, than, as Dionysius  
thought, an active one.

15. ἐν πόρῳ κατακνημένους] Compare  
V. 99. VI. 48.

- “κάτω ἢν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσιν τὴν κατακο-  
 “μιδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ  
 “ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς  
 “ὥς μὴ προσηκόντων εἶναι, προσδέχεσθαι δέ ποτε, εἰ τὰ  
 “κάτω προεῖντο, καὶ μέχρι σφῶν τὸ δεινὸν προσελθεῖν, καὶ 5  
 4 “περὶ αὐτῶν οὐχ ἦσσαν νῦν βουλευέσθαι. διόπερ καὶ μὴ  
 “ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ’ εἰρήνης μεταλαμβάνειν.  
 5 “ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῦντο, ἦσυ-  
 “χάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν,  
 “εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε 10  
 “τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίῳ  
 6 “τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. ὃ τε γὰρ διὰ τὴν  
 “ἡδονὴν ὀκνῶν τάχιστ’ ἂν ἀφαιρεθείη τῆς ῥαστώνης τὸ  
 “τερπνὸν δι’ ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πολέμῳ  
 “εὐτυχίᾳ πλεονάζων οὐκ ἐντεθύμῃται θράσει ἀπίστῳ ἐπαι- 15  
 7 “ρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν  
 “ἐναντίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς

1. ἀνακομιδὴν L.O.P.Q. 5. πρόειντο G.I.L.O.Q.d.g.h. προσοντο E. vulgo  
 πρόουιντο. κἂν] καὶ h. βούλεσθαι O. 8. μὲν] om. K. 11. ἡσυχίῳ  
 A.B.E.F.H.K.N.V.c.f.g. Haack. Poppo. Goeller. Bekk. C.G. et vulgo ἡσυχῳ.  
 12. ἡδόμενοι I. 14. ἡσυχάζει d.i. 16. ἀβουλοτέρων] κακοβουλοτέρων ἀβουλοτέρων E.  
 17. τυχόντων A.B.E.F.G.H.K.V.c.f.h.i. Poppo. Bekk. C.G. et ceteri cum Haack.  
 Goell. τυχόντα. πλέω A.B.E.G.H.K.N.V.g.h.i. Poppo. Goeller. Bekk. C. et  
 vulgo πλείω. ἂ] τὰ Stobæus. om. C.G.L.O.P.e.g.

1. τὴν κατακομιδὴν] “The carrying  
 “their corn down to the sea-coast for  
 “exportation.” Compare the treatise  
 which goes under Xenophon’s name,  
 De Repub. Atheniens. II. §. 3. οὐ γὰρ  
 ἐστὶ πόλις οὐδεμία, ἥτις οὐ δέεται εἰσα-  
 γεσθαί-τι ἢ ἐξάγεσθαι ταῦτα τοῖνυν οὐκ  
 ἐστὶ αὐτῇ, εἰ μὴ ὑπὲρ τοῦ ἢ τῶν ἀρχόν-  
 των τῆς θαλάσσης.

3. κακοὺς κριτὰς] Careless, inattentive  
 judges, from feeling their own interest  
 not to be involved in their judgment.  
 Compare Aristot. Rhetoric. I. 1, 10.  
 ἡττόν ἐστι κακοῦργον ἢ δημηγορία δικο-  
 λογίας, κ. τ. λ.

5. προεῖντο] This is Bekker’s reading  
 in his edition of 1832, and I have fol-  
 lowed it, as thinking it safest in points  
 of this sort to defer to his authority.  
 It is well known that the forms in

οῖντο, with the accent on the ante-  
 penultima as in barytone verbs, e. g.  
 τύπτουιντο, are said to be peculiarly  
 Attic; and according to this Bekker  
 might seem to have done wrong in  
 preferring προεῖντο to πρόουιντο. But  
 Buttmann considers it as a doubtful  
 question “how many of these are  
 “really the genuine Attic forms, or  
 “have been introduced from the later  
 “language into those copies of the old  
 “writers which were revised by the  
 “grammarians of that later period.”  
 Ausfurliche Griech. Sprachlehre, §. 107.  
 Anmerk. 35. not. Bekker it seems  
 thinks that the latter is the true state  
 of the case, and I know no one whose  
 judgment is entitled in such a matter  
 to more respect.

17. τυχόντων] Compare I. 32, 3.

SPARTA. A. C. 432. Olymp. 87. 1.

- “δοκοῦντα βουλευθῆναι ἐς τὸνναντίον αἰσχροῦς περιέστη.  
 “ἐνθυμείται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπεξέρ- 8  
 “χεται, ἀλλὰ μετ’ ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ  
 “ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς δὲ νῦν καὶ ἀδικού-  
 5 “μενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ  
 “ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα  
 “Ἀθηναίους καταθησόμεθα αὐτὸν ἐν καιρῷ.  
 “κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, 2  
 “πρῶτον μὲν πλήθει προὔχοντας καὶ ἐμπειρία  
 10 “πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ  
 “παραγγελλόμενα ἰόντας. ναυτικόν τε, ᾧ 3  
 “ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε ἐκάστοις  
 “οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ  
 “Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν  
 15 “οἷοί τ’ ἐσμέν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας.  
 “ὠνητὴ γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ 4  
 “ἡμετέρα ἦσσαν ἂν τοῦτο πάθοι, τοῖς σώμασι τὸ πλεόν  
 “ἰσχύουσα ἢ τοῖς χρήμασι. μᾶ τε νίκη ναυμαχίας κατὰ τὸ 5  
 “εἰκὸς ἀλίσκονται· εἰ δ’ ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς  
 20 “ἐν πλεόνι χρόνῳ τὰ ναυτικὰ, καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ

1. τὸνναντίον καὶ αἰσχροῦς K.i. 2. γὰρ] δὲ Q. ὁμοῖα de conjectura Reiskii  
 Goell. 8. ἡμᾶς] om. d. ἐπικρατῆσειν correctus G. 9. προὔχ. Bekk.  
 11. τε] δὲ B.d. 12. ἰσχύουσιν L.O. τε] om. L.O.Q. ἐκάστης O.P.i.  
 13. ἐξαρτυσόμεθα A.B.E.F.K.c.g. καὶ ἐν Ὀλυμπίᾳ d. καὶ Ὀλυμπιάσιν V. γρ.  
 A.B.F.; F. quidem addito ὡς Ἀθηνησιν. 15. ἐσμέν] om. A.B.F. 16. ἀθη-  
 ναίοις f. ἡ] om. L.O.P. ante ἀθηναίων ponunt C.G.d.e. 17. πάθοι τοῦτο V.  
 τὸ] om. d.i. 20. πλεόνι f.

τετύχηκε ἄλογον, which exactly corresponds to τυχόντων ἀβουλοτέρων, the participles ὄν and ὄντων being in both cases omitted. See Kühner, Gr. Gr. §. 664. anm. 1. Jelf, 694. obs. 1.

2. ἐνθυμείται γὰρ οὐδεὶς κ. τ. λ.] The order seems to me to be, οὐδεὶς γὰρ ἐνθυμείται τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται ὁμοῖα. “What we speculate on “in our expectations, and what we accomplish in our practice, are wholly “different from each other;” i. e. as it is explained in the following line,

“Fear, when we come to the execution, spoils what we had projected in “the midst of security.” Göller now reads ὁμοῖα, and translates it, “eadem animi fiducia.” The order of the words is, I think, decidedly against this, and the interpretation of the common reading, which has been given above, seems to me quite satisfactory.

10. ὁμοίως πάντας ἐς τὰ παραγγελλόμενα ἰόντας] Compare II. 11, 10. κάλλι-  
 στον γὰρ τότε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.

- 6 " ἴσον καταστήσωμεν τῇ γε εὐψυχίᾳ δὴ που περιεσόμεθα.  
 " ὁ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο  
 7 " διδοχῇ· ὁ δ' ἐκείνοι ἐπιστήμῃ προὔχουσι, καθαιρετέον ἡμῖν  
 " ἐστὶ μελέτη. χρήματα δ' ὥστ' ἔχειν ἐς αὐτὰ, οἴσομεν· ἡ  
 " δευὼν ἂν εἴη εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ 5  
 " αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωροῦ-  
 " μενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα  
 " δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρε-  
 " θέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. ὑπάρχουσι  
 Yet they must not " δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων 10  
 suffer themselves to go  
 to work blindly from  
 mere passion: but,  
 considering the great  
 and most alarming  
 power of Athens, they  
 2 should unite firmly and  
 steadily to reduce it;  
 and no longer, as they  
 had done, suffer it to  
 increase without inter-  
 fering.  
 " τε ἀπόστασις, μάλιστα παραιρέσις οὖσα  
 " τῶν προσόδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς  
 " τῇ χώρᾳ, ἄλλα τε ὅσα οὐκ ἂν τις νῦν  
 " προῖδοι. ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς  
 " χωρεῖ, αὐτὸς δὲ ἀφ' αὐτοῦ τὰ πολλὰ τεχνᾶται 15  
 " πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐορ-  
 " γήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ

1. ἴσον] ἦσαν A.B.F.h. ἴσον E. γε] τε O. δὲ d. εὐτυχία E. εὐτυ-  
 χία c.e. 2. ἔχομεν φύσει A.B.C.E.F.G.H.K.L.O.P.V.c.f.g.h.i. Poppo. Haack.  
 Goeller. Bekk. vulgo φύσει ἔχομεν. 3. διδοχῇ G. προὔχ. Bekk. καθαι-  
 ρετὸν Ludovicus Dindorfius. 6. αὐτῶν Bekk. ἀπαίρουσιν B.E.F. 10. ὁδοὶ  
 πολέμου A.B.F. Bekk. Goeller. C.E.G. et vulgo τοῦ πολέμου. 11. μάλιστα]  
 om. C. παραιρέσις B.c.h. 12. ἐπιτειχισμοὶ i. 15. ἀφ' αὐτοῦ V. 16. εὐερ-  
 γήτως P. ἀοργήτως G. 17. βεβαιότατος Q.

8. καὶ ἐπὶ τῷ μὴ—πάσχειν] "And  
 " that we may not be made to suffer in  
 " that very part in which we are most  
 " sensitive, namely, in our property,  
 " by suffering them to become our  
 " masters." Compare Gibbon, Decline  
 and Fall, chap. 68. where he says, that  
 the Greeks at the last siege of Con-  
 stantinople buried their money, rather  
 than contribute it to the service of their  
 country; and that by thus crippling  
 their own means of defence, their mo-  
 ney and themselves became alike the  
 prey of the enemy.

12. ἐπιτειχισμὸς τῇ χώρᾳ] Hæc sunt  
 auctoris ipsius: nil tale illi excogita-  
 bant ante Alcibiadis monita. Wass.  
 not. MS.

16. ἐν ᾧ ὁ μὲν εὐοργήτως κ. τ. λ.] The  
 connection of the argument is rather  
 obscure. Perhaps the speaker wishes  
 to disclaim being influenced by passion  
 in urging war against Athens so vehe-  
 mently. He had disclaimed it indeed  
 before, at the end of the 120th chapter,  
 but here again he repeats his protest  
 against the admission of anger into  
 their deliberations: let them not begin  
 the war under the influence of passion,  
 but coolly and resolutely; for they have  
 causes for hostility sufficient to prevail  
 on them, even when considered with  
 the coolest temper. Elmsley and Haack  
 place the comma after αὐτὸν, so that  
 ὀργισθεὶς περὶ αὐτὸν is opposed to εὐορ-  
 γήτως αὐτῷ προσομιλήσας. And ὀργί-

SPARTA. A. C. 432. Olymp. 87. 1.

- “ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. ἐνθυμώμεθα 3  
 “ δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους  
 “ περὶ γῆς ὄρων διαφοραὶ, οἰστὸν ἂν ἦν· νῦν δὲ πρὸς  
 “ ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ καὶ κατὰ πόλιν ἔτι  
 5 “ δυνατώτεροι, ὥστε εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ  
 “ ἕκαστον ἄστν μιᾷ γνώμῃ ἀμυννόμεθα αὐτοὺς, δίχα γε  
 “ ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν ἦσαν, εἰ καὶ 4  
 “ δεινὸν τῷ ἀκούσαι, ἴστω οὐκ ἄλλο τι φέρουσιν ἢ ἀντικρυς  
 “ δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοπον-  
 10 “ νήσῳ, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν. ἐν ᾧ ἡ 5  
 “ δικαίως δοκοῦμεν ἂν πάσχειν ἢ διὰ δειλίαν ἀνέχεσθαι, καὶ  
 “ τῶν πατέρων χείρους φαίνεσθαι, οἱ τὴν Ἑλλάδα ἡλευθέ-

1. αὐτὸν Bekk. αὐτῶν C. 2. δὲ] μὲν e. καὶ] om. C.G.L.O.P.Q.e. ἦσαν  
 ἡμῶν A.B.E.F.H.Q.V.c.h.i. Haack. Poppo. Goell. Bekk. ἡμῶν, omisso verbo, K.g.  
 C.G. et vulgo ἡμῶν ἦσαν. 3. αἱ διαφοραὶ C.G.L.O.Q. 4. ἱκανοὶ] om. P.  
 ἔτι om. G. 5. καὶ ante ἀθρόοι om. e. ἀθρόοι G. κατὰ τὰ ἔθνη C.L.c.  
 καὶ ante ἕκαστον om. c. 6. μιᾷ γνώμῃ om. G. αὐτοὺς] καὶ τοὺς L.P.  
 8. τῷ] τὸ B.E.V.g. τῷ K. ἴστω G. 9. ἐνδοιασθῆναι C. 10. ὑπὸ B.  
 E.F.G.H.K.N.P.g. Gottleber. Poppo. Goeller. Haack. Bekk. ceteri ἀπό.  
 11. ἀν] om. B.

ξεσθαι περὶ τι is a correct expression to denote “engaging about a thing while “under the influence of anger.” Dobree reads περὶ αὐτὸν πταίει. But the dative in such expressions is the case commonly used, and not the accusative. Compare I. 69, 9. and the examples given in the note on that passage. Οὐκ ἐλάσσω is the same as μάλλον, according to the well known figure of speech, by which from the denial of one of two contraries the other is implied to be affirmed.

8. ἀντικρυς δουλείαν] Compare VIII. 64, 5. τὴν ἀντικρυς ἐλευθερίαν. In the opposite signification, IV. 86, 2. we have ἀσαφῆ τὴν ἐλευθερίαν ἐπιφέρειν, “An “uncertain, half and half sort of liberty, which is neither one thing nor “the other.” Ἀντικρυς is “direct, “downright;” and so “clear, undisputed.” The metaphor is taken from a dart or arrow going straight forward, and penetrating to its object. Compare our words “thorough, thoroughgoing.”

See also Lobeck on Phrynichus, p. 443.

9. ὃ καὶ λόγῳ ἐνδοιασθῆναι κ. τ. λ.] The neuter ὃ is used instead of the feminine, because the reader is wished to think more of the thing than of the grammatical form or gender of the word. Compare the note on the use of the nominative instead of the other cases, VII. 36, 5. and also I. 59, 2. τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ’ ὅπερ καὶ τὸ πρότερον. The words καὶ λόγῳ ἐνδοιασθῆναι seem tacitly put in opposition with ἔργῳ ἀντικρυς γενέσθαι, “It is an “affront to Peloponnesus that the very “name of slavery should be pronounced “as within possibility applicable to it; “much more when it is not only the “name, but the actual evil itself, which “is directly falling on us.” The following words, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν, are meant to aggravate the affront to which the Peloponnesians were submitting: “It is an affront too “that so many states should be ill- “used by one.”



“ρωσαν” ἡμεῖς δὲ οὐδ’ ἡμῖν αὐτοῖς βεβαιούμεν αὐτὸ,  
 “τύραννον δὲ ἑώμεν ἐγκαθεστάναι πόλιν, τοὺς δ’ ἐν μιᾷ  
 6 “μονάρχους ἀξιούμεν καταλύειν. καὶ οὐκ ἴσμεν ὅπως τὰδε  
 “τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ  
 7 “μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν 5  
 “πλείστον δὴ βλάβασαν καταφρόνησιν κεχωρήκατε, ἢ ἐκ  
 “τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη  
 “μετωνόμασαι. / CXXIII. τὰ μὲν οὖν προγεγενημένα τί  
 “δεῖ μακρότερον ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει  
 “αἰτιάσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων 10  
 “τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπω-  
 “ρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς  
 “ἀρετὰς κτᾶσθαι· καὶ μὴ μεταβάλλειν τὸ  
 “ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ  
 “ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἂ τῇ 15  
 “ἀπορία ἐκτῆθῃ τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσύνοντας  
 “ἵεναι κατὰ πολλὰ ἐς τὸν πολεμον, τοῦ τε θεοῦ χρήσαντος  
 “καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης

But to regret the past  
 is useless. For the  
 future, the oracle en-  
 couraging them, and  
 all Greece sympathiz-  
 ing with them, and  
 their cause being en-  
 tirely just, they should  
 enter on the contest  
 without hesitation.

2. ἐγκαθίσταται e. ἀμαθεσθάναι V. πόλει C.L.O. τὴν πόλιν K.P. 3. οὐκ] om. e.  
 4. ξυμφορῶν ἀπήλλακται A.B.C.E.F.G.H.K.N.c.e.g. Haack. Porro. Goeller. Bekk.  
 ξυμφορῶν οὐκ ἀπήλλακται ceteri. ἢ ἀμελείας ἢ μαλακίας G.  
 5. αὐτὰ C.L.O.I. 12. ὑμῖν A.B.E.F.H. 14. νῦν] om. d. 15. ὀλίγων  
 A.B.F.c.h. ὀλίγῳ i.V. προφέρεται E. 16. ἐκτῆσθῃ b.i. περιουσίᾳ]  
 ἀπουσία A.B.E.F.h. ἀπλουσία, et a correctore εὐπλουσία K. ἀπολέσαι g.  
 θαρσύνοντες B.C.E.F.f.

1. βεβαιούμεν αὐτὸ] i. e. τὸ ἐλευθε-  
 ροῦσθαι, which must be supplied from  
 the preceding word, ἡλευθέρωσαν.

3. οὐκ ἴσμεν ὅπως κ. τ. λ.] “In thus  
 “tamely witnessing the progress of a  
 “power so dangerous, we see not how  
 “we can be cleared of three of the  
 “most fatal faults, folly, or cowardice,  
 “or carelessness. For if we say that it  
 “is not from any one of these causes,  
 “but from contempt of our enemy,  
 “that we have not chosen to interfere  
 “with him, this confession shews the  
 “justice of the charge, for contempt  
 “itself is folly; and therefore if we

“despise our adversaries we cannot be  
 “cleared of the charge of folly.” The  
 play on the words καταφρόνησις and  
 ἀφροσύνη can hardly be preserved in  
 English: “A sense of your adversaries’  
 “inferiority is so fatal a feeling to  
 “those who entertain it, that it more  
 “fitly deserves to be called nonsense.”

15. ἂ—ἐκτῆθῃ] The aorist of a depo-  
 nent verb is here used in a passive sig-  
 nification; as ὥφθην from ὥπτομαι,  
 ἐθεάθην from θεάομαι. See Matth. Gr.  
 Gr. §. 496. and Viger, ch. V. sect. i.  
 §. 13. Jelf, 368. 3. δ.

SPARTA. A. C. 432. Olymp. 87. 1.

- “ Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ τὰ δὲ  
 “ ὠφελείᾳ. σπονδάς τε οὐ λύσετε πρότεροι, ἄς γε καὶ ὁ θεὸς α  
 “ κελεύων πολεμεῖν νομίζει παραβεβάσθαι, ἡδίκημέναις δὲ  
 “ μᾶλλον βοηθήσετε· λύνουσι γὰρ οὐχ οἱ ἀμυνόμενοι ἀλλ’ οἱ  
 5 “ πρότεροι ἐπιόντες. CXXIV. ὥστε πανταχόθεν καλῶς  
 “ ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ  
 “ παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα  
 “ ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις εἶναι,  
 “ μὴ μέλλετε Ποτιδιαάταις τε ποιεῖσθαι τιμω-  
 10 “ ρίαν οὖσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὗ  
 “ πρότερον ἢν τούναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν  
 “ ἐλευθερίαν, ὥς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη  
 “ βλάπτεσθαι, τοὺς δ’, εἰ γνωσθῇσόμεθα ξυνελθόντες μὲν  
 “ ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ  
 15 “ πάσχειν· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὧ ἄνδρες  
 “ ζύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν

1. πάσης A.B.E.F.H.K.V.c.f.g.h.i. C.G. et ceteri ἀπάσης. ξυναγωνιζομέ-  
 νους O. ξυναγωνιζομένης c. 2. ὠφελία Bekk. τε] δὲ c. γε] τε L.O.e.  
 3. νομίζειν C.c. ἡδίκημένας d. ἡδιακειμένας E. 4. ἀμυνόμενοι K.  
 5. πρότερον Q. et pr. G. 6. ὑπάρχον] om. C. ἡμῖν K.N.V.g. τάδε  
 κοινῇ A.B.E.F.H.K.Q.V.c.f.g.h. Haack. Goeller. Bekk. C.G. et vulgo κοινῇ τάδε.  
 7. τῷ] τε K. ταῦτα γρ. A. 9. τε] δὲ c. 11. τὴν om. K. 14. οὐ  
 τολμῶντες] ἀτολμῶντες C.E.K.L.M.O.P.b.e. ἀτολμῶντες recens F. et γρ. G.  
 15. ἐς F.H.K.O.V.f. Poppo. Goell. ed. 2. εἰς γρ. G. om. B.g.h. cum ipso ἀνάγκην.  
 vulgo ἐπ’ ἀνάγκην. et sic Bekk. ἀφίχθαι om. G. 16. ψηφ. τὸν A.B.C.E.  
 F.G.H.L.M.N.O.P.V.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo ψηφ. δὴ  
 τὸν. ψηφίσατε G. ψηφίσασθαι E.

3. παραβεβάσθαι] Suidas, παραβε-  
 βάσθαι τὰς σπονδάς. τὸ παθητικὸν τοῦ  
 παραβεβηκέναι. πάνν ἀκολουθῶς Θουκυ-  
 δίδης. DUKER.

7. τὸ ταῦτα ξυμφέροντα] Göller, in  
 his first edition, preferred ταῦτα, “qua  
 “ mutatione facta sententia fit univer-  
 “ salis, neque ad solos Peloponnesios  
 “ pertinet.” And he referred to the  
 well known words of Sallust, “idem  
 “ velle, idem nolle, ea demum firma  
 “ amicitia.” But in his second edition  
 he allows that ταῦτα is right. Appa-  
 rently this clause refers to the words

just preceding, τάδε κοινῇ παραινούντων.  
 “We advise the war not for our own  
 “ interest, but for that of the whole  
 “ confederacy; and it is for their in-  
 “ terest, if it be admitted as most cer-  
 “ tain that this measure is alike for the  
 “ benefit of states and of the indivi-  
 “ duals who reside in them.”

12. περιμένοντας τοὺς μὲν—τοὺς δ’]  
 Compare a similar construction in Xe-  
 nophon, Anabasis, V. 6, 30. λαβόντας  
 ἡμᾶς πόλιν, τὸν μὲν βουλόμενον ἀποπλεῖν  
 ἡδὴ, τὸν δὲ μὴ βουλόμενον κ. τ. λ.

SPARTA. A. C. 432. Olymp. 87. 1.

“πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινον, τῆς δ’ ἀπ’ αὐτοῦ  
 “διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ  
 “εἰρήνη μᾶλλον βεβαιούται, ἀφ’ ἡσυχίας δὲ μὴ πολεμήσαι  
 2 “οὐχ ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ  
 “Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως 5  
 “καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν δὲ διανοεῖσθαι,  
 “παραστησώμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν  
 “οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἑλληνας ἐλευθερώ-  
 3 “σωμεν.” Τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ’ ἀπάντων ἤκουσαν 10  
 γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι  
 παρῆσαν ἐξῆς, καὶ μείζονι καὶ ἐλάσσονι πόλει·  
 2 καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. δεδο-  
 γμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπι-  
 3 χερεῖν ἀπαρασκευοῖς οὖσιν, ἐκπορίζεσθαι δὲ 15  
 ἐδόκει ἐκάστοις ἃ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὁμως  
 δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον  
 δὲ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι  
 φανερώς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ

3. μᾶλλον] om. G. post βεβαιούται ponit e. 5. ὁμοίως ἐπὶ πᾶσι e. 7. παρα-  
 στησώμεθα B.C.G.I. ὑπεελθόντες Q. αὐτοὶ ἀκινδύνως A.B.E.F.H.N.V.  
 g.h. Goell. Bekk. αὐτοὶ (τε) Poppo. ceteri αὐτοὶ τε ἀκινδύνως. 9. ταῦτα F.H.  
 quod sequebatur μὲν, omisi cum A.B.E.F.H.N.V.c.f.g.h. om. Goeller. Bekk.  
 uncis inclus. Poppo. 13. ἐψηφίσαντο i. δεδομένου L.O.P. 14. ἦν] om. e.  
 16. ἐκάστοις] om. g. μέλλησιν d.e. 18. δι] γὰρ Q.

13. τὸ πλῆθος ἐψηφίσαντο πολεμεῖν]  
 “The majority of the allies;” as V. 30, 1.  
 κύριον εἶναι ὃ τι αὐτὸ πλῆθος τῶν ξυμ-  
 μάχων ψηφίσεται; where this same  
 Lacedæmonian confederacy is spoken  
 of. Compare II. 87, 7. 89. 1, 2.  
 δεδομένου] Perperam quidam libri  
 δεδομένου, ex ignorance Atticismi;  
 de quo Budæus in Commentar. H.  
 Steph. Append. ad Thesaur. pag. 160.  
 et Camerar. ad Act. Apost. ii. 29. Sic  
 cap. præced. §. 1. καλῶς ὑπάρχον ὑμῖν

πολεμεῖν, cap. 120, 5. εὐ δὲ παρασχόν.  
 Nec melius corrector Codicis Græv.  
 mox ἀδύνατον, pro ἀδύνατα. Vid. ad  
 cap. 1, 3. DUKER.

16. ὁμως δὲ καθισταμένοις κ.τ.λ.] This  
 refers to the words εὐθὺς μὲν ἀδύνατα  
 ἦν ἐπιχερεῖν. “Although they could  
 “not commence the attack immedi-  
 “ately, yet it took up something less  
 “than a year to prepare for the in-  
 “vasion.”

SPARTA. A. C. 432. Olymp. 87. 1.

Meantime the Peloponnesians, to give their cause the better colour, pretend a zeal for religion, and call on the Athenians to drive out from among them "the accursed." Explanation of this term given in the story of Cylon.

A. C. 612?  
Olymp. 42. 1?

πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι,  
ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ  
πολεμεῖν, ἣν μή τι ἐσακούωσι, καὶ πρῶτον<sup>2</sup>  
μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι  
ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς  
θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε.<sup>3</sup> Κύλων ἦν<sup>3</sup>  
Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος τῶν πάλαι  
εὐγενῆς τε καὶ δυνατὸς, ἐγεγαμήκει δὲ θυγατέρα  
Θεαγέου, Μεγαρέως ἀνδρὸς, ὃς κατ' ἐκείνον  
10 τὸν χρόνον ἐτυράννει Μεγάρων. χρωμένῳ δὲ τῷ Κύλῳ ἐν 4  
Δελφοῖς ἀνείλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ  
καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5  
Θεαγέου δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπέισας, ἐπειδὴ  
ἐπῆλθεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρό-

2. τοῦ] τοῦτο H. 3. τι] τινες B. ἐσακούωσι G.H.I.L.O.P.Q. et corr. F.  
ἀκούωσι B. 5. ἐλαύνειν] ἐκβαλεῖν c. τῆς] τοῦ B.L.O. 7. ὀλυμπ. ἀνὴρ  
ἀθηναῖος A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri  
ἀθηναῖος ἀνὴρ ὀλυμπ. 9. διαγέου L.O. 10. Μεγάρων] μεγαρέων K.N.i.  
11. ἐν τῇ] τῇ om. C.G.K.L.N.P.Q.c.d.e.f. 12. τὴν] τῶν B.c.g.h. τε N.V.i.  
14. ἐπῆλθεν B.F.H.I.Q.V.g.h. Poppo. Goeller. ἐπῆλθεν Bekk.

5. τὸ ἄγος τῆς θεοῦ] ἄγος corresponds to the Latin word "sacer," and implies set apart or devoted to some god, whether for good or for evil. τὸ ἄγος τῆς θεοῦ is then "the accursed thing" devoted to the vengeance of the god—"dess, or that would draw down her vengeance." Compare Herod. VI. 91, 2.

9. Θεαγέου, Μεγαρέως ἀνδρὸς] Compare Aristotle, Rhetoric, I. 2, 7.

14. ἐπῆλθεν Ὀλύμπια] Several MSS. read ἐπῆλθεν, which has been adopted by Poppo and Göller, and also by Kühner, Gr. Gr. §. 424. anmerk. 2. Jelf, 385. b. Kühner says that a neuter plural substantive may have a plural verb, when the notion of plurality, or of a whole made up of several parts, is prominent in the substantive; and thus he says Ὀλύμπια means, "the Olympic festivities." But it is manifest that the notion of plurality, or of the several festivities which made up the great festival, is here wholly out of place; for it is merely as a mark of time that the

festival is mentioned, and it is considered without the slightest reference to its several constituent parts. Kühner's rule therefore does not apply here, and Poppo's, "that a plural verb may be used wherever a masculine or feminine substantive of the same signification may be tacitly substituted in the place of the neuter; as in the present case ὀλύμπιοι ἄγῳνες may be substituted for ὀλύμπια," would allow of a plural verb in almost every conceivable case. I have therefore followed Bekker in retaining the singular verb ἐπῆλθεν. Compare V. 49, 1. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, and VIII. 10, 1. ἐν δὲ τούτῳ τὰ ἱσθμία ἐγένετο.

A reason for the apparent anomaly of a neuter plural noun in Greek governing a singular verb, may be seen in Coleridge's Table Talk, vol. II. p. 61. See Donaldson's New Cratylus, p. 314. and seqq.

τὰ ἐν Πελοποννήσῳ] Nam et alibi

πολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην  
 εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. εἰ δὲ ἐν  
 τῇ Ἀττικῇ ἢ ἄλλοθί που ἡ μεγίστη ἑορτὴ εἴρητο, οὔτε  
 ἐκῆνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου· ἔστι γὰρ  
 καὶ Ἀθηναίοις Διάσια ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου  
 μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσιν, πολλοὶ οὐχ  
 ἱερεῖα ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς γιννώσκειν  
 ἡπεχείρησε τῷ ἔργῳ. οἱ δ' Ἀθηναῖοι αἰσθόμενοι ἐβοήθησάν  
 τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς καὶ προσκαβεζόμενοι  
 8 ἐπολιόρουν. χρόνου δὲ ἐπιγιγνομένου οἱ Ἀθηναῖοι τρυχό- 10

2. τι] om. L.O.P. ἐν om. pr. G. 5. καὶ] om. C.G.L.O.e. μελιχείου K.  
 6. μεγίστη om. G.V. οὐχ ἱερεῖα μόνον ἀλλὰ καὶ θύματα codex Giraldis Hist.  
 deor. syntagm. 2. 9. τε] om. N.V. 10. ἐγγιγνομένου C.G.I.L.O.P.e.  
 ἐπιγενομένου c. οἱ] om. Q.

agebantur, ut hic Scholiastes, et Spanhem. ad Morell. Ep. I. pag. 14. 82. et Ep. V. pag. 303. Sed pro Thucydide, quem hoc scribere dicit, ponendum est nomen Scholiastæ. DUKER.

5. Διάσια] "De Diasiis agitur in "Schæf. Appar. Crit. Demosthen. "vol. III. p. 318. seqq." GÖLLER.

The reference is to a note of Taylor's, justifying the reading τῶν Πανδίων in the Orat. against Midias, p. 517. Reiske, and asserting that the Πάνδια were the same as the Διάσια.

Μειλιχίου] Jovis Μειλιχίου crebra est apud Veteres mentio. Ad hunc locum pertinent, quæ Schol. Aristoph. Nubib. 407. et ex eo Suidas, habet: Διάσια Ἀθήνησιν ἑορτὴ Μειλιχίου Διὸς. Nec Athenis solum, sed alibi quoque cultum fuisse Jovem Μειλιχίου constat ex iis, quæ in Histor. Deor. Syntagm. II. congessit Giraldis. Sed et aliis Diis idem cognomen tribuitur, de quo vid. Brod. ad Anthol. Græc. I. 1. 4. DUKER.

6. πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια] Such is the correct pointing of this passage as it has been given by Bredow, Haack, Poppo, and Göller; the comma used formerly to be placed after πολλοί, and omitted after θύουσιν. The practice here spoken of prevailed also in Egypt; (Herodot. II. 47, 6.) where, on a certain festival on which

swine were necessarily sacrificed, the poorer people offered little figures of dough or paste made into the shape of swine, and baked. Thus the θύματα ἐπιχώρια, mentioned by Thucydides, are rightly explained by the Scholiast as "cakes made into the shape of animals." Every man at the common festivals made an offering according to his means; and his sacrificial feast would consist of the best description of food to which his means could reach. In the earliest times amongst agricultural nations their offerings were commonly of cakes, fruits, wine, or oil; animal sacrifices were rare, because animals were not the common food, and were too valuable to be at any time killed by the poorer classes. Swine were the first exception to this rule, as they could be kept most cheaply, and therefore formed the meat diet most within the reach of the mass of the people. See Varro, De Re Rusticâ, II. 4. But in Egypt, where there was a large population wholly unconnected with agriculture or with pasture, there would be many to whom even bacon would be an unattainable luxury; and even their festival meals could only consist of the cakes which formed their ordinary living.

οὐχ ἱερεῖα, ἀλλὰ θύματα] Vid. Kühnium ad Polliuc. I. 26. WASS.

ATHENS. A. C. 612? Olymp. 42. 1?

μενοι τῇ προσεδρεία ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοῖς  
 ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πᾶν αὐτοκράτορσι δια-  
 θεῖναι ἢ ἂν ἄριστα διαγιγνώσκωσι τότε δὲ τὰ πολλὰ τῶν  
 πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον. οἱ δὲ μετὰ τοῦ 9  
 5 Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτου τε καὶ ὕδατος  
 ἀπορία. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδρά- 10  
 σκουσιν· οἱ δ' ἄλλοι ὡς ἐπιέζοντο καὶ τινες καὶ ἀπέθνησκον  
 ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ  
 ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων 11  
 10 ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἐώρων ἀποθνήσκοντας ἐν  
 τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες  
 ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν

1. προσεδρία P.Q.c. οἱ πολλοὶ] om. N. articulum om. V. 2. φυλακὴν καὶ  
 A.B.E.F.H.K.V.e.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri φυλακὴν τε καὶ.  
 3. διαγιγνώσκουσι C.F.K.O.e. 4. δέ] τε K. 5. Κύλωνος] χειμῶνος i. 6. κύ-  
 κλων E. ὁ post καὶ om. K. αὐτοῦ] om. C.G.L.O.P.e. 7. τ. καὶ] καὶ om.  
 H.q. et correct. F. 8. ἀπὸ C.L.e. τὸν] τῶν C. 9. δέ] om. A. 10. ἐπι-  
 τρεψάμενοι d. 11. ποιήσουσιν c. 12. θεῶν ἐν om. L.O.P. ἐν om. C.G.

3. τότε δὲ—ἔπρασσον] "The scanty  
 "and contradictory information we  
 "possess respecting the insurrection of  
 "Cylon shews the impossibility of as-  
 "certaining the manner in which the  
 "ruling clans, (houses, γένη,) at that  
 "time exercised their privileges." C.F.  
 Hermann. Polit. Antiquit. Gr. §. 103.  
 Eng. Transl. Hermann adds in a note,  
 "Τριακοσίων ἀριστίνδην δικάζόντων is  
 "Plutarch's expression, Solon. XII.  
 "on the other hand, the Scholiast on  
 "Aristophanes Equit. 443. brings the  
 "partizans of Cylon before the Areo-  
 "pagus. Herodot. V. 71, 3. calls the  
 "court, οἱ πρυτάνεις τῶν Ναυκράων,  
 "οἵπερ ἔνεμον τότε τὰς Ἀθήνας; whilst,  
 "on the other hand, Thucydides says,  
 "I. 126, 8. τότε δὲ τὰ πολλὰ κ. τ. λ.,  
 "whence Harpocratio and others have  
 "confounded these several magistra-  
 "cies." The quotation, however, from  
 Plutarch is a mistake; the "three hun-  
 dred elected judges" were not a court  
 of the aristocratical constitution, but  
 one appointed after the affair of Cylon  
 by the consent of both parties to try  
 the Alcæeonidæ and their friends for

their alleged sacrilege and murder: and  
 the authority of the Scholiast on Ari-  
 stophanes as to points in the constitu-  
 tional history of Athens is of very little  
 value. The statements of Herodotus  
 and Thucydides are indeed perplexing;  
 and it is not easy to say whether they  
 are really contradictory, or would be  
 found consistent with each other, if we  
 knew more of the details of the govern-  
 ment of that period.

9. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν  
 Ἀθηναίων ἐπιτετραμμένοι] Vid. Valck-  
 enar. ad Herodot. V. 71, 3. p. 407.  
 BEKK. A person is said ἀναστήσαι  
 ἰκέτην, by offering his hand to the sup-  
 pliant sitting at the altar, and raising  
 him from the ground; an action which  
 implied that the safety which he sought  
 was pledged to him.

12. σεμνῶν θεῶν] Εὐμένιδες a Sicyo-  
 niis, σεμναὶ θεαὶ ab Atheniensibus dice-  
 bantur, teste Pausania in Corinthiacis.  
 Antiqui (ut inquit Helladius in Chre-  
 stomathia) solliciti fuerunt, ne male  
 ominosa dicerent, ideo Ἐρινύας Eu-  
 menides vel venerandas deas, μύσος sce-  
 leratum vocabant ἄγος. Sed Gram-

ATHENS. A. C. 612? Olymp. 42. 1?

12 ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου  
 ἐναγείς καὶ ἀλιτῆριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ  
 13 γένος τὸ ἀπ' ἐκεῖνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς  
 ἐναγείς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος  
 ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας  
 ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον  
 κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ  
 πόλει. CXXVII. τοῦτο δὴ τὸ ἄγος οἱ Λακε-  
 δαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς  
 πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν 10  
 Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν  
 μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥαόν  
 2 σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον  
 ἥλπιζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ  
 πρὸς τὴν πόλιν, ὥς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος 15

A. C. 432.

Olymp. 87. 1.

The real object of the Peloponnesians was to excite odium against Pericles, as he was of the family of "the accursed."

1. ἀπεχρήσαντο C.e. 2. ἀλητῆριοι C. ἀλιτῆριοι F. 3. ἐκεῖνου C. οἱ] om. A. 4. καὶ] om. B. 6. ἐξέβαλλον A.B.F.H.h.i. ἐξέλαβον I. 7. ἔστιν ἔτι A.B.E.F.G.H.K.Q.V.g.h. Haack. Poppo. Goeller. Bekk. ἔστιν, omisso ἔτι, c.f.i. ἔτι ἔστιν C. et vulgo. 9. ἐκέλευον ἐλαύνειν C.E.F.H.K.L.O.P.V.c.e.f.i. Haack. Poppo. τοῖς θεοῖς δῆθεν L.O.P. 10. δέ] δὲ καὶ N.V. τε L.O.f. om. K.i. τὸν] τοῦ P. 11. προσεχόμενον N.V.c. 13. προχωρεῖν A.B.C. E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo προχωρήσειν. 14. post τοῦτο habet τὸ ἐκβληθῆναι E.

matici illa per Antiphrasin nominant. Vide Meursii Attic. Lect. l. 4. c. 1. HUDS.

1. διεχρήσαντο] Suidas in ἀνεχρήσαντο. Hesych. WASS. Suidas, ἀνεχρήσαντο, διέφθειραν. οὕτω Θουκυδίδης. Sed v. ibi Kuster. DUKER. Some have supposed that the true reading is ἀνεχρήσαντο, referring to this passage the words of Suidas quoted in Duker's note.

2. ἐναγείς καὶ ἀλιτῆριοι] Vid. Herodot. Plutarch. Schol. Aristoph. locis dd. et Pausan. Achaicor. XXV. Notandum esse, quod etiam posteri eorum sic fuerint dicti, monet Spanhem. Dissert. IX. de Præst. et Usu Numism. p. 670. Et hinc Aristoph. Equit. 443. Ἐκ τῶν ἀλιτῆριων σε φημί γεγενῆσθαι τῆς θεοῦ. Quæ vox de Cleomene dicit, ea pluribus ex-

sequitur Herodot. V. 70. seqq. De ossibus mortuorum extra fines ejectis Plutarch. in Solone. DUKER.

11. κατὰ τὴν μητέρα] Agariste, the mother of Pericles, was the granddaughter of Megacles, the son of Alcmaeon; (Herodot. VI. 131. 3.) and the family of the Alcmaeonidæ were principally concerned in the treacherous murder of Cylon and his partizans. See Herodotus, V. 70, 3. 71.

15. τὸ μέρος] The article here seems used with a tacit reference to the relative term τὸ ὅλον, (Plato, Phædrus, p. 261.) or τὸ πᾶν, τὸ σύμπαν. "The part" as opposed to "the whole." Poppo disapproves of this, and interprets it "pro ratâ parte," "ex parte ipsi conveniente." In two other places where τὸ μέρος occurs, I. 74. 4.

SPARTA. A. C. 432. Olymp. 87. 1.

ἔσται ὁ πόλεμος. ὦν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ 3  
ἄγων τὴν πολιτείαν ἤναντιοῦτο πάντα τοῖς Λακεδαιμονίοις,  
καὶ οὐκ εἶα ὑπέικειν ἄλλ' ἐς τὸν πόλεμον ὥρμα τοὺς  
'Αθηναίους.

5 CXXVIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακε-  
δαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαί- 2

The Athenians retort  
by calling on the La-  
cedæmonians to drive  
out "the accursed"  
from among them-

10 selves. The curse of  
Tarnarus; and the  
curse of Minerva of  
the Brazen House.  
This last leads Thu-  
cydides to give an ac-  
count of the treason  
and death of Pausa-  
nias.

15 (128—134.)

Pausanias first cor-  
responded with the king  
of Persia after the  
taking of Byzantium.  
(Ch. 94.)

μόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ  
Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων  
ικέτας ἀπαγαγόντες διέφθειραν δι' ὃ δὴ καὶ  
σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν  
γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς 3  
Χαλκιοῦκος ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ  
τοιόνδε. ἐπειδὴ Πausανίας ὁ Λακεδαιμόνιος τὸ 4  
πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ  
τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κριθεὶς ὑπ'  
αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι  
ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριῆρη λαβὼν Ἑρμι-  
ονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλ-

λήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ  
20 δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ

1. ἑαυτοῦ h. 2. πόλιν K. 3. ὑπῆκειν E. 6. τὸ] om. d. ἀπὸ τοῦ  
ταινάρου d. ἄγος—Ταινάρου] om. H. 8. εἰλώτων ἱκέτας A.B.C.F.G.H.K.  
N.V.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo εἰλώτων τοὺς ἱκέτας. 9. διὰ  
Bekk. 11. ἐν τῇ σπάρτῃ G.L.O.P.e. καὶ] om. K. 16. μὲν οὖν οὐκέτι G.  
19. τῷ μὲν—πόλεμον] om. C. 20. quod vulgo post πράγματα legitur βουλόμε-  
ρος, ante τὰ ponunt C.G.L.O.P.Q.e. om. A.B.É.F.H.K.N.V.c.d.f.g. om. Poppo.  
Goeller. Bekk.

II. 67, 3. Poppo interprets it "pro vi-  
"rili parte;" and there it will bear that  
sense, but in the present passage it will  
not. I do not yet therefore see any  
better way of explaining it than that  
which is given in the first part of this  
note.

10. De hoc terræ motu vid. Pausan.  
VII. 25. ΔΥΚΕΕ.

σεισμὸν] v. Suidam in ἀέσπασε.

Ælian. V. H. VII. 7. Pausan. Mes-  
sen. 24. et Ach. VII. 25. Wass. not.  
MS.

20. πράγματα πράσσειν] The infinitive  
mood belongs to the preceding  
verb ἀφικνεῖται. Compare VIII. 29, 2.  
παράδοῦναι τὰς ναῦς συμπλέων, and  
other passages quoted by Matthiæ, Gr.  
Gr. §. 535, b. Jelf, 669, e.



SPARTA. A. C. 478. Olymp. 75. 3.

τὸ πρῶτον ἐπεχείρησεν, ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς  
 5 A. C. 478. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλείαν  
Olymp. 75. 3. κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν  
 ἐποιήσατο· Βυζάντιον γὰρ ἔλων τῇ προτέρᾳ παρουσίᾳ μετὰ  
 τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ 5  
 βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς [οἱ] ἐάλωσαν ἐν  
 αὐτῷ) τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα  
 τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν.  
 6 ἔπρασε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἑρετρίεως, ὅπερ  
 7 ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ 10  
 καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ  
 τάδε ἐν αὐτῇ, ὥς ὕστερον ἀνευρέθη. “Παυσανίας ὁ ἡγεμὼν  
 “τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀπο-  
 “πέμπει δορὶ ἔλων, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ,  
 “θυγατέρα τε τὴν σὴν γῆμαι καὶ σοὶ Σπάρτην τε καὶ τὴν 15  
 8 ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι  
 9 “ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων  
 “ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι’ οὗ τὸ  
 “λοιπὸν τοὺς λόγους ποιησόμεθα.” CXXIX. τοσαῦτα μὲν  
 His proposals were ἡ γραφὴν ἐδήλου, Ξέρξης δὲ ἤσθη τε τῇ ἐπι- 20  
 readily accepted by  
 Xerxes. στολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρ-  
 νάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτιν

1. ἐπεχείρησεν A.B.F.H.N.V.h. Porpo. ἐπεχείρισεν K. ἐλλήνων f. 3. κατέ-  
 θεντο C. 4. γὰρ] δὲ L. 5. κύρου E. δὲ καὶ μῆδοι P. 7. ἔλαβον B.  
 9. γοιγίλου d. φ, omitta περ, A.E.F.H.K.N.V.c.f.g.h.i. 11. γοίγυλον d.i.  
 αὐτῷ φέροντα i. 12. τάδε ἐν A.C.E.F.G.H.L.N.O.Q.V.c.f.g.h. Haack. Porpo.  
 Goell. Bekk. B. et vulgo τάδε καὶ ἐν. εὐρέθη f. δ] om. Q. 13. τε]  
 om. L. χαρίσασθαι L.O. et marg. G: pr. enim om. 15. τε] om. g. τὴν]  
 om. C.G.e. καὶ σοὶ F. τε] om. C.G.L.O. 16. ποιήεσθαι c. ποιείν h.  
 δὴ c. δοκεῖ f. εἶναι δοκῶ G. εἶναι] om. c.f. 17. βουλόμενος b. σοὶ Q.g.  
 20. δὲ] om. K.d. τε] om. K.L.O.d.g. τῆς ἐπιστολῆς E. 21. φανάκου F.  
 22. θαλάσσης L.O.P. αὐτόν] om. g. δασκυλίτην E.F. δασκυλείτην b.d.e.  
 δασκυλείτιν g. σκυλίτιν V.

6. οἱ] omitendum fortasse hoc pro-  
 nomen. BEKK.

18. θάλασσαν] θαλάτταν Sch. Aristoph.  
 Plut. 69. at hac forma noster vix ullibi.

Wass. Thucydidem neque in hoc,  
 neque in aliis quibusdam vocabulis,  
 gemino τ uti, adnotat e vetustis Gram-  
 maticis Eustath. ad Homer. Il. κ'. p.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα ὃς πρό-  
 τερον ἦρχε, καὶ παρὰ Πausanίαν ἐς Βυζάντιον ἐπιστολὴν  
 ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι καὶ τὴν σφραγίδα  
 ἀποδείξαι, καὶ ἦν τι αὐτῷ Πausanίας παραγγέλλη περὶ τῶν  
 5 ἐαυτοῦ πραγμάτων, πρᾶσσειν ὡς ἄριστα καὶ πιστότατα.  
 ὁ δὲ ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἶρητο καὶ τὴν  
 ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τὰδε. “<sup>ε</sup>Ωδε λέγει  
 “ βασιλεὺς Ξέρξης Πausanία. καὶ τῶν ἀνδρῶν οὓς μοι  
 “ πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖταί σοι εὐεργεσία  
 10 “ ἐν τῷ ἡμετέρῳ οἴκῳ ἔσαι ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς  
 “ ἀπὸ σοῦ ἀρέσκομαι. καὶ σε μήτε νύξ μήθ’ ἡμέρα ἐπισχέτω  
 “ ὥστε ἀνεῖναι πρᾶσσειν τι ὧν ἐμοὶ ὑπισχνῇ, μηδὲ χρυσοῦ  
 “ καὶ ἀργύρου δαπάνη κεκωλύσθω, μηδὲ στρατιᾶς πλήθει, εἴ  
 “ ποι δεῖ παραγίνεσθαι· ἀλλὰ μετ’ Ἀρταβάζου ἀνδρὸς  
 15 “ ἀγαθοῦ, ὃν σοι ἔπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ  
 “ τὰ σὰ ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις.”  
 CXXX. ταῦτα λαβὼν ὁ Πausanίας τὰ γράμματα, ὧν καὶ

1. σατραπείαν C.E.P.b.d.e.g. 2. περὶ M.b. 3. ἀντεπετίθει E. 4. παρα-  
 γγέλη K.Q.g. παραγγέλει c. 5. ἐαυτῶν i. 6. ὡς προεῖρητο L.O. 7. ἐπι-  
 στολὴν] om. c. ἀντεπεγέγραπτο C.G.I.L.M.O. ἀντέγραπτο e. 9. ἔσωσας  
 A.B.C.E.F.H.I.K.N.V.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. G. et vulgo διέ-  
 σσας. κεῖται A.B.E.N.g.h. cum Thom. M. v. αἰ. Poppo. Goeller. Bekk.  
 C.G. et ceteri κείσεται. 10. ἀγραφτος K. 11. καὶ σέ F. μήτε ἡμέρα V.  
 12. πράττειν f. 13. δαπάνη E. εἴη i. 15. θαρρῶν A.C.L.O.P.Q.f.  
 16. καὶ ἄριστα] om. Q.

813. Add. Steph. supr. ad cap. 20, 3. Σε ἀρέσκει, pro σοί, Atticorum esse ad-  
 notat Schol. Aristoph. Plut. 353. Ran. 103. Schol. Theocr. ad I. Idyll. 61. et  
 Corinth. in libello de Dialectis. Vid. Spanhem. ad Aristoph. Plut. 353.  
 DUKER.

ib. τὴν Δασκυλίτιν σατραπείαν] The  
 satrapy of Dascylium comprehended  
 the cities of the Hellespont, Bithynia,  
 and Paphlagonia, extending along the  
 southern shore of the Hellespont, the  
 Propontis, and the Euxine. It took its  
 name from Dascylium, an inconsidera-  
 ble town on the shore of the Propontis,  
 where the satrap resided, and had a  
 castle surrounded by a park or chase,  
 such as were commonly possessed by  
 the Persian governors. This was the

province of which Pharnabazus was  
 afterwards satrap. See Herodotus, III.  
 90, 3. Xenophon, Hellen. IV. 1, 15.  
 Strabo, XII. p. 670. ed. Xyland.

9. κεῖταί σοι εὐεργ.] Hoc idem est ac  
 si dixisset; εὐεργέτης ἀναγραφὴς καὶ  
 κληθῆσθαι ἐν τῷ ἡμετέρῳ οἴκῳ. Nam qui  
 de Rege et regno Persarum bene me-  
 riti erant, Ὀροσάγγαι ab iis dicebantur  
 (εὐεργέται Græci vertere) et eorum no-  
 mina codicibus regis inferebantur; ut  
 nos sacri et profani scriptores docent.  
 Vide Herodotum, V. 11. et VIII. 85, 4,  
 5. et c. 6. lib. Estheræ. HUDS. Ad ea,  
 quæ hic adnotat HUDS. add. Brisson.  
 lib. I. de Regno. Persar. pag. 93. He-  
 rald. I. Adversar. 9. et Grot. ad Esther.  
 VI. 1. DUKER.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν

Which elated Pausanias extremely, and increased in him that arrogant behaviour which drove the Asiatic Greeks to put themselves under the supremacy of Athens.

(Ch. 95.)

Πλαταιᾶσιν ἡγεμονίαν, πολλῶ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευάς τε Μηδικὰς ἐνδυνάμενος ἐκ τοῦ Βυζαντίου ἐξῆι, καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν, τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν δianoian οὐκ ἡδύνατο, ἀλλ' ἔργοις βραχέσι προὔδηλον ᾗ τῇ γνώμῃ μειζόνως ἐσέπειτα ἐμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρείχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθό-

He had been recalled therefore by his government; but going out again in a private capacity, and continuing his treasonable intrigues, he was recalled a second time and put under arrest.

A. C. 477—467.

μενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτὸν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νῆϊ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς

1. πρῶτον C.G.I.L.O.e. 2. πλαταιᾶσιν F.H.Q.g. Poppo. Goell. Bekk. probante Dukero. Vulgo, Πλαταιᾶσιν. μᾶλλον τότε B.b.c.f.g.h.i. 3. ἐδύνατο K. Bekk. καθεστηκότι A.B.E.F.H.K.V.b.c.f.g. Poppo. Goeller. Bekk. C.G. et ceteri καθεστῶτι. 7. Περσικὴν] μηδικὴν K.b.c.f. 8. περιετίθετο V. κατέχειν] τεύχειν I. ἐδύνατο V. Bekk. 9. προὔδηλον Bekk. 11. μηδένα] μὴ N.V. 12. διὸ e. ἢ] καὶ K. 14. τότε V. αὐτὰ] om. C. ἀνεκάλεσαντο F.H.Q. Poppo, qui et hæc subijcit, "et Thom. Magist. in ἀνακαλοῦμαι, quanquam in hoc "duo codd. ἀνεκάλεσαν habent. Recte autem idem Thom. observat et ἀνακαλοῦμαι et ἀνακαλῶ dici." ἀνεκάλεσεν E. 17. ἀπὸ O. 19. ἐχώρει c.f. κωλωνας V. τρωάδας B.F.H.g.h. Poppo. τρωιδας e. vulgo Τρωιάδας. 20. ἰδρυθεὶς C.E.G.L.O.P.Q.e. αὐτοῖς post βαρβάρους ponit P. πρὸς A.B.E.F.H.K. N.Q.V.g.h.i. Poppo. Haack. Goell. Bekk. C.G. et ceteri ἐς.

10. δυσπρόσοδόν τε—πάντας] Thomas M. χαλεπῶς legit, non χαλεπῇ. Ὀργὴν Casaub. ad Dion. Halic. IV. 244. hic accipit pro ingenio ac moribus, ut in illo Dionysii l. d. βαρὺς καὶ χαλεπὸς ὀργήν. Ita sæpe sumitur. Vid. Schol. ad cap. 122, 2. et 140, 1. hujus lib. Aristoph. Equit. 41. Sophocli. Ajac. 646. et ad utrumque Schol. nec non Casaub. ad

Aristoph. l. d. Add. Cl. Wass. infr. ad cap. 140, 1. DUKER.

13. οἱ δὲ Λακεδαιμόνιοι] Vid. Aristotel. Polit. VII. 14, 20. Mox puto legendum ἀνεκάλεσαντο. Ita certe Thom. Magist. Wass. Et apud Thomam in ἀνακαλοῦμαι, qui et τότε legit, ut Cass. et Gr. non τό, τε. DUKER.

16. τοιαῦτα] "Malim τὰ αὐτά." DOBREE.

SPARTA. A. C. 477—467.

τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος,  
οὕτω δὴ οὐκέτι ἐπεςχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι  
καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μὴ,  
πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. ὁ δὲ βουλόμενος  
5 ὥς ἤκιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν  
τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν  
τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ  
τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξά-  
μενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς  
10 βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερόν  
μὲν εἶχον οὐδὲν οἱ Σπαρτιάται σημεῖον, οὔτε  
οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύ-  
σαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε  
τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν  
ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα  
βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὧν ἐπετρόπευεν).  
ὑποψίας δὲ πολλὰς παρεῖχε τῇ τε παρανομία καὶ ζηλώσει  
τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παρούσι, τὰ τε  
ἄλλα αὐτοῦ ἀνεσκόπουν, εἰ τί που ἐξεδεδιήτῃτο τῶν καθε-  
20 στώτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελ-

2. ἔπασχον E. κήρυκα] om. d.

B.P.b.d.e. 5. ὥς] om. L.O.P.

7. ἐκπίπτει V.

9. αὐτὸν L.O.P.Q.

11. οἱ σπαρτιάται οὐδὲν g.

16. ἐπετρόπευσεν E.

19. εἰ που τι K.

20. ποτε] τε B.g.h.

4. σπαρτιάται V.

6. παραβολὴν C.e.

9. αὐτὸν L.O.P.Q.

11. οἱ σπαρτιάται οὐδὲν g.

16. ἐπετρόπευσεν E.

19. εἰ που τι K.

20. ποτε] τε B.g.h.

προαγορεύειν

ἐνεχώρει V.

10. περὶ] om. g.

11. οἱ σπαρτιάται οὐδὲν g.

16. ἐπετρόπευσεν E.

19. εἰ που τι K.

20. ποτε] τε B.g.h.

8. διαπραξάμενος] Having settled the business. Compare V. 89.

17. τῇ τε παρανομία] This is more plainly expressed with regard to Alcibiades, IV. 15, 4. τῆς παρανομίας ἐς τὴν διατασάν, and 28, 2. τὴν ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν.

18. μὴ ἴσος εἶναι τοῖς παρούσι] "Not to be content with things as they were." "To be something greater than the present state of things permitted."

20. ἐπὶ τὸν τρίποδα τὸν ἐν Δελφοῖς] Hanc rem, ut et versus repetiit Demosthenes, κατὰ Νεαίρας, p. 1378. Reisk. Versus, quos Græci tripodi inscripserunt, apud Diodorum L. XI. 33. p. 430. reperiuntur: Ἑλλάδος εὐρυχόρου σωτήρης τόνδ' ἀνέθηκεν, Δουλοσύνης στυγερᾶς ῥυσάμενοι πόλιας. ubi vid. Wesseling. GOTTL. This was a golden tripod, supported by a figure of a serpent with three heads made of bronze. Comp. Herodotus, IX. 81, 1. with Wes-

φοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἡξίωσεν ἐπιγράφασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανσανίας Φοῖβῳ μνήμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλασαν εὐθὺς τότε 5  
ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις  
ὄσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα·  
τοῦ μέντοι Πανσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ  
ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῶ μᾶλλον παρόμοιον  
πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. ἐπυνθάνοντο δὲ 10  
καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτὸν, καὶ ἦν δὲ οὕτως·  
ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἣν  
ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται. ἀλλ' οὐδ' ὥς  
οὐδὲ τῶν Εἰλώτων μηνυταῖς τισὶ πιστεύσαντες ἡξίωσαν  
νεώτερόν τι ποιεῖν ἐς αὐτὸν, χρώμενοι τῷ τρόπῳ ᾧπερ 15  
εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς  
Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι  
ἀνήκεστον, πρὶν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς  
τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομιεῖν, ἀνὴρ  
'Αργίλιος, παιδικὰ ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ, 20  
μηνυτῆς γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδεὶς πω  
τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησά-

2. αὐτὸς ἐπιγράφασθαι e. ἐπιγράψαι αὐτὸς f. εἰλείον C. 3. ἀρχὸς B.g.h.  
6. τοῦτου C.e. 7. συγκαθελοῦσαι f. ἔστησαν τὸ B.F.G.H.K.L.N.O.g.  
A.C.E. et vulgo ἔστησαντο. 9. ἐπειδὴ A.B.E.F.H.K.N.V.c.f.g.h.i. Porro,  
Goeller. Bekk. C.G. et ceteri ἐπεὶ γε δὴ, παρόμοιον] προοίμιον e. 10. ἐφαί-  
νετο] ἐβούλετο C.e. ἐπυνθάνετο P. 11. πράσσειν τι αὐτὸν καὶ εἰς τοὺς εἰλωτας A.  
αὐτὸν καὶ εἰς τοὺς εἰλ. πράσσειν τι f.g.h. 13. ξυγκατεργάσσονται E. 14. τισὶ]  
om. L.P. 15. ᾧ omīssa περ, G.L.O.P. 16. εἰώθεσαν Q. 17. ἀμφισβητή-  
των E.K. 20. αὐτῷ f. 22. αὐτοῦ L.O.

seling's note; and Gibbon, "Decline  
"and Fall," vol. III. ch. 17. p. 22. ed.  
8vo. note.

21. ἐνθύμησιν] Observat hanc vocem  
e Thucydide Pollux II. 231. DUKER.

22. παραποιησάμενος σφραγίδα] "Hav-  
ing counterfeited the seal of Pausa-

"nias;" i. e. having made a seal which  
was near or like the seal of Pausanias.  
Thus παράσημον ἀργύριον is money  
with a forged stamp, not the real stamp  
itself, but one near or like it. Compare  
Blomfield, Glossary to Agamem. 754.

SPARTA. A. C. 477—467.

μενος σφραγίδα, ἵνα ἦν ψευσθῇ τῆς δόξης ἢ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ μὴ ἐπιγνῶ, λυεῖ τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσπεστάλθαι καὶ αὐτὸν εὔρεν ἐγγεγραμμένον κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι  
 5 δειξάντος αὐτοῦ τὰ γράμματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γένεσθαι αὐτοῦ Πausanίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ σκηνησαμένου διπλὴν διαφράγματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός

By their instructions, he then took sanctuary; and when Pausanias went to him, and urged him to continue in his service, the Ephori contrived to overhear the conversation.

1. καὶ] om. f.g. τι μεταγράψαι A.B.C.E.F.G.H.K.L.O.P.Q.V.e.f.g.h. Haack. Poppo. Goell. μεταγράψαι, omisso τι, i. μεταγράψαι τι vulgo. 3. τοιοῦτο A.B.E.F.H.V. Poppo. Goell. Bekk. C.G. et ceteri τοιοῦτον. 4. τότε B.E.F.G.H.K.L.N.O.V.c.d.h.i. Haack. Poppo. Goell. Bekk. A.C. et vulgo τότε. δὲ A.E.F.H.K.c.d.i. Poppo. Goell. Bekk. B.C.G. et vulgo δῆ. om. N.V. 5. δείξαντες c. μὲν] ἂν g. 6. βουλευθέντες A.B.F.H.V.c.g. ἔτι om. L.O.P. 8. οἰχομένου ἰκέτου f. 9. σκηνησαμένου P. 10. τε] Uncis inclusit Poppo. ἐντός] om. N.V. post ἔκρυψε ponunt c.f.

7. ἀπὸ παρασκευῆς] "From a concerted plan, on a set purpose." Compare Herodot. I. 68, 5. ἐκ λόγου πλαστοῦ.

10. τῶν τε ἐφόρων] Haack and Poppo have enclosed the particle τε in brackets, as introducing confusion into the whole sentence. But it is scarcely conceivable that every MS. should agree in inserting a word which only creates a difficulty, unless it were really genuine; and there are several other places in Thucydides in which this same particle is equally supported by all the MSS. and yet appears perplexing or superfluous. Such are IV. 85, 3, 7. 86, 4. 95, 1. VI. 17, 6. VII. 20, 1. 28, 3. In the passage before us it may be explained, either by supposing the construction to be confused, and that after τῶν τε ἐφόρων τινὰς ἔκρυψε Thucydides should have added καὶ Πausanias ὡς αὐτὸν ἦλθεν, τὴν πρόφασιν τῆς ἰκετείας ἐρωτήσαν; a method of explanation partly suggested by a writer in one of the periodical works of Germany, whom Götter quotes, or else τε signifies no more than "also, moreover," in which sense δὲ, after the article and substantive, frequently occurs, and τε also in some

other places of Thucydides has this meaning; (II. 63, 1. VI. 17, 1. VII. 20, 1; where see the notes.) It would then be merely a remnant of the needless verbiage of language in its early state, from which it gradually frees itself as general civilization and activity of mind increase: "in which he concealed more—over some of the ephori." This was probably the original meaning of δὲ, as it certainly was of ἀλλὰ, a mere notice that the speaker had something else to say, some additional fact or thought to communicate. And it is on this principle that δὲ and τε are sometimes used in the apodosis of a sentence, and are equivalent to *et*ra. See Hermann on Viger, note 219. They simply signify, that after all that has been said in the protasis something is still to be added, following upon the statement already made; which relation is expressed in English by the words "then," "thus, so," &c.

[Of the interpretation of τε here given, Poppo says, "plane fieri non potest, et frustra locus II. 63. VII. 20. fulcitur." And Mr. Peile, in his recent edition of the Agamemnon of Æschylus, speaks of a reference made

SPARTA. About A. C. 467. Olymp. 78. 2.

τινας ἔκρυψε, καὶ Πausανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρω-  
τῶντος τὴν πρόφασιν τῆς ἱκετείας ἦσθοντο πάντα σαφῶς,  
αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ  
τὰλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς οὐδὲν πώποτε αὐτὸν  
ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθείης  
δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κἀκείνου  
αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ τοῦ παρόντος οὐκ  
ἐῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς

2. τὴν πρόφασιν] om. L. 3. αὐτοῦ Bekk. 4. οὐδὲ g.h. 5. παραβάλλοιτο  
B.d.f.g. διαβάλλοιτο Q. 7. αὐτὰ ταῦτα A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.  
Goell. Bekk. C.G. et vulgo αὐτὰ τε ταῦτα. "malim αὐ ταῦτά τε." BEKKER.  
8. λογιζεσθαι L.O. τῆς] om. P.

to this interpretation in a subsequent note, that it is "a grafting of error upon error." It may be so, and I would willingly exchange my error for truth, if I could but find it. But the long dissertations on the particle *τε* which have been given by Mr. Peile and also by Mr. Donaldson in his *New Cratylus*, do not seem to me to be satisfactory. As we begin to extend our knowledge of the several languages which have an affinity to Greek, it is natural that we should hope to discover the origin of those little words, which when studied in one language alone, are perfectly unintelligible. But this hope is apt to lead us on too quickly, and to make us fancy that we have cleared up our difficulties too early. I thank Mr. Donaldson much for his attempt to introduce the labours of the great modern philologists of Germany to the knowledge of English scholars, and for his having followed up the path on which Mr. Seager had already entered, and having shewn that the study of Sanscrit is a natural and most important companion to our study of Greek. But the errors of etymology committed by very eminent men in past times from a want of sufficient knowledge, should make us suspect that we too may fall into the same snare, if while we are really making progress, we overrate that progress as compared with what remains to be accomplished, and think that the very

sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed, if indeed it ever was formed and not rather given, and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way, although as all such attempts do, it contains in it much that is valuable, and will aid our further researches, has yet failed of attaining its object, and that *τε* remains as imperfectly understood now, as it was when this volume was first published. I therefore leave my original note, not as being convinced that it is right, but as thinking that it is as likely to be right as any of the different theories that have been more elaborately advanced against it.]

5. παραβάλοιτο] "Had risked or "hazarded him; had carelessly endangered him."

προτιμηθείη ἀποθανεῖν] The scholiast and Gottleber understand προτιμηθείη as ironical: "That he, like so many of "his fellow-servants, should be preferred to the gallows." But it may be rendered simply, "was thought deserving of death:" in the sense in which ἐπιτήδειος is used in Xenophon's *Anabasis*, II. 3, 11. as already referred to in note on *ἄσσια*, chap. 71, 7. ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων, "just like "the mass of his common servants."

SPARTA. About A. C. 467. Olymp. 78. 2.

ἀναστάσεως καὶ ἀξιοῦντος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ  
πρασσόμενα διακωλύειν. CXXXIV. ἀκούσαντες δὲ ἀκριβῶς

The Ephori proceed  
to arrest Pausanias,  
but he takes sanctuary

5 in the temple of Mi-  
nerva of the Brazen  
House, where he is  
starved to death.

τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἦδη  
εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο.

λέγεται δ' αὐτὸν μέλλοντα ξυλληφθῆσεσθαι

ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον

προσιόντος ὡς εἶδε, γινῶναι ἐφ' ᾧ ἐχώρει,

ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος  
εὐνοία πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ

10 προκαταφυγεῖν ἣν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἴκημα οὐκ

1. ὡς] om. C.L.O.e. τὰ] om. C.G.L.O.P.f.g. 2. κωλύειν f. 7. ἴδε K.  
10. προκαταφυγεῖν λέγεται δηλονότι ἦν. K. τὸ] om. P.

1. ἀναστάσεως] Hoc immerito spectrum est Stephano. Mos supplicum erat καθίσθαι ἐπὶ τῆς Ἑστίας. quando aram relinquebant, surrexerunt; et hoc est ἀνάστασιν facere, quo fere sensu Sophocles. Noster infra cap. 136, 7. ὁ δὲ ἀκούσας ἸΑΝΙΣΤΗΣΙ τε αὐτὸν μετὰ τοῦ ἑαυτοῦ νείος. III. 28, 2. ἐπὶ τοὺς βωμοὺς — καθίζουσι. Πάχης δ' ἸΑΝΑΣΤΗΣΑΣ αὐτοὺς, ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον, et alibi: Καθίζουσιν ἐς τὸ Ἡραῖον ἱκέται—ὁ δὲ δῆμος ἸΑΝΙΣΤΗΣΙΝ αὐτοὺς. WASS.

4. τὴν ξύλληψιν ἐποιοῦντο] "Were preparing to arrest him; were going to effect his arrest." A well known sense of the imperfect tense, as in Herodot. I. 68, 6. ἐμυσθοῦντο παρ' οὐκ ἐκδιδόντος.

9. τῆς Χαλκιοίκου] The temple of Minerva of the Brazen House was one of the most ancient at Lacedæmon, deriving its name from the circumstance that both the statue of the goddess, and the chapel or interior part of the temple in which it was erected, were of brass. See Pausanias, III. 17, 3. When it is said that the chapel was of brass, it means probably that the walls were hung with plates of that metal, or rather of bronze, like the walls of what is called the Treasury of Atreus at Mycenæ. In this latter building are still to be found bronze nails "in the entrance and all over the walls of the chamber; at regular distances, very

"strongly fastened into the stone." They consist of eighty-eight parts of copper, and twelve of tin, and, as Sir W. Gell justly observes, "must have served to fasten plates of the same metal to the wall; and the seeming fables of brazen chambers and brazen temples may be easily explained by this circumstance." See Sir W. Gell's Argolis, p. 30. 33.

9, 10. τὸ ἱερὸν, τὸ τέμενος] These words, as Haack observes, are sometimes used as synonymous, both denoting no more than "ground consecrated for the worship of some god." Thus in Herodotus, VI. 79. the grove dedicated to the hero Argos is called by both these names. They are, however, more frequently distinguished; and then τέμενος signifies the whole consecrated ground, including not only gardens and the sacred grove, but sometimes also arable land, by whose produce the priests were maintained, and the expenses of the temple provided for. Compare Herodotus. IV. 161, 4. Ἱερὸν expresses the sacred buildings, including not only the actual temple, but the cloister or στοά, and the habitations of the ministers of the god. Compare Herodotus, II. 112, 3. where the Ἱερὸν is said to be ἐν τεμένει. Ναός, on the other hand, is that part of the buildings especially devoted to the habitation of the presiding deity, in which his statue was placed, and where he was supposed



SPARTA. About A. C. 467. Olymp. 78. 2.

μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθὼν, ἵνα μὴ ὑπαίθριος ταλαιπωροίη,  
 4 ἡσύχαζεν. οἱ δὲ τὸ παραντῖκα μὲν ὑστέρησαν τῇ διώξει,  
 μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον καὶ τὰς  
 θύρας ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω  
 ἀπφροκόδησαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. 5  
 5 καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι,  
 αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ  
 6 ἐξαχθεῖς ἀπέθανε παραχρήμα. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς  
 τὸν Καιάδαν, οὐπὲρ τοὺς κακούργους, ἐμβάλλειν· ἔπειτα  
 7 ἔδοξε πλησίον πού κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν 10  
 τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν  
 οὐπὲρ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ

1. ἐσελθὼν] καταφυγὼν G. ὑπαίθριον f. om. G. ταλαιπωροῖτο. f.  
 2. ὑστέρησαν F.P. 3. ὄρον A.B.F. 4. αὐτὸν—εἴσω om. G. 5. προ-  
 καθεζόμενοι τε ἐπολιόρκησαν g. 6. μέλλον F. ἀποψυχεῖν C. ὡς, omissa περ,  
 c.f. εἶχον A.B.E.F. et γρ. G. 7. αἰσθόμενοι τε ἐξάγουσιν A.B.C.E.F.H.  
 K.N.Q.V.g. Haack. Poppo. Goell. Bekk. αἰσθόμενοι τι ἐξάγουσιν h. G. et vulgo  
 αἰσθόμενοι ἐξάγουσιν. 8. ἐμέλισαν G.e. 9. καιάδαν A.B.E.G.V.b.c.d.e.  
 f.g. Haack. Poppo. Goell. Bekk. χαιάδαν h. καάδαν C.F. et reliqui. ἐμβάλ-  
 λειν] εἰώθασιν ἐμβάλλειν K.d. εἰώθεσαν ἐμβάλλειν F.H.V.c.f. εἰώθεσαν ἐσβάλλειν  
 corr. G. ἐμβάλλειν εἰώθασιν L.O. ἐσβάλλειν εἰώθασιν C.I.P. ἐμβάλλειν B.g.  
 inter versus posito ille εἰώθεσαν, hic εἰώθεσαν: vulgo ἐμβάλλειν εἰώθεσαν.  
 ἐμβαλεῖν E. εἰώθεσαν om. Bekk. Poppo. et Goell. in ed. 2. 12. προτε-  
 νίσματι B.E.

to dwell. Other smaller ναοὶ, like the chapels in the aisles of Roman catholic cathedrals, were often ranged around the great ναός, or choir, and were often dedicated to other gods. Thus the great ναός at Delphi belonged to Apollo; but Minerva, under the title of Προναία, or "our Lady of the Ante-chapel," had a small ναός close to the entrance of it.

3. ὄροφον] Quasi Glossam ex nostro adducit Pollux VII. 120. sed pro calami aquatilis genere apud Homerum invenitur. Vid. Eustath. p. 1495. Apud nostrum alibi ὄροφῇ, Hieroloto στέγη placuit. ὄροφος habes in Aristoph. Lysistr. 229. ὄροφῇ Vesp. 1210. Nub. 173. WASS.

6. ἀποψύχειν] Agn. Suidas h. v. WASS.

8. ἐς τὸν Καιάδαν] Καιάδας sive Κεάδας (nam utroque modo scribitur) id

ipsum fuit, quod Græcorum aliis Καίερον vel Καιερός, locus effossus, vel terræ dehiscētis ruptura. Hujusmodi rupturæ quum frequentes fuerint in agro Laconico, sunt qui Lacedæmonia inde ab Homero (Il. β. v. 581.) καιετάεσσον (non ut vulgo scribitur κητώεσσον) dici statuunt. Sc. ὅτι οἱ ἀπὸ τῶν σεισµῶν ῥωχοὶ (ut ait Strabo) καιετοὶ λέγονται. Vide Strabonem, l. 8. p. 367. Ed. Par. et Eustath. ad Homeri Odys. δ. v. 1. HUDS. De voce Κεάδας vid. Paul. Leopard. XIII. Emendat. 14. et Meursii Miscellanea Laconica III. 7. WASS.

12. ἐν τῷ προτεμενίσματι] The later meaning of this word, as explained by Synesius and the scholiast, and as used by Agathias, (V. 9. p. 297. ed. Niebuhr.) appears to be that of a portico or vestibule, in which the holy water was kept for every one to wash or sprinkle himself with as he entered. It

ATHENS. A. C. 467. Olymp. 78. 2.

γραφῇ στῆλαι δηλοῦσι), καὶ ὥς ἄγος αὐτοῖς ὃν τὸ πεπρα-  
γμένον δύο σώματα ἀνθ' ἐνὸς τῇ Χαλκιοίκῃ ἀποδοῦναι. οἱ 8  
δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὥς ἀντὶ Πausanίου  
ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὥς καὶ τοῦ θεοῦ  
5 ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν  
αὐτό.

Τοῦ δὲ Μηδισμοῦ τοῦ Πausanίου Λακεδαιμόνιοι πρέσβεις 2  
πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπηγιῶντο καὶ τὸν

In the proofs of the 10  
treason of Pausanias,  
matter was found to  
affect Themistocles;  
and Thucydides takes  
this opportunity to  
continue his digression  
so as to embrace the  
final fate of that illus-  
trious person.

Θεμιστοκλέα, ὥς εὑρισκον ἐκ τῶν περὶ Πau-  
σανίαν ἐλέγχων, ἡξίου τε τοῖς αὐτοῖς κολά-  
ζεσθαι αὐτόν. οἱ δὲ πεισθέντες (ἔτυχε γὰρ 3  
ᾠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ,  
ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον)  
πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοίμων

15 (135—136.) ὄντων ξυνδιώκειν ἀνδρας οἷς εἶρητο ἄγειν ὅπου  
ἂν περιτύχωσιν. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθό-  
μενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν

At the time of Pau-  
sanias' death he was  
already living in exile  
at Argos; but being  
20 now pursued by the La-  
κεδαιμόνιοι C.G.L.O.P.e. τῶν παυσανίου C.e. παυσανίου V. 10. τε] οἱ om. e. τοῖς] om. G.I.L.O.P.c.e. αὐτοὺς G.I.L.O.P. 12. μὲν om. G. 14. ὄντων ἐτοίμων V. 15. ξυνδιώκειν c. ὅπου] ἔνθα g. 16. περιτέμνων P. 18. φασκόντων κερκυραίων A.B.E.F.G.H.L.N.V.c.d.e.f.g.h.i. Porro. Goeller. Bekk. C. et vulgo φασκόντων τῶν κερκυραίων. 19. ὥστε ἔχειν αὐτὸν e. 20. ἀπέχεσθαι E.V.d. διακομίζεσθαι B.

εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων 2  
ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθη-  
ναίοις ἀπέχεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς

1. ἄγος E. et hic et infra, c. 135, 1. 2. ἀνθ' ἐνός] om. N.V. 7. οἱ  
λακεδαιμόνιοι C.G.L.O.P.e. 9. τῶν παυσανίου C.e. παυσανίου V. 10. τε]  
om. e. τοῖς] om. G.I.L.O.P.c.e. αὐτοὺς G.I.L.O.P. 12. μὲν om. G.  
14. ὄντων ἐτοίμων V. 15. ξυνδιώκειν c. ὅπου] ἔνθα g. 16. περιτέμνων  
P. 18. φασκόντων κερκυραίων A.B.E.F.G.H.L.N.V.c.d.e.f.g.h.i. Porro.  
Goeller. Bekk. C. et vulgo φασκόντων τῶν κερκυραίων. 19. ὥστε ἔχειν  
αὐτὸν e. 20. ἀπέχεσθαι E.V.d. διακομίζεσθαι B.

would not follow, however, that it is  
always to be understood of a portico  
attached to the ναὸς or principal tem-  
ple, but, like the Propylæa at Athens,  
it might have formed a sort of lodge or  
entrance to the whole sacred ground,  
similar to the gateways of our closes at  
Salisbury, Peterborough, &c. And this  
apparently is the sense of *προτεμένισμα*  
in Thucydides: for a dead body would  
not have been buried within the sacred

ground, and much less in the actual  
vestibule of a temple; but it might  
have been buried in the precinct of the  
lodge or gate-house, just on the outside  
of the entrance.

12. ᾠστρακισμένος] Τοὺς δοκοῦντας  
ὑπερέχειν δυνάμει διὰ πλοῦτον ἢ πολυ-  
φιλίαν ἢ τινα ἄλλην πολιτικὴν ἰσχύν,  
ᾠστράκιζον καὶ μεθίστασαν ἐκ τῆς πόλεως  
(αἱ δημοκρατοῦμεναι πόλεις) χρόνους ὠρι-  
σμένους. Aristot. Politic. III. 13, 15.

EPURUS. A. C. 466. Olymp. 78. 3.

3 cedeonian and Athenian governments, he flies to Corcyra, and thence to the protection of Admetus, king of the Molossians. τὴν ἡπειρον τὴν καταντικρύ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ 4 οὐ φίλον καταλύσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ 5 τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν 5 παῖδα σφῶν λαβὼν καθίξασθαι ἐπὶ τὴν ἐστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῶ 10 ἀσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν, γενναῖον δὲ

2. προτεταγμένων c. ἡ A.B.C.E.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. Vulgo οἱ. 3. ἀναγκάζεται] om. d. 4. τὸν] τῶν K.g. 7. καθίξασθαι d. τῆς ἐστίας L.O.P. 9. τι] om. c. αὐτὸς] αὐτῷ F. ἀθηναίων δεομένων L.O. δεομένῳ ἀθηναίων g. 10. καὶ] οὐ d. 11. ἀσθενέστερον g. cum Tusano. ἀσθενέστερος Goeller. Dobræus. Vulgo et Bekk. ἀσθενεστέρου. ἐν τῷ παρόντι] om. pr. G.

5. καταλύσαι] Καταλύειν is properly, "to undo completely; to finish undoing or taking to pieces." Thus καταλύειν ἵππους, "to undo or take off the horses from a carriage." Hence it signifies generally, "to put an end to, to finish, to destroy;" and thus καταλύειν ὁδόν is, "to finish a journey;" that is, "to stop, or come to an halt;" and the substantive ὁδόν being often omitted, as after the similar verb ἀνύειν, καταλύσαι παρὰ Ἀδμητον is no more than "to stop at the house of Admetus; to bring his journey to an end by turning in to the house of Admetus." Ἀναλύειν in the sense of "departure" is taken, I think, from the unfastening the rope or cable by which ships were secured to the shore, previously to putting to sea: "Navem solvere;" and from this it was applied indiscriminately to any kind of departure;" just as ἀναγεννῆναι, which properly signifies, "the putting the horses to a carriage, previously to commencing a land journey," is sometimes applied to a ship getting under weigh, or commencing her voyage. See Herodotus, VII. 60, 3.

7. καθίξασθαι ἐπὶ τὴν ἐστίαν] Hoc

non erat tam *sedere ad focum* (ut nonnulli putant) quam *hære illi arula vel larario*, quod ad focum excitari solitum erat, ubi jus esset *δουλίας*, id est, unde *avelli nefas esset*. Nam et καθίξασθαι Hesychius explicat *προσάπτεισθαι, arripere, tenere*, ut solebant, qui ad aras confugiebant. Vide Casauboni Animadvers. in Dionysium Halicarnasenseum, l. 8. p. 481. HUDS. Scriptura librorum, qui habent ἐπὶ τῆς ἐστίας, defendi potest auctoritate Dionys. Halic. l. d. ἰκέτης τοῦ ἀνδρὸς γίνεται καθεζόμενος ἐπὶ τῆς ἐστίας. Nam videri potest hæc scribens ante oculos habuisse verba Thucydidis. Admetum inimicum fuisse Themistocli etiam Aristides scribit tom. III. p. 385. DUKER.

11. ἀσθενέστερος] If ἀσθενεστέρου were the true reading, it could only signify, as the Scholiast explains it, "that he, Themistocles, was now so reduced, as to be liable to injury from one far less powerful than Admetus:" in which case ἐκείνου must be governed by ἀσθενεστέρου, "By one weaker than he." But I have no doubt that Göller is right in reading ἀσθενέστερος, "For that he, Themistocles, would now receive evil from Admetus, when he

EPIRUS. A. C. 466. Olymp. 78. 3.

εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι. καὶ ἅμα αὐτὸς 6  
μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναν-  
τιωθῆναι· ἐκείνῳ δ' ἂν, εἰ ἐκδοίῃ αὐτὸν (εἰπὼν ὑφ' ὧν καὶ  
ἐφ' ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερῇσαι. ὁ δὲ 7  
5 ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος, (ὥσπερ  
καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἰκέτευμα τοῦτο,)

CXXXVII. καὶ ὕστερον οὐ πολλῶ τοῖς Λακεδαιμονίοις καὶ  
'Αθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ'

From him he obtains ἀποστέλλει βουλόμενον ὡς βασιλέα πορευ-  
the means of escaping θῆναι ἐπὶ τὴν ἐτέραν θάλασσαν περὶ ἑς  
10 to Asia, where he is Πύδναν τὴν 'Αλεξάνδρου. ἐν ᾗ ὀλκάδος τυχὼν 2  
hospitably entertained by Artaxerxes king of Πύδναν τὴν 'Αλεξάνδρου. ἐν ᾗ ὀλκάδος τυχὼν 2  
Persia. ἀναγομένης ἐπ' 'Ιωνίας καὶ ἐπιβάς καταφέρεται

χειμῶνι ἐς τὸ 'Αθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάξον.

καὶ (ἦν γὰρ ἀγνὼς τοῖς ἐν τῇ νηϊ) δείσας φράζει τῷ ναυ- 3  
15 κλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει, καὶ εἰ μὴ σώσει αὐτὸν,  
ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν  
εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὸς μέχρι πλοῦς γένηται· πει-  
θομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἄξιαν. ὁ δὲ ναύκληρος 4  
ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ

1. καὶ θεμστοκλῆς ἅμα A.B.F.g.h. ὁ θεμστοκλῆς ἅμα E. 2. μὲν ἐν τῷ  
ἀδμήτῳ E. 3. ἐκδοίῃ τὸν ἀδμήτον αὐτὸν E. καὶ ἐφ' ᾧ] om. e. 5. αὐτοῦ  
K.d. παιδὸς d.i. 7. τοῖς λακεδαιμονίοις A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.  
Goell. Bekk. τοῖς τε λακεδαιμονίοις C.G. et ceteri. 8. εἰποῦσι πολλὰ g.  
ἐνδίδωσιν Q. δίδωσιν b. 11. ἀλεξάνδρου τοῦ φιλέλληρος ἐν E. 12. καὶ]  
om. P. καὶ ἐπιβάς om. G. 15. ὅς, omisso τις, g. καὶ διάφευγοι E.  
εἰ] om. P. σώσοι f. σώσῃ E. 17. πειθομένον c. 18. ἀπομνήσεσθαι d.  
ἀμείνω μνήσεσθαι e. μνημονεύσαντα ἀποδοῦναι K. καὶ ἄξιαν C. 19. ποιεῖ τε  
E.F.G.H.I.K.L.O.P.Q.g. Gottleber. Haack. Poppo. Goell. Bekk. A.B.C. et  
ceteri ποιεῖται.

"was far his inferior in power, and  
"unable to defend himself; whereas a  
"noble nature should spare an inferior  
"enemy, and only revenge itself on its  
"equals."

6. μέγιστον ἦν ἰκέτευμα] Apud Mo-  
lossos scilicet, ut Plutarch. Themist.  
Duker. Compare Dion. Cassius,  
LXVIII. p. 780. ed. Leunclav. ὁ γὰρ  
παῖς λαμπρόν οἱ ἰκέτευμα ἦν. I have  
followed Poppo and Götter in correct-

ing the stopping, by putting the words  
ὥσπερ—τοῦτο, in a parenthesis, and  
connecting ἀνίστησί τε—καὶ οὐκ ἐκδί-  
δωσιν. Bekker also in his smaller edi-  
tion has placed a comma instead of a  
full stop after τοῦτο.

19. ἀποσαλεύσας] Habet Suidas et  
Schol. excipit. ἐπιτηρήσας exponunt  
Hesych. Etymol. et Phavorinus. Glos-  
sæ, ἀποσαλεύω, αποσεο, vid. Pollucem  
I. 103. Demosthenes, ἀποσαλεύειν ἐπ'

5 στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἐφεσον. καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δώσει (ἦλθε γὰρ αὐτῷ ὕστερον ἐκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἄργους ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω Περσῶν τινὸς πορευθεὶς ἄνω ἐσπέμπει γράμματα ὡς βασιλέα Ἀρταξέρξην τὸν 5  
6 Ξέρξου νεωστὶ βασιλεύοντα. ἐδήλου δ' ἡ γραφὴ ὅτι "Θεμιστοκλῆς ἦκω παρὰ σέ, ὅς κακὰ μὲν πλείστα Ἑλλήνων  
" εἶργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα  
" ἐπύοντα ἐμοὶ ἀνάγκη ἡμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθὰ,  
" ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ 10  
7 " πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. καὶ μοι εὐεργεσία ὀφείλεται,"  
(γράφας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως,

3. ὕστερον αὐτῷ K. 4. ὑπερξέκειτο K. 5. ὡς g. πρὸς C.G.L.O.P.e.  
A.B.E. et vulgo eis. Poppo \*eis\* ἀρταξέρξην G. ἀρτοξέρξην A.B.C.E.F.  
Bekk. Sic infra IV. 50, 3. c. et VIII. 5, 4. C. 6. βασιλεύσαντα h. 7. σοὶ g.  
ἐλλήνων] om. Q. τῶν ἐλλήνων K. 9. δέ τι G.L.O. 10. δὲ ἐπὶ κινδύνῳ h.  
11. ἐγένετο K.c. 12. γράψαντι Q. τὴν ἐκ A.B.E.F.H.K.V.c.g. Poppo. Guell.  
Bekk. C.G. et vulgo τὴν τε ἐκ.

ἀγκύρα. Diodor. XX. Τὰς ἀγκύρας ἀφέντες, ὡς ἂν δυοὶ σταδίους ἀπὸ τῆς γῆς ἀποσαλεύειν. absolute, uti noster, Aristot. Hist. An. et Dio, et Dion. Halicarn. VII. 37. Simile quid, et ad hoc exemplum fecit apud Appian. Civ. IV. p. 617. Rebulus. Wass. Add. Steph. Thesaur. Corn. Nepos vertit: *procul ab insula in salo navem tenuit in ancoris*. Quod in Gloss. exponitur *amoveo*, fortassis κατ' ἑλλειψιν dictum est, pro *amoveo a portu*. DUKER.

12. τὴν ἐκ Σαλαμῖνος προάγγελσιν κ.τ.λ.] It seems almost inconceivable that after the event of the battle of Salamis, and the public honours paid to Themistocles for the ability which he had displayed in effecting it, he could still venture to plead as a merit with the Persian king the secret message which he had sent to Xerxes, acquainting him with the intended retreat of the Greek fleet. (See Herodotus, VIII. 75.) And it should be observed, that Themistocles in his letter speaks of his services to the king as consisting in favouring his retreat, when he could serve him without certain ruin to himself. It has therefore seemed to me not improbable that the words τὴν—ἀναχω-

ρήσεως, allude to the warning to retreat without delay, which Themistocles sent to Xerxes after the battle, (Herodot. VIII. 110.) although, according to Herodotus, that message was sent not from Salamis, but from Andros. Thucydides, however, may have either had some grounds for stating that it was sent from Salamis, or it may have been an oversight, in alluding incidentally to the transaction. And τὴν προάγγελσιν τῆς ἀναχωρήσεως, "His warning him "to retreat," would then resemble the expression ναῦς περιήγγελλον, Thucyd. II. 85. "They sent round a requisition "for ships." Yet it is fair to mention, that in the second message sent by Themistocles to Xerxes, in which he advised him to retreat, he is said, even after the battle of Salamis, to have sent the very same messenger whom he had employed on his former treacherous message before the battle, as if his devotion to the king's cause had not been rendered more suspicious by the result of the battle. He may therefore have appealed to that first message as a proof of his fidelity even some years later.

καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) “καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι “πάρειμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν “φιλίαν. βούλομαι δ' ἐνιαυτὸν ἐπισχῶν αὐτός σοι περὶ ὧν 8  
5 “ἦκω δηλῶσαι.” CXXXVIII. βασιλεὺς δὲ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ τῆς ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε τῆς 2 Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας· ἀφικόμενος 10 δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος

He dies in exile, after receiving the most liberal treatment from Artaxerxes. His character.

1. τὴν] om. g. τότε] τε E.F. προσεποιεῖτο I. 2. οὐ] om. d. ἔχω Q. σοι c. 3. πάρειμι] παρὰ μῆδων d.i. 5. ὡς] om. i. 6. ἐκέλευε A.B.C.E.F. H.V.c.g.h. Goell. Bekk. ἐκέλευ[σ]ε Poppo. G. et vulgo ἐκέλευσε. 7. τῆς περσίδος A.B.E.F.G.K.N.c.d.e.f.g.h.i. Poppo. Goell. Bekk. vulgo τῆς τε περσίδος. 8. γλώττης L.O.P. ἐδύνατο V. Bekk. 10. δὲ] om. P. τῶν] om. e.

1. τὴν τῶν γεφυρῶν—οὐ διάλυσιν] Thucydides et ejus exemplo alii sæpe particulam negativam præponunt substantivis. Sic ἡ οὐ περιτείχισις, quod e Thucydide (III. 95, 2.) adfert Eustath. ad Homer. II. α'. p. 111. pro τὸ ἀτείχιστον, ut ille dicit. Rurs. Thucyd. V. 50, 4. ἡ οὐκ ἐξουσία τῆς ἀγωνίσεως, quod Schol. exponit τὸ μὴ ἐξεῖναι ἀγωνίζεσθαι. (Add. V. 35, 2. τὴν—οὐκ ἀπόδοσιν.) Et Euripid. Hippol. v. 196. οὐκ ἀπόδειξις. Hæc et plura hujus generis adnotarunt Scaliger ad Catull. Carm. LXV. v. 83. Casaubon. ad Dionys. Halic. X. 669. et Henr. Steph. ad Corinth. de Dialect. Art. XL. Duk.

6. τῆς ἐκέλευε] This is the reading of the best MSS. which Bekker restored, and which Göller has retained; nor have I ventured to reject it, because we cannot be certain that Thucydides never used the imperfect tense carelessly, where his own general practice, and the constant use of subsequent writers, would require the aorist. Yet I have marked the word as suspicious, because the examples out of Herodotus of the alleged use of the imperfect for the aorist do not apply here. There (Herod. VIII. 61, 1.) the scene is brought forward in as lively a manner as possible, and the imperfect tense will either signify, “begin to do so and so,” or, as if

the reader had the whole picture present to his mind, it may signify, “there was “Adimantus ordering him to be silent, &c.” And the same may be said of another passage in Herodotus, VIII. 58, 1. where ἐκέλευε, occurring in the report of a conversation between Eurybiades and Themistocles, seems to resemble the use of the infinitive mood in similar circumstances in Latin: “Tum Eurybiades jubere,” &c. But in Thucydides, where the style is that of the plainest narrative, without any thing of a dramatic or lively character, ἐκέλευε instead of ἐκέλευσε could be little else than an absolute solecism.

8. ὅσα ἡδύνατο] This simple statement, when contrasted with the exaggeration of Cornelius Nepos, serves admirably to shew the difference between a sensible man who loved truth, and the careless folly of that most worthless class of writers, the second and third rate historians of Greece and Rome. Thucydides says, “that Themistocles learnt as much of the Persian language as he could;” Cornelius Nepos tells us, that he became so perfectly master of it, “ut multo “commodius dicatur apud regem verba “fecisse, quam hi poterant qui in Perside erant nati.”

οὐδεὶς πω Ἑλλήνων διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα 3 δὲ ἀπὸ τοῦ πείραν διδοὺς ξυνετὸς φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι· 5 οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμά δι' ἐλαχίστης βουλῆς κρά- τιστος γνῶμων, καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ γενη- 4 σομένου ἄριστος εἰκαστής. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος εἴη, κρίναι ἱκανῶς οὐκ 10 5 ἀπήλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι 6 προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει

1. πω] τῶν K. Ἑλλήνων—τοῦ] om. g. τε] om. C.e. 2. ἐπετίθει c.  
5. ἐς—προμαθὼν] om. L.O. αὐτὸν I.e. 7. τῶν μὲν παρόντων Cic. ad Attic.  
10, 8. 8. γνῶμην e. καὶ τῶν] τῶν δὲ Cic. μενόντων I. τοῦ γενησο-  
μένου] margo d.i. 9. ἔχει C.K.P. 10. εἴη, κρίναι] ἐπικρίναι Dionysius.  
11. τὸ ἄμεινον καὶ τὸ χεῖρον Cic. 12. μάλιστα] om. Dionys.

2. τοῦ Ἑλληνικοῦ ἐλπίδα—δουλώσειν]  
“The hope with respect to Greece  
“which he held out to him, namely,  
“that he would enable him to conquer  
“it.” Δουλώσειν, scil. αὐτὸ, τὸ Ἑλλη-  
νικόν, is added as an explanation of the  
words τοῦ Ἑλληνικοῦ ἐλπίδα. Compare  
IV. 125, 1. ὅπερ φιλεῖ μεγάλα στρατό-  
πεδα ἀσαφῶς ἐκπληγνυσθαι.

9. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι κ. τ. λ.]  
“What things he was practically versed  
“in, the same he was well able to con-  
“duct to their issue: and even where  
“the matter was out of his own ex-  
“perience, he was not unable to form  
“a sufficient judgment of it.” It  
should be remembered that τὸ κρίναι,  
or the common sense judgment which  
men may pass upon subjects which are  
not within their own peculiar study or  
possession, was constantly distinguished  
among the Greeks from that full know-  
ledge, whether theoretical or practical,  
which enables men not only to judge of  
things when done, but to do them  
themselves. See II. 40, 3. VI. 39, 1. and  
Aristotle's Politics, III. 7. ed. Oxford.  
And on this principle the people at  
large were considered competent judges  
of the conduct of their magistrates,

though they might be very unfit to be  
magistrates themselves. The expression  
μετὰ χεῖρας belongs apparently to the  
original signification of μετὰ, which is  
connected with μέσος, medius, and with  
the German mit, mittel, and the English  
mid, middle. Its subsequent meaning  
of “after” flows from the notion of one  
thing being taken with another, being  
connected with it, attached to it, and  
hence following it. Μετὰ χεῖρας ἔχοι  
seems to answer to our English ex-  
pression, “whatever he happened to  
“have on his hands;” i. e. whatsoever  
his hands were engaged in. Ἐξηγή-  
σασθαι is, “to have the chief conduct  
“or direction of a thing; to bring it to  
“its issue.” Compare V. 66, 2.

12. φύσεως μὲν δυνάμει κ. τ. λ.] “In  
“a word, with natural powers thus  
“extraordinary, and acquired learning  
“thus scanty, he was of all men the  
“most excellent in determining on a  
“moment's notice what was fitting to  
“be done.” His wisdom was so little  
the result of study, that sudden emer-  
gencies did not perplex him, as they  
would those who being accustomed to  
trust wholly to it are called on at once  
to act without it.

ASIA. A. C. 485, 4. Olymp. 78. 4. 79. 1.

μελέτης δε βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνι-αυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μιυῶντα δὲ ὄψον. τὰ δὲ ὅσα φασὶ κομισθῆναι

2. δέοντα] ὄντα G. 3. θανατῷ pro φαρμάκῳ G. 5. οὖν] om. d. 6. γὰρ] μὲν d. διδόντος A. 7. ἄρτου i. et mox οἶνον et ὄψον. 8. τῶν τότε πολυοινό-τατον e.

4. μνημεῖον] Pro μνῆμα agnoscit Pollux IX. 15. ut huic peculiare. illud passim apud Demosth. Xenoph. Pausan. Plutarch. et ipsummet Herodotum VII. 167, 2. qui et μνημῆον pro memoriali posuit II. 126. WASS.

6. Μαγνησίαν μὲν ἄρτον κ. τ. λ.] In the same manner we read in Herodotus, II. 98, 1. of a city in Egypt given always to the reigning queen of Persia to supply her with shoes; of four villages near Babylon devoted to the maintenance of the satrap's hounds; I. 192, 5. of some villages given to Parysatis, the mother of Artaxerxes Mnemon, to provide her with the jewels for her girdle; (Xenophon Anabasis. I. 4, 9.) and of others which were to provide the queen with her veil, and with the several other articles of her dress, (Plato, Alcibiad. I. c. 40. p. 123.) In all these cases it means that the land tax, or rather rent, which was always paid to the absolute monarchs of the East, as an acknowledgment that the property of all the soil was theirs, and which amounted generally to the tenth part of the produce, but sometimes, as in Egypt, (Genesis xlvii. 24. 26.) to the fifth part, was given by the king to Themistocles, to the queen, and to the satrap, under the title of furnishing them with certain articles of their establishment. In Greece and Italy all conquered land, and generally all land which had not been divided out amongst the citizens

of the state by a regular assignment, was accounted national property, and the holders of it being tenants, and not proprietors, regularly paid, or were bound by law to pay, their tithes to the government. [The statements in this note have been objected to by the writer, I believe Mr. Long, who reviewed the first volume of the former edition in the Journal of Education, No. VII. I believe however that they are in accordance with what Niebuhr has said in his great chapter on the Roman Agrarian laws, and if so, I cannot but consider any defence of them as superfluous.]

8. Λάμψακον] Hinc ejus ad servulos dictum, Ὡ παῖδες, ἀπολώμεθα ἂν, εἰ μὴ ἀπολώμεθα i. ἀπολώμεμεν, Plutarch. p. 328. WASS.

9. ὄψον] Bread and wine being considered the main supports of human life, all additional articles of food, such as meat, fish, or vegetables, were called by the common name of ὄψον. See Xenophon, Oeconomic. 5, 3. and the expression in Homer, Iliad XI. 629. κρόμμον ποτῷ ὄψον. In later writers the word was applied particularly to fish, and so Diodorus understands it here, as he observes that Myus was chosen to provide ὄψον, because it had near it θάλασσαν εὐχθον. But its signification in Thucydides is probably much more extensive.



ATHENS. A. C. 432. Olymp. 87. 1.

αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι  
κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὥς  
10 ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Πausanίαν τὸν Λακε-  
δαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους  
γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν. 5

CXXXIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρε-  
σβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν  
ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες  
παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι  
ἐκέλευον καὶ Αἰγίαν αὐτόνομον ἀφίεναι, καὶ 10  
μάλιστα γε πάντων καὶ ἐνδηλότατα προὔλεγον  
τὸ περὶ Μεγαρέων ψήφισμα καθελούσι μὴ ἂν  
γίγνεσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ  
χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων  
ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δ' Ἀθηναῖοι 15  
οὔτε τάλλα ὑπήκουον οὔτε τὸ ψήφισμα καθή-  
ρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς

A. C. 432.  
Olymp. 87. 1.  
Thucydides then re-  
sumes his story from  
chap. 127. After some  
fruitless negotiation,  
ambassadors are sent  
to Athens with the  
final demands of the  
Lacedæmonians, "that  
"every Greek state  
"should be restored to  
2 "independence." Pe-  
ricles urges the Athe-  
nians not to comply  
with them.

1. αὐτοῦ ὑπὸ τῶν προσήκόντων f. 2. κρίφα Ἀθ.] om. Q. ὥς] om. K.  
3. φυγόντος G.L.O.P. 7. ἐπραξάν G.e. ἔταξάν E. 9. ἐπανίστασθαι d.  
11. προὔλεγον Bekk. 12. καθελούσι—ψηφίσματα] om. e. 13. γίγνεσθαι vel  
γίνεσθαι B.E.F.G.H.I.L.O.P.Q. V.g.h. Haack. Poppo. Goell. Bekk. A.C. et vulgo  
γενέσθαι. αὐτοῖς c.d.i. 15. Ante ἀττικῇ litteras duas deletas F. 16. τὸ]  
om. C.L.O. 17. τοῖς μεγαρεῦσι V.

1. καὶ τεθῆναι] Confer Cl. Whelerum  
Itinerar. 419. WASS.

2. οὐ γὰρ ἐξῆν θάπτειν etc.] Vide  
Pausaniam in initio Atticorum. Petiti  
leges Atticas, p. 562. et Meursii Them.  
Attic. l. 2. c. 2. HUDS. Add. Kirch-  
mann. de Funeribus Rom. Append.  
C. VII. et Interpretes Æliani IV. V. H.  
7. Valesius ad Notas Maussaci in Har-  
pocraton. v. Ὀργάς, scribit, sacrilegos  
et proditores, quos in Attica sepeliri  
fas non erat, in Ὀργάδα, inter Atticam  
et Megaridem, projectos fuisse. Non  
scio, quo auctore hoc prodiderit. Nam  
neque ab iis, quos ibi laudat, neque ab  
aliis, qui de hac pœna proditorum ege-  
runt, quidquam hujusmodi traditum  
invenio. Ex eo autem, quod e Telete  
descripsit Stobæus Sermon. XL. p. 233.  
τοὺς ἀσεβεῖς τῶν Ἀθηναίων in Megaride

sepeliri, non satis liquet, eos in Orga-  
dem, quem locum Deabus sacrum  
fuisse dicit Helladius, de quo ad Cap.  
seq. adjectos fuisse. Nec credo de  
eodem loco agere Helladium et Teletem.  
DUC.

17. ἐπικαλοῦντες ἐπεργασίαν κ. τ. λ.]  
The land on the frontiers was con-  
secrated to prevent it from being en-  
closed; in which case the boundaries  
might have been a subject of perpetual  
disputes between the two nations. Land  
thus unenclosed was strictly a common  
pasture, on which any one might feed  
cattle, but none might break it up or  
appropriate it. It was therefore ἀόριστος,  
"not yet divided by landmarks," which  
were only placed when the land was  
brought into cultivation, and distributed  
among particular individuals. On this

ATHENS. A. C. 432. Olymp. 87. 1.

γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν  
τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευταίων 3  
πρέσβειων ἐκ Λακεδαιμόνος, Ῥαμφίου τε καὶ Μελησίππου  
καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὢν πρότερον  
5 εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι “ Λακεδαιμόνιοι βούλονται τὴν  
“ εἰρήνην εἶναι, εἴη δ’ ἂν εἰ τοὺς Ἑλληνας αὐτονόμους  
“ ἀφεῖτε,” ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν  
αὐτοῖς προὔτιθεσαν, καὶ ἐδόκει ἅπαξ περὶ ἀπάντων βουλευ-  
σαμένους ἀποκρίνασθαι. καὶ παριόντες ἄλλοι τε πολλοὶ 4  
10 ἔλεγον, ἐπ’ ἀμφοτέρα γιγνόμενοι ταῖς γνώμας, καὶ ὡς χρὴ  
πολεμεῖν, καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης  
ἀλλὰ καθελεῖν· καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ  
κατ’ ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ  
πράσσειν δυνατώτατος, παρῆναι τοιάδε.

15 CXL. “ ΤΗΣ μὲν γνώμης, ὧ Ἀθηναῖοι, αἰὲ τῆς αὐτῆς  
“ ἔχομαι, μὴ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς  
SPEECH OF “ ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους  
PERICLES.  
(140—144.) “ τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας,  
He alarms the pride

1. ἀρίστου L.O.P.Q. 2. τῶν τε τελευτ. F. 3. μελησίππου K. μελλήσιππου  
B.e. μελλισίππου C. μελισίππου F. μελησίκου g. 4. ἀγισάνδρου F.V. ἄλλως i.  
5. τῆς] om. K.P.d. 6. εἶναι] ἄγειν εἶναι K. εἶ] ἦν L.N.P. 7. ἀφήτε A.B.  
F.H.I.L.N.O.V.g.h. ποιήσαντες οὖν ἐκκλησίαν f. 8. προὔτιθεσαν Bekk.  
9. ἀποκρίνασθαι A.B.C.E.F.G.H.L.N.O.Q.V.e.f.g.h. Haack. Porpo. Goell. Bekk.  
vulgo ἀποκρίνεσθαι. παρόντες K.L.O. πολλὰ H. 11. τῆς εἰρήνης K.  
12. καθελεῖν τὸν πόλεμον K.c. et inter versus g. ὁ περικλῆς L.O.P. 14. πρᾶτ-  
τειν K. τάδε A.L.O.P. 15. τῆς αὐτῆς αἰὲ f. 16. μὴ] om. e. 17. ὀργῇ  
e. et corr. G.

common land the Israelite patriarchs fed their flocks and herds all over Canaan without disturbance; but when they wanted a piece of ground for a burial-place, which would thus become their absolute property, a regular sale of the ground on the part of the nation to whom it belonged was necessary. It is well known that the devotion of any portion of land as sacred to any god, rendered it impious to enclose and cultivate it. Hence the policy of the law laid down by Cicero in his Utopian Constitution, and which he borrowed from Plato, “ne quis agrum consecrato;”

as such consecrations were so many barriers to the progress of agriculture. See Cicero de Legibus, II. 9. 18.

1. ἀνδραπόδων] Aspasiae servos. v. Athenæum p. 570. et Aristoph. Acharn. 525. et Schol. Vide et Aristot. Ethic. [Eudem. vii. 2, 11.] p. 189. Sylburg. Οὐκέτι γινώσκουσιν Ἀθηναῖοι Μεγαρήας. WASS.

17. ὀργῇ] Hunc locum innuit Suidas in εὐοργήτως. Ὀργῇ, inquit, ὁ τρόπος, ita Schol. Thucyd. et Schol. Nicandri, p. 71. Ald. in Ed. Sophocles Ajace 1153. pro studio: ἐμφορῆς ἐμοί, ὍΡΘΗΝ θ’ ὁμοίος. Clare Theognis: Κύρνε φίλους κατὰ

ATHENS. A. C. 432. Olymp. 87. 1.

- of the Athenians by dwelling on the insulting tone of the Lacedæmonian demands, and assures them that compliance now would only provoke further trials of their patience.
- “ πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρε-  
 2 “ πομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παρα-  
 “ πλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς  
 “ ἀναπειθομένους ὑμῶν δικαίῳ τοῖς κοινῇ  
 “ δόξασιν, ἣν ἄρα τι καὶ σφαλλώμεθα, βοη- 5  
 “ θεῖν, ἥ μὴδὲ κατορθοῦντας τῆς ξυνέσεως  
 3 “ μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμά-  
 “ των οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ  
 “ ἀνθρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον·  
 4 “ ξυμβῇ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν 10  
 “ τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν καὶ νῦν οὐχ ἥκιστα.  
 5 “ εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι  
 “ καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας  
 “ πω ᾗτησαν οὔτε ἡμῶν διδόντων δέχονται, βούλονται δὲ  
 “ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ 15

3. ὄντα] εἶναι g. 4. δικαίῳ post δόξασιν V. 5. δοξάσασιν K. καὶ] om. d. σφαλλώμεθα A.B.C.E.F.H.K.d. et pr. G. Poppo. Goell. Bekk. corr. G. et vulgo σφαλώμεθα. 7. ἀντιποιεῖσθαι Q. 9. παρὰ λόγον A.E.F.G.H.N.Q.V.g. Haack. Poppo. Goell. Bekk. παραλογον B.K.c.f. C. et vulgo παραλόγως. 10. δὲ καὶ πρότερον K. 12. εἰρημένων C. διαφορῶν F.H.L.N.O.V.g. Haack. Poppo. 14. πω] om. K. 15. τὰ] τε P.

πάντας ἐπίστρεψε ποικίλον ἦθος, ὅ-  
 ΠΗΝ συμμίσγων ἦν τιν' ἕκαστος ἔχει.  
 Πουλπίου ὈΡΓΗΝ ἴσχε πολυπλόκου, δε  
 ποτὶ πέτρῃ Τῇ προσομιλήσει τοῖος ἰδεῖν  
 ἐφάνη. Vid. Indicem. Alcman. apud  
 Schol. in Hippocr. ὁργὰς τοὺς τρόπους  
 ἐκάλουν, ut Alcman. ἐν μὲν ἀνθρώπῳ  
 ὈΡΓΑΙ βεβριμέναι μυρίαί. Pindarus  
 Pyth. θ'. Καὶ γὰρ σε—Ἐτραπε μελιχὸς  
 ὈΡΓΑ Παρφάμεν τοῦτον λόγον. Suidas  
 iterum in ὁργῇ, pro διανοίᾳ, τρόπῳ,  
 σκοπῷ. Confer Diodor. XII. 307. a.  
 et Aristoph. Elp. 602. 608. WASS.  
 Suidas in ὁργῇ descripsit Schol. ad h. l.  
 in εὐοργήτως ad cap. CXXX. ubi vid.  
 DUK.

7. ἐνδέχεται γὰρ—αἰτιᾶσθαι] “ Your  
 “ minds must be prepared for unex-  
 “ pected reverses; for events are as  
 “ little to be surely calculated upon as  
 “ the counsels of men; and therefore  
 “ we acknowledge Fortune as the author  
 “ of all such things as fall out beyond  
 “ our expectation;” that is to say, by

familiarly ascribing to Fortune all things  
 that happen contrary to reasonable ex-  
 pectation, we admit the existence of a  
 power in its very essence capricious  
 and irregular, by which we may expect  
 the course of events to be often inter-  
 rupted, in a manner that could not  
 before have been calculated on. Ἀμαθῶς  
 means, “ in a manner past learning;”  
 so that they are not subject to any fixed  
 rules or principles. See the note on  
 ἀπίστως, l. 21, 1. For the sentiment,  
 compare c. 122, 2. ἥκιστα πόλεμος ἐπὶ  
 ῥητοῖς χωρεῖ. Göller understands this  
 passage to contain the reason, “ cur  
 “ qui sententias temere mutant, etiamsi  
 “ bene iis succedat, prudentiæ sibi lau-  
 “ dem vindicare non debeant, posse  
 “ enim etiam imperita consilia Fortuna  
 “ adjuvari; quare ab iis quorum expec-  
 “ tationi prosper eventus non respon-  
 “ derit, non sua consilia, sed Fortunæ  
 “ ludos incusari.”

ATHENS. A. C. 432. Olymp. 87. 1.

- “ ἐπιτάσσοντες ἤδη καὶ οὐκέτι αἰτιώμενοι πάρεσι. Ποτι- 6  
 “ δαίας τε γὰρ ἀπανίστασθαι κελεύουσιν καὶ Αἰγίναν αὐτό-  
 “ νομον ἀφίεναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ  
 “ τελευταῖοι οἷδε ἦκοντες καὶ τοὺς Ἕλληνας προαγορεύουσιν  
 5 “ αὐτονόμους ἀφίεναι. ὑμῶν δὲ μηδεὶς νομίση περὶ βραχέος 7  
 “ ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν,  
 “ ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθείη, μὴ ἂν γίνεσθαι  
 “ τὸν πόλεμον· μηδ’ ἐν ὑμῖν αὐτοῖς αἰτίαν ὑπολίπησθε ὥς  
 “ διὰ μικρὸν ἐπολεμήσατε. τὸ γὰρ βραχύ τι τοῦτο πᾶσαν 8  
 10 “ ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης. οἷς εἰ 9  
 “ ξυγχωρήσετε, καὶ ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε ὥς  
 “ φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυριστάμενοι δὲ σαφές  
 “ ἂν καταστήσατε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσ-

1. οὐκέτι] οὐκ G. πάρεσι] ἦκουσι L.O.P. 2. κελεύουσιν ἀπανίστασθαι V.  
 4. οἷδε] ἤδη d.i. 5. δέ] μὲν L. βραχέος A.B.C.F.G.d. Poppo. Goell. Bekk.  
 E. et vulgo βραχέως. 6. ἂν] om. d. 7. προὔχονται Bekk. γενέσθαι d.  
 8. τὸν] om. K.d. μηδὲν E. ὑπολείπεσθε L.P. ὑπολείπησθε E.I.e. 9. βραχύ  
 τι τοῦτο A.B.C.F.H.I.L.N.O.P.V.d.e.h.i. Haack. Poppo. Goell. Bekk. vulgo  
 βραχύ τοῦτο. 10. καὶ τὴν πείραν d. 11. ξυγχωρήσετε E. 12. ὑπακούσαντες  
 A.B.C.E.F.G.I.K.L.O.P.V.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ὑπα-  
 κούσοντας. ἀπισχυρισμένοι E. ἐπισχυριστάμενοι c. 13. καταστήσεται C.  
 καταστήσατε B.G.g.h. Bekk. καταστήσετε A.E.F.H.K.V.d. Poppo. Goeller.  
 καταστήσατε I. vulgo καταστήσητε.

3. τὸ Μεγαρέων ψήφισμα] Vide Toll. ad Apollon. Soph. p. 737. BEKKER.

9. τὸ γὰρ βραχύ τι κ. τ. λ.] “For in this little matter there is contained absolutely and entirely the confirmation and trial of your resolution.” “The confirmation and trial” is, “the confirmation as the last result, following from the trial.” Compare, if I may venture to sink for a moment the difference of the subject and refer only to the similarity of the thought, the passage in the Romans, V. 4. ἡ δὲ ὑπομονὴ δοκιμὴν, ἣ δὲ δοκιμὴ ἐλπίδα. (κατεργάζεται.) Dobree proposes to read in the next line ἥ ἐ ξυγχωρήσετε, “of which resolution if you recede from any part.” But compare a similar passage, IV. 26, 4. οὗς φοντο ἡμερῶν ὀλίγων ἐκπολιορκήσεν, where the relative in like manner has no regular an-

tecedent, but must be resolved in English into the demonstrative pronoun, with such a conjunction as the sense requires. And the person referred to may just as easily be understood at the beginning of the sentence as it must otherwise be at any rate a few lines lower, where we have the pronoun αὐτοῖς equally without any noun preceding.

10. ἔχει τὴν βεβαίωσιν καὶ πείραν] “Furnishes you with an opportunity of confirming your resolution, while it tries it.” It would confirm their resolution, and secure it against future attempts of the enemy, for the reason given two lines afterwards, ἀπισχυριστάμενοι δὲ σαφές ἂν καταστήσατε κ. τ. λ. Ἐχει here exactly agrees with Götter’s explanation of it, quoted in the note to c. 9, 2. “Ansam dat alicui rei.”

- “ φέρεσθαι. CXLI. αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν  
 “ πρὶν τι βλαβῆναι, ἢ εἰ πολεμήσομεν, ὥς ἔμοιγε ἄμεινον  
 “ δοκεῖ εἶναι, καὶ ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προ-  
 “ φάσει μὴ εἰζόντες μηδὲ ξὺν φόβῳ ἔζοντες ἂ κεκτῆμεθα·  
 “ τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἐλα- 5  
 “ χίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας  
 2 He encourages them “ ἐπιτασσομένη. Τὰ δὲ τοῦ πολέμου καὶ τῶν  
 by pointing out their “ ἐκατέροις ὑπαρχόντων ὥς οὐκ ἀσθενέστερα  
 advantages over the  
 3 Peloponnesians from “ ἔζομεν, γνῶτε καθ’ ἕκαστον ἀκούοντες. αὐ-  
 their superior wealth, “ τουργοὶ τε γὰρ εἰσι Πελοποννήσιοι καὶ οὔτε 10  
 and superior unity and “ ἰδία οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς,  
 decision of councils. “ ἔπειτα χρονίων πολέμων καὶ διαποντίων ἄπειροι διὰ τὸ  
 4 “ βραχέως αὐτοὶ ἐπ’ ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ

1. δὲ K. 2. βλαβῆναι L. πολεμήσοιμεν f.g. ὥς A.B.E.F.G.H.  
 N.V.g.h. Poppo. Goeller. Bekk. C. et vulgo ὥσπερ. ἐμοὶ H.N.g. ἐμοίγε F.  
 ἄμεινον ἔμοιγε εἶναι δοκεῖ f. 4. εἰζάντες G. 5. καὶ ἐλαχίστη A.B.E.F.H.K.  
 N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri καὶ ἡ ἐλαχίστη. 6. δι-  
 καίως B. 7. καὶ τῶν ἐκατέροις] om. pr. g. 8. ὑπαρχόντων ἐκατέροις g.  
 ὥς] om. d. 10. τε γάρ] δέ K. 11. εἰσω K.c.d.i. αὐτοῖς] om. C.e.  
 15. αὐτοῖς E.

4. μὴ εἰζόντες] διανοήθητε μὴ εἰζόντες  
 is harsh Greek undoubtedly, but παρα-  
 σκευάεσθε ὥς μὴ εἰζόντες would be cor-  
 rect, and so I think would διανοήθητε  
 ὥς εἰζόντες. And this I believe is what  
 the present text means.

6. ἀπὸ τῶν ὁμοίων] Dobree taking  
 these words as in the neuter gender,  
 and so finding them unintelligible, pro-  
 poses to strike them out. But δικαίωσις  
 ἀπὸ τῶν ὁμοίων appears to mean, “A  
 demand proceeding from a man’s  
 equals;” that is what Thucydides  
 calls elsewhere, I. 77, 5. ἀπὸ τοῦ ἴσου  
 πλεονεκτεῖσθαι. And that ὁμοίων will  
 bear exactly the sense of ἴσων is suffi-  
 ciently shewn by the well known title  
 of ὅμοιοι bestowed on those citizens of  
 Sparta who enjoyed equally the full  
 rights of citizenship.

9. αὐτουργοὶ] Qui proprie ita dican-  
 tur ostendit Perizon. ad Aelian. I. Var.  
 Hist. 31. VII. 5. et XII. 43. Quos hic  
 αὐτουργοὺς, cap. 142. γεωργοὺς vocat.  
 DUKER. “They cultivate their lands

“ themselves, being unprovided with  
 “ slaves for that purpose.” Compare  
 Xenophon, Oeconomic. V. §. 4. τοὺς  
 μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυμνά-  
 ζουσα (ἡ γῆ) ἰσχύιν αὐτοῖς προστίθῃσι·  
 τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας, ἀν-  
 δρίζει, πρῶτ’ τε ἐγείρουσα, καὶ πορεύεσθαι  
 σφοδρῶς ἀναγκάζουσα. The number of  
 slaves in Laconia was a striking excep-  
 tion to the state of the rest of Pelopon-  
 nesus; where, as in almost all the  
 merely agricultural republics of Greece  
 and Italy, there were in early times ex-  
 tremely few of them. See Herodotus,  
 VI. 137, 4. VIII. 137, 3. Athenæus, VI.  
 83, &c. Juvenal, Sat. XIV. 168. And we  
 find afterwards that the other states of  
 Peloponnesus were very unwilling to  
 undertake any military operation during  
 harvest time, because their citizens were  
 themselves ordinarily employed at that  
 season in getting in their crops; while  
 to the Lacedæmonians, whose agricul-  
 tural labours were wholly performed by  
 the Helots, one season of the year was

ATHENS. A. C. 432. Olymp. 87. 1.

“ τοιοῦτοι οὔτε ναὺς πληροῦντες οὔτε πεζᾶς στρατιάς πολ-  
 “ λάκεις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες  
 “ καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης  
 “ εἰργόμενοι· αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ  
 5 “ βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασί τε ἐτοιμότεροι οἱ αὐ-  
 “ τουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν  
 “ ἔχοντες ἐκ τῶν κινδύνων καὶ περιγενέσθαι, τὸ δὲ οὐ  
 “ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε καὶ παρὰ δόξαν,  
 “ ὅπερ εἰκὸς, ὁ πόλεμος αὐτοῖς μηχανήται. μάχη μὲν γὰρ  
 10 “ μᾶ πρὸς ἅπαντας Ἑλλήνας δυνατοὶ Πελοποννήσιοι καὶ οἱ  
 “ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπα-  
 “ ρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνὶ χρόμει  
 “ παραχρήμᾳ τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες  
 “ καὶ οὐχ ὁμόφυλοι τὸ ἐφ’ ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν  
 15 “ φιλεῖ μηδὲν ἐπιτελεῖς γίνεσθαι. καὶ γὰρ οἱ μὲν ὡς μάλιστα  
 “ τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία  
 “ φθειραῖ. χρόνιοί τε ξυνιόντες ἐν βραχεὶ μὲν μορίῳ σκο-  
 “ ποῦσί τι τῶν κοινῶν, τῷ δὲ πλείονι τὰ οἰκεία πρᾶσσουσι.  
 “ καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, 9

9. ὅπερ εἰκὸς] om. e. αὐτοῦ d. αὐτοῖς post δόξαν ponit e. μηχανήται  
 d.e.i. μὲν] om. P. 10. οἱ] ἢ c. om. M. 11. παρασκευὴν d.  
 13. τε] δὲ O. om. M. 14. οὐχὶ K.d.i. ἢ L.O. αὐτῶν G.K.L.O.  
 Poppo. Goell. αὐτὸν C. σπεύδει A.F.G.H.I.V.d.e.i. 17. βραχὺ H.  
 18. πλείονι A.B.C.F.G.H.Q.V.e.f.g.h. Poppo. Haack. Goell. Bekk. ceteri πλείονι.  
 19. περὶ g. βλάψειν τὰ κοινὰ e.

the same as another. See III. 15, 3. And compare the well known story of Regulus, who petitioned to be relieved in his command in Africa, because the persons whom he paid for looking after his land, not having sufficient slaves to cultivate it, neglected their charge in his absence: as also the story of Cincinnatus, who told his wife, that as he was called to Rome to be dictator, their farm must that year remain unsown.

14. τὸ ἐφ’ ἑαυτὸν] Compare for this use of the accusative the expression τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. “ quod ad se

“ ipsos attineret.” See Kühner, Gr. Gr. §. 557. Anmerk. 4. Jelf, 679. 2.

17. χρόνιοί τε ξυνιόντες] “ Conf. Iso-  
 “ crat. Nicoclen, p. 30. d.” DOBREE.  
 ἐν βραχεὶ μὲν μορίῳ] Stephanus  
 in Thesaurο v. μορίον putat deesse χρό-  
 νου. In Cass. pro supplemento scriptum  
 est scholion ἡμέρας. Et sic Thucyd.  
 supra cap. 85. ἐν βραχεὶ μορίῳ ἡμέρας  
 quod cur huic loco non satis convenire  
 existimaverit Stephanus l. d. non scio.  
 DUKE.

19. παρὰ τὴν ἑαυτοῦ ἀμέλειαν] This is exactly expressed in vulgar English,

ATHENS. A. C. 432. Olymp. 87. 1.

“ μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προῖδεῖν, ὥστε τῷ  
 “ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματος λαμβάνειν τὸ κοινὸν  
 “ ἀθρόον φθειρόμενον. CXLII. μέγιστον δὲ τῇ τῶν χρη-

While their enemies' means of annoying them would be wholly

2 inefficient.

“ ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ 5

3 “ οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. τὴν μὲν γὰρ

“ χαλεπὸν καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι,

1. μέλλειν K.c.e.h.i. 2. αὐτῷ] om. M. ἀπάντων οἶται ἰδία C.G.e.  
 ἰδίῳ K. διὰ c. 3. ἀθρόως F. 4. σπάνη E. σχολῇ] om. e. σχολῇ E.  
 8. κατασκευάσασθαι C.G.L.O.P.e. παρακατασκευάσασθαι d. παρασκευάζεσθαι K.  
 κατασκευάζεσθαι I.

“ all *along* of his own neglect,” i. e. owing to his own neglect. This sense of *παρὰ* is unusual; it occurs, however, in Demosthenes, Philippic I. p. 43. ed. Reiske, οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπήξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. Compare I. 41, 2. *παρὰ τὸ νικᾶν*, and the note.

7. *τὴν μὲν γὰρ, κ.τ.λ.*] The difficulty of this passage has arisen from not perceiving that πόλιν ἀντίπαλον is the accusative case following παρασκευάσασθαι, and not going before it; and that Pericles is distinguishing between two different methods of ἐπιτείχισις, the one by founding a city in the neighbourhood of Athens strong enough to interfere with her trade, and be a check upon her power, πόλιν ἀντίπαλον; the other by merely raising one or two forts in Attica, as strong-holds for plundering parties to keep the country in constant annoyance and alarm. Of these two methods, the first was impracticable; partly from the greatness of Athens, which no newly-founded city even in peace could easily rival; and partly from the impossibility of building a city in an enemy's country, with a neighbour like Athens already on the spot, with far greater means of crippling the power of an infant state than that state could have of injuring her: οὐχ ἥσσαν ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων. The second method of ἐπιτείχισις, by raising forts in Attica, φρούριον δ' εἰ ποιεῖσθαι, was practicable perhaps,

but would not be able seriously to affect the issue of the war. Instances of the first sort of ἐπιτείχισις, i. e. of a town founded to be a sort of thorn in an enemy's side, are Megara, founded by the Dorians as a check on the Athenian power, after their unsuccessful expedition into Attica in the time of Codrus; Heraclea in Trachinia, built to curb the Thessalians; (Thucyd. III. 92, 93. V. 51.) almost all the Roman military colonies, particularly Placentia and Cremona in Cisalpine Gaul; and in modern times Alessandria in Italy, built by the Guelf cities of Lombardy as a check to the Ghibelin state of Pavia and to the marquis of Montferrat; and Carrouge, intended by the dukes of Savoy to be the rival of Geneva. The construction is, τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι; but then as every sort of ἐπιτείχισις was not difficult to carry into effect, Thucydides inserts the words πόλιν ἀντίπαλον as a qualification of the general statement, and an explanation as to what sort of ἐπιτείχισις he was speaking of. Compare a similar insertion of the substantive by way of explanation in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις μάλιστα δὲ τοῖς μεγίστοις φόβοι καὶ δαίματα ἐγγίνεσθαι,—ἐμπίπτει ταραχῇ, where the words φόβοι καὶ δαίματα are the explanation of οἷον, just as πόλιν ἀντίπαλον is an explanation of τὴν μὲν.

ATHENS. A. C. 432. Olymp. 87. 1.

“ ἦπου δὴ ἐν πολεμία τε καὶ οὐχ ἦσσαν ἐκείνοις ἡμῶν ἀντε-  
 “ πιτετειχισμένων· φρούριον δ’ εἰ ποιήσονται, τῆς μὲν γῆς  
 “ βλάβπτειν ἂν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ  
 “ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύ-  
 5 “ σοντας ἐς τὴν ἐκείνων καὶ ἥπερ ἰσχύομεν ταῖς ναυσὶν  
 They would be unable “ ἀμύνεσθαι. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ 4  
 to equal their naval  
 skill; “ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας ἢ ἐκείνοι  
 “ ἐκ τοῦ κατ’ ἡπειρον ἐς τὰ ναυτικά. τὸ δὲ τῆς θαλάσσης 5  
 “ ἐπιστήμονας γενέσθαι οὐ ραδίως αὐτοῖς προσγενήσεται.  
 10 “ οὐδὲ γὰρ ὑμεῖς μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν 6  
 “ ἐξείργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι,  
 “ καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ’ ἡμῶν  
 “ πολλαῖς ναυσὶν αἰεὶ ἐφορμεῖσθαι, ἄξιον ἂν τι δρῶεν; πρὸς  
 “ μὲν γὰρ ὀλίγας ἐφορμούσας καὶ διακινδυνεύσειαν, πλήθει  
 15 “ τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχά-  
 “ σουσι καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται καὶ  
 “ δι’ αὐτὸ καὶ ὀκνηρότεροι. τὸ δὲ ναυτικὸν τέχνης ἐστὶν 7  
 “ ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ  
 “ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον  
 20 “ ἄλλο γίγνεσθαι. CXLIII. εἴτε καὶ κινήσαντες τῶν  
 nor could they under- “ Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων μισθῷ  
 mine their naval power  
 by tempting their fo- “ μέizonι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους

1. ἦπου F. ἦ που Bekk. δὴ καὶ ἐν K. 4. γε] om. N.V. ante ἱκανὸν  
 ponunt d.i. τε] om. B.h. inferebatur καὶ quod habent C.G. : id omisi cum  
 A.B.E.H.c.h. om. Poppo. Goeller. Bekk. 5. ἐς τὴν] ἐν τῇ C.e. ἰσχύομεν  
 ἐν ταῖς e. 6. ἀμυνασθαι V. γὰρ ὅμως ἡμεῖς ἔχομεν C. γὰρ ἡμεῖς ὅμως  
 ἔχομεν e. τοῦ] τὰ G. 7. κείνοι C. 9. ἐπιστημονίας B. προσγε-  
 γενήσεται I. 10. αὐτὸ] om. G. ἐπὶ L.O.Q. 11. πω] om. A.B.E.L.O.P.  
 V.g.h. Bekk. ed. 2. πω· πῶς C.G. 13. ἐφορμᾶσθαι E.e. 14. ὀλίγας ἐφορ-  
 μούσας A.B.E.F.H.g.h. Poppo. Goeller. Bekk. C.G. et vulgo ὀλίγας ναῦς ἐφορ-  
 μούσας. 15. θρασύνοντες d. ἡσυχάζουσι g. 16. ἐν τῷ] om. i. ἔσονται  
 post ὀκνηρότεροι ponunt G.L.O.P. καὶ ante δι’ om. C. 18. τύχοι f. ὥς ἂν  
 τύχη ταῦτα ἐκ παρέργου Aristides pro Rhet. p. 183. Canter. 19. μὴ δὲ C.  
 20. ἄλλα A.B. κινήσαντες A.B.E.F.P.g. εἴ τε Bekk. 21. ὀλυμπιάσιν C.F.  
 H. Ὀλυμπιάσιν Poppo. Goeller. Bekk. ὀλυμπιάσι E. 22. πειρῶνται K.

18. ἐκ παρέργου] Compare VII. 27, 4. “ a by-work, or by-job, a thing done  
 ὁ Ἄγρις οὐκ ἐκ παρέργου τὸν πόλεμον “ by the by.” Compare Sophocles,  
 ἐποίειτο, and also VI. 69, 3. Πάρεργον is Philoctet. 473. ἀλλ’ ἐν παρέργῳ τοῦ υε.



ATHENS. A. C. 432. Olymp. 87. 1.

reign seamen to desert  
in the hope of higher  
pay.

- “ τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων,  
“ ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν  
“ ἂν ᾦν· νῦν δὲ τόδε τε ὑπάρχει, καὶ ὅπερ κράτιστον, κυβερ-  
“ νήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους  
2 “ καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. καὶ ἐπὶ τῷ κινδύνῳ 5  
“ οὐδεὶς ἂν δέξαιτο τῶν ξένων τὴν τε αὐτοῦ φεύγειν καὶ  
“ μετὰ τῆς ἥσσανος ἅμα ἐλπίδος, ὀλίγων ἡμερῶν ἕνεκα  
3 “ μεγάλου μισθοῦ δόσεως, ἐκείνοις ξυναγωνίζεσθαι. Καὶ τὰ  
“ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα-  
“ ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων 10  
“ τε ὥνπερ ἐκείνοις ἐμεμψάμην ἀπηλλάχθαι  
“ καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μεγάλα ἔχειν.  
4 “ ἦν τ’ ἐπὶ τὴν χώραν ἡμῶν περὶ ἴωσιν, ἡμεῖς  
“ ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ  
“ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι 15  
“ τμηθῆναι καὶ τὴν Ἀττικὴν ἅπασαν· οἱ μὲν γὰρ οὐχ  
“ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεῖ, ἡμῶν δέ ἐστι γῆ πολλή

1. ἡμῶν i. om. h.

συναγωνίζεσθαι C.

πλήσια] καὶ παραπλήσια τοιαῦτα A.B.E.F.H.V.g.

ὥνπερ παρ’ b.

13. τὴν] om. L.O.P.

λοποννήσου μέρος A.B.E.F.H.V.g.h.

πονήσου τε μέρος.

5. ἅπασα C.G.L.O.P.

9. μὲν περὶ πελοποννησίων H.P.V.

13. τὴν] om. L.O.P.

17. ἀμαχί d.i.

17. ἀμαχί d.i.

17. ἀμαχί d.i.

17. ἀμαχί d.i.

ἄλλῃ] om. G.

11. ὥνπερ] ὥν παρ’ K.d.

15. πε-

15. πε-

15. πε-

15. πε-

15. πε-

8. δόσεως E.

11. ὥνπερ] ὥν παρ’ K.d.

15. πε-

15. πε-

15. πε-

15. πε-

15. πε-

3. κυβερνήτας ἔχομεν πολίτας κ. τ. λ.] Compare Xenophon, or the writer who goes under his name, *De Republica Atheniens.* I. §. 19. διὰ τὴν κτῆσιν τὴν ἐν τοῖς ὑπερορίοις καὶ διὰ τὰς ἀρχὰς τὰς εἰς τὴν ὑπερορίαν, λεληθασί μανθάνοντες ἐλαύνειν τῇ κόπῃ αὐτοὶ τε καὶ οἱ ἀκόλουθοι. \* \* \* Καὶ κυβερνήται ἀγαθοὶ γίνονται δι’ ἐμπειρίαν τε τῶν πλοίων, καὶ διὰ μελέτην· ἐμελέτησαν δὲ οἱ μὲν πλοῖον κυβερνῶντες, οἱ δὲ ὁκάδα, οἱ δ’ ἐντεῦθεν ἐπὶ τριήρη κατέστησαν. οἱ δὲ πολλοὶ ἐλαύνειν εὐθέως οἰοῖ τε εἰσβάντες εἰς ναῦς, ἅτε ἐν παντὶ τῷ βίῳ προμεμελη-  
κότες.

9. τοιαῦτα καὶ παραπλήσια] The same expression is to be found in ch. 22, 4.

and VII. 78, 1. It is one of the pleonasms of language in its earlier state, and appears to have grown into a common form of words to express the notion of resemblance in the main. “Such, and “similar to what has been stated, do I “consider to be the state of the Pello-  
“ponnesian cause.”

11. ὥνπερ ἐκείνοις ἐμεμψάμην] “μέμ-  
“φεισθαι cum dativo,” says Dohree,  
“vix usurpatur nisi de persona: et  
“cum notione querendi vel succen-  
“sendi.” But compare Plato, *Crito*,  
p. 50. d. τοῖτοις τοῖς νόμοις μέμφη τι ὥς  
οὐ καλῶς ἔχουσιν; and ὥνπερ ἐκείνοις  
ἐμεμψάμην may be rightly translated, I  
suppose, “quæ illis vitio dedi.”

ATHENS. A. C. 432. Olymp. 87. 1.

- “ καὶ ἐν νήσοις καὶ κατ’ ἥπειρον. μέγα γὰρ τὸ τῆς θαλάσσης 5  
 “ κράτος. σκέψασθε δέ· εἰ γὰρ ἡμεν νησιῶται, τίνες ἂν 6  
 “ ἀληπτότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου  
 “ διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ  
 5 “ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις  
 “ ὑπὲρ αὐτῶν ὀργισθέντας πολλῶ πλείοσι μὴ διαμάχεσθαι  
 “ (κρατήσαντές τε γὰρ αὐθις οὐκ ἐλάσσοσι μαχοῦμεθα, καὶ  
 “ ἦν σφαλῶμεν, τὰ τῶν ζυμμάχων, ὅθεν ἰσχύομεν, προσ-  
 “ πόλλυται· οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ’  
 10 “ αὐτοὺς στρατεῦειν), τὴν τε ὀλόφурсιν μὴ οἰκιῶν καὶ γῆς  
 “ ποιεῖσθαι, ἀλλὰ τῶν σωματῶν· οὐ γὰρ τάδε τοὺς ἄνδρας,  
 “ ἀλλ’ οἱ ἄνδρες ταῦτα κτῶνται. καὶ εἰ ὅμην πείσειν ὑμᾶς, 7  
 “ αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι, καὶ δεῖξαι  
 “ Πελοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.  
 15 “ CXLIV. Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέ-  
 “ σεσθαι, ἣν ἐθέλητε ἀρχὴν τε μὴ ἐπικτᾶσθαι ἅμα πολε-  
 or by attempting “ μούντες καὶ κινδύνους αὐθαιρέτους μὴ προσ-  
 schemes of conquest, “ τίθεσθαι· μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας  
 rather than acting on “ ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας.  
 the defensive. “  
 20 “ ἀλλ’ ἐκεῖνα μὲν καὶ ἐν ἄλλῃ λόγῳ ἅμα τοῖς ἔργοις 2  
 “ δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν,  
 He concludes by urg- “ Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾶ καὶ λιμέσι  
 ing a temperate but “ χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξηνηλασίας  
 firm refusal to the de- “ μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων  
 mands of the Pelopon-  
 nesians.

1. θαλάττης K.L.O.P.d.  
νησίους A.E.F.G.H.K.O.h.

2. εἰ μὲν γὰρ F.H.N.V.c.g. Porpo.

5. πελοπον-

πλείοσι b. μῇ] om. g.

6. ὀργισθείσι margo N.V.

πλείοσι C.G.P.

ὄντων ἡμῶν L.

7. τε] om. C.I.K.N.V.

9. μὴ οὐχ ἱκανῶν N.V.

G.I.L.O.P.Q.e.

10. τὴν γὰρ ὀλόφурсιν g.

11. ποιείσθε G.

12. τάδε

21. ἀποπέμψωμεν

ἡμᾶς K.

13. αὐτὴν L.Q.

17. προτίθεσθαι C.e.

22. ἀγοραῖς K.

23. χρῆσασθαι L.O.P.

καὶ] om. e.

24. μήτε ἡμῶν] om. H.

2. εἰ γὰρ ἡμεν νησιῶται] Compare  
 Xenophon, de Rep. Atheniens. II.  
 §. 14, 15, 16.

3. ὅτι ἐγγύτατα τούτου διανοηθέντας]  
 Compare III. 40, 10. γενόμενοι ὅτι ἐγγύ-  
 τατα τῇ γνώμῃ τοῦ πάσχειν. τούτου, i. e.

τοῦ νησιώτας εἶναι. “ Feeling as nearly  
 “ as possible as if you were islanders;  
 “ entertaining views and feelings as  
 “ near as possible to the state of actual  
 “ islanders.”

23. ξηνηλασίας] De ξηνηλασίᾳ Lacedæ-

- “ ξυμμαχων (οὔτε γὰρ ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς οὔτε  
 “ τόδε), τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ  
 “ αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς  
 “ αὐτῶν ἀποδῶσι πόλεσι μὴ σφίσιν τοῖς Λακεδαιμονίοις  
 “ ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὥς βού- 5  
 “ λονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας,  
 3 “ πολέμου δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα. ταῦτα  
 “ γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι.  
 4 “ εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἦν δὲ ἐκούσιοι μᾶλλον  
 “ δεχόμεθα, ἥσσον ἐγκεισομένους τοὺς ἐναντίους ἔξομεν· ἐκ 10  
 “ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ  
 5 “ μέγισται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν  
 “ ὑποστάντες Μήδους, καὶ οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι  
 “ ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμη τε πλείονι ἢ  
 “ τύχῃ καὶ τόλμῃ μείζονι ἢ δυνάμει τὸν τε βάρβαρον ἀπεώ- 15  
 6 “ σαντο καὶ ἐς τὰδε προήγαγον αὐτά. ὧν οὐ χρὴ λείπεσθαι,  
 “ ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς  
 “ ἐπιγιγνομένοις πειραῖσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι.”

1. κωλύειν L.O. ἐν] om. Dionysius. 2. τε B.E.F.G.H.K.V.c.g.h.i.  
 Haack. Poppo. Goeller. εἰ δὲ καὶ P. 4. αὐτῶν A.B.E.F.G.H.K.N.V.  
 c.f.g.h. Goell. C. vulgo, et Poppo εἰνῶν. ἐπιδῶσι Q. 5. ἐπιτηδείως] om. f.  
 7. ἀμυνόμεθα A.F. ἀμυνώμεθα B.h. 8. τῇδε] om. c. 9. ἀνάγκη F.  
 14. ἐκλιπόντες A.B.C.E.F.H.I.K.L.N.O.P.V.d.f.g.h.i. Haack. Poppo. Goell.  
 Bekk. G. et vulgo ἐκλείποντες. πλείονι C. πλέον G. 15. ἀπώσαντο e.  
 17. τε om. V. τρόπῳ παντὶ L.O.P.

moniorum multa congesserunt Meurs. II. Miscellan. Laconic. 9. et Crag. de Republ. Laced. III. 3. DUKER. Comp. II. 39. 2. The avowed object of these summary expulsions of aliens, by which at the pleasure of the government all foreigners might be ordered to leave Sparta immediately, and to carry away all their property, was to prevent the introduction of foreign manners. It had also a further object, to prevent the formation of a body of mercantile and wealthy aliens, who in all governments founded, like that of Sparta, on a system of exclusion, naturally strengthened the interest of the excluded commons, and joined them in demanding a

more extended communication of political rights.

1. κωλύει] Equidem κωλύει impersonaliter dictum putaverim, uti δέῃ et χρῆ: ut οὐ κωλύει dici possit pro οὐδὲν κωλύει. HAACK. Hermann understands ἐκεῖνο and τόδε as accusatives, and supplies τι as the nominative case to κωλύει. The expression may be literally translated into English, “It forbids” neither the one nor the other in the “treaty.” Göller understands κωλύει as impersonal, “neither the one nor the other is a hinderance in the “treaty.”

4. μὴ σφίσιν τοῖς Λακεδαιμονίοις ἐπιτηδείως] Compare chapp. 19, i. 76, i.

ATHENS. A. C. 432. Olymp. 87. 1.

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' Ἀθηναῖοι νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὡς ἔφρασε, καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσκειν, δίκη δὲ κατὰ τὰς ξυνθήκας ἐτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

His opinion prevails; and the Peloponnesian ambassadors return home without having their proposals complied with.

10 During all this period of mutual complaints and discussion, intercourse was still kept up between the countries, but not without suspicion on both sides.

CXLVI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρα· ἐπεμίσγυντο δὲ ὅμως ἐν αὐταῖς καὶ παρ' ἀλλήλους ἐφοίτων, ἀκηρύκτως μὲν, ἀνυπόπτως δὲ οὐ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.

3. τοῖς λακεδαιμονίοις C.G.K.L.N.O.P.V.e. Poppe. Goeller. Bekk. A.B.E.F. et ceteri τοῖς τε λακεδαιμονίοις. 4. τε] om. N.V. ἐφάρασε E. 6. τὰς] om. K. 7. ἐγκλημάτων καὶ ἴσα καὶ ὁμοία c. ὁμοιον d. 11. ἐν] om. e. ἐπεμίσγυντο C. 13. ἀκήρυκτα e. δὲ οὐ] δέον f.

## ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ.

### B.

I. ἌΡΧΕΤΑΙ δὲ ὁ πόλεμος ἐνθὲνδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἐκατέρους ξυμμάχων, ἐν ᾧ οὔτε ἐπεμύγνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν· γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ χειμῶνα.

But from the return of the Lacedæmonian ambassadors all intercourse was broken off unless through the medium of heralds.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαὶ αἱ ἐγένοντο μετ' Εὐβοίας ἄλωσιν τῇ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱέρω-  
10 μένης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ, καὶ

Here then the Peloponnesian war properly begins :

A. C. 431. Ol. 87. 1.

March or April.

Titulo nonnulli carent: C. solum habet β. θουκυδίδου β. G. θουκυδίδου συγγραφῆς β. B. θουκυδίδου ξυγγραφῆς β. F.H. θουκυδίδου ξυγγραφῆς δεύτερον γ. θουκυδίδου ξυγγραφῆς τὸ δεύτερον N. θουκυδίδου ἱστοριῶν ξυγγραφῆς βιβλίον δεύτερον L. 3. οὐδέ f. ἔτι] om. e. ἀκηρυκτὶ C.c. Porro. Goell. Bekk. vulgo ἀκηρυκεῖ. ἄλλους c. 4. γέγραπται δέ] καὶ γέγραπται I.L. O.P.e. 7. τέσσαρα γὰρ καὶ δέκα μὲν L.O.e. τέσσαρα καὶ δέκα μὲν C.P. al] om. L.O.P. τριακοντούτεις A. 8. ἐγίγνοντο i.

5. κατὰ θέρος καὶ χειμῶνα] Nomine θέρους comprehendit ver et æstatem, χειμῶνος autumnum et hiemem. Petav. X. de Doctrin. Temp. 28. Sic et alii Græci pariter ac Latini Scriptores annum in duas partes tribuunt. Vid. Serv. et Cerd. ad Virgil. III. Georg. 296. et Gronov. III. Observ. 14. DUKER.

8. Εὐβοίας ἄλωσιν] See I. 114. 5. 115.

9. ἐπὶ Χρυσίδος] Memorat hanc rursus lib. IV. 133. 2. Apud nonnullos

Scriptores perperam est Χρυσῆς, pro Χρυσίς. Vid. Leopard. VI. Emendat. 11. De more Argivorum annos per Sacerdotes computandi, quem hic tangit Schol., multa habent, quos in notis ad eum laudat Hudsonus. De characteribus temporis, ad quod initium hujus belli adligat Thucydides, consulendi sunt Scalig. V. de Emend. Temp. p. 410. Petav. X. de Doctrin. Temp. 28. Selden. in Appar. Chronolog. ad Veter. Græcorum Æpochas p. 238. Mar-

PLATÆA. A. C. 431. Olymp. 87. 1.

Before the Peloponnesians are ready to march, the Thebans attempt to surprise Plataea, a Boeotian town in alliance with Athens. A party of 5 Thebans, favoured by the aristocratical party in Plataea, enter the town by night.

Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίους, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ καὶ ἅμα ἦρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων (ἡγούντο δὲ αὐτῶν βοιω-  
 5 ταρχοῦντες Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ πρῶ-  
 τον ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιω-  
 τίας οὖσαν Ἀθηναίων ξυμμαχίδα. ἐπηγάγοντο δὲ καὶ 2  
 ἀνέφξαν τὰς πύλας Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ  
 10 μετ' αὐτοῦ, βουλόμενοι ἰδίας ἕνεκα δυνάμεως ἄνδρας τε τῶν  
 πολιτῶν τοὺς σφίσιν ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν  
 Θηβαίοις προσποιῆσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου 3  
 τοῦ Λεοντιάδου, ἀνδρὸς Θηβαίων δυνατωτάτου· προϋδόντες  
 γὰρ οἱ Θηβαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἡβούλουντο τὴν Πλά-  
 15 ταιαν αἰεὶ σφίσι διάφορον οὖσαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ  
 πολέμου μήπω φανεροῦ καθεστῶτος προκαταλαβεῖν. ἥ καὶ 4  
 ῥᾶον ἔλαθον εἰσελθόντες, φυλακῆς οὐ προκαθεστηκυίας.  
 θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὅπλα τοῖς μὲν ἐπαγομένοις οὐκ 5

2. μετὰ δὲ τὴν K.d. 3. ἅμα] om. e. 5. φυλείδου C.F.G.H.I.L.O.V.e.  
 Poppo. Goell. Bekk. φυλίδου K.d. A.B.E. et ceteri φυλίδου. Φυλλίδου  
 Schneiderus. 6. νητορίδου L.O. περὶ τὸν πρῶτον g. 7. ξὺν ὅπλοις om. G.  
 9. πλαταιῶν A.B.C.E.F.H.N.V. Poppo. Goell. Bekk. om. h. G. et vulgo πλα-  
 ταιέων. ἄνδρες] om. L.O.P. 11. ἐναντίους e. 13. προϋδότες d. 14. γὰρ]  
 δὲ Q. ἔσεται K. ἐβούλουντο C.V.f. Poppo. Bekk. 15. σφίσι om. G.  
 ἔτι οὖσαν c. 16. μή που b. καθεστηκός G. 17. ῥαῖδιον F. εἰσελθόν-  
 τας L.O. 18. ἐπειγομένοις P. ἐπαγαγομένοις C.e.

mor. Arundell. edit. Oxon. et Petit. IV. Eclog. Chronolog. 12. Porro Salmasium, in Exercit. Plin. p. 111. ed. Traj. scribentem Græcos nunquam dicere Ἀρχοντας τοῦ δέινα sine præpositione, sed semper cum præpositione ἐπὶ, recte reprehendit Petav. Exercitat. Miscellan. cap. VII. DUKER.

3. ἦρι] Totum tempus comprehendit ἀπὸ ἰσημερίης, μέχρι πλειάδων ἐπιτολῆς. WASS.

9. ἀνέφξαν—ἄνδρες] T. Magister in ἀνέφγεν. Confer omnino Demosthenem in Neæram p. 1378. R. WASS.

18. θέμενοι—τὰ ὅπλα] Vide Vigerium, c. 5. sect. 11. Vales. ad Harpocr. p. 186. HUDS. Valcken. ad Herodot. IX. 52, 3. p. 717. Wesseling. ad Diodor. T. i. p. 524. XII. 66. et T. ii. p. 428. GOTTLIEBER. The Greek heavy-armed soldiers whenever they halted on a march immediately piled their spears and shields, and did not resume them till the halt was over. When they encamped any where an open space within the camp was selected for piling the arms, and this naturally served also as a sort of parade for the soldiers. In a time of siege,

PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

ἐπείθοντο ὥστ' εὐθὺς ἔργου ἔχεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν, γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρῆσασθαι ἐπιτηδείοις καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, καὶ ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' 5 αὐτοὺς τὰ ὄπλα, νομίζοντες σφίσι ῥαδίως τούτῳ τῷ τρόπῳ προσχωρήσειν τὴν πόλιν. III. οἱ δὲ Πλαταιῆς ὡς ἦσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ ἐξαπιναιῶς κατειλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες πολλῶ πλείους ἐσεληλυθέναι (οὐ 10 γὰρ ἑώρων ἐν τῇ νυκτὶ) πρὸς ξύμβασιν ἐχώρησαν καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ 2 ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. πρᾶσσοντες δέ πως

1. ἀρχεσθαι Q.  
8. τε] om. G.L.O.P.

ἐπὶ C.G.O.P.Q.e.  
καὶ] om. corr. G.

2. δέ] τε g.h. τε] om. N.V.  
12. τοὺς] om. K.L.O.P.

when a large part of the population were on active military duty, their arms were kept constantly piled in some of the squares or open places in the town, that they might be ready on the first alarm. Hence the expression to run ἐπὶ τὰ ὄπλα, "to fetch the arms;" to hasten to the places where they were deposited, in order to arm oneself with them for battle. And so inveterate was this practice of piling the spear and shield on every possible occasion, that in reviews the ordinary "stand at ease" of a Grecian soldier was to get rid of his long spear and shield; and whenever they were addressed by their general they always left their arms piled, and attended him unarmed: a practice which was on one or two occasions made use of by tyrants to disarm the citizens, their foreign guards being instructed to carry off the spears and shields of the national infantry, while piled in the usual manner, during the time that the citizens in military order were attending unarmed in another quarter to a speech purposely addressed to them by the tyrant, that he might be enabled to effect this object. See Thucydides, IV. 91. VI. 58. and Po-

lyænus, Strategemat. I. 21. Compare also, for the general substance of this note, Thucyd. IV. 130, 3. VIII. 69, 1, 2. and Xenophon, Anabasis. II. 2, 20. III. 1, 3. The Thebans therefore, as usual on a halt, proceeded to pile their arms, and by inviting the Plateans to pile theirs with them, they meant that they should come in arms from their several houses to join them, and thus naturally pile their spears and shields with those of their friends, to be taken up together with theirs, whenever they should be required either to march or to fight.

4. ἀνείπεν] Pro ἀνεβόησε, Th. Magist. in ἀνείπον. Vid. Aristoph. Acharn. 11. WASS.

ὁ κήρυξ,—τὰ ὄπλα] Compare IV. 68, 3. κατὰ τὰ πάτρια—ξυμμαχεῖν] "To remember their common Æolic blood" and origin, and to be a member of "the confederacy of their Boeotian countrymen, as their fathers had been" before them, rather than ally themselves with aliens in blood like the "Athenians."

7. οἱ δὲ Πλαταιῆς] Rem narrat Demosth. in Neæram, p. 551. C. WASS. not. MS.

PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας καὶ  
 ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι· τῷ γὰρ πλήθει τῶν  
 Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι.  
 ἐδόκει οὖν ἐπιχειρητέα εἶναι, καὶ ξυνελέγοντο διορύσσοντες 3  
 τοὺς κοινούς τοίχους παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν  
 φανεροὶ ὦσιν ἰόντες, ἀμάξας τε ἄνευ τῶν ὑποζυγίων ἐς τὰς  
 ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾗ, καὶ τὰλλα ἐξήρτουν ἢ  
 ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. ἐπεὶ 4  
 δὲ ὡς ἐκ τῶν δυνατῶν ἔτοιμα ἦν, φυλάξαντες ἔτι νύκτα καὶ  
 10 αὐτὸ τὸ περίορθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτοὺς, ὅπως  
 μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται καὶ σφίσιν  
 ἐκ τοῦ ἴσου γίνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες  
 ἦσσοι ὥσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν.  
 προσέβαλόν τε εὐθύς καὶ ἐς χεῖρας ἦσαν κατὰ τάχος. 5  
 15 IV. οἱ δ' ὡς ἔγνωσαν ἡπατημένοι, ξυνεστρέ-  
 φοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς  
 ἢ προσπίπτοιεν ἀπεωθοῦντο. καὶ δις μὲν ἡ 2  
 τρις ἀπεκρούσαντο, ἔπειτα πολλῷ θορύβῳ αὐτῶν τε προσ-  
 βαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν  
 20 οἰκιῶν κραυγῇ τε καὶ ὀλολυγῇ χρωμένων, λίθοις τε καὶ

1. τοὺς] om. K. 3. βουλομένοις V. 4. γοῦν e. 5. τείχους V.  
 7. καθίστασαν P. ἀντὶ τοῦ τείχους L.O.P. 9. ὡς] om. I.L.O.e. 10. περὶ  
 ὄρθρον B.E.F.h. 11. προσφέρωντο C.I.L.O.P.b.e. 12. γίνονται I.L.Q.  
 γίνονται E. 13. τὴν] om. L.O.P.g. 14. προσέβαλόν] A.E.e.g. Porpo.  
 Goell. Bekk. προσεβάλλοντο N.V. B.C.F.G. et vulgo προσεβάλλον. τε] δ' N.  
 15. ἡπατημένοι A.B.E.F.G.H.K.N.V.d.g.h.i. Porpo. Goell. Bekk. C. et ceteri  
 ἐξηπατημένοι. 17. ᾗ] οἱ c. 18. τε] om. g. προσβαλλόντων g.  
 Bekk. Goell. ceteri προσβαλλόντων. 19. ἱκετῶν K. ἀπὸ τῶν οἰκιῶν] om.  
 G.L.O.P.

2. τῷ πλήθει — οὐ βουλομένῳ ἦν] Xenophon, *Œconomic*. VII. 25. ὅτι πρὸς τὸ φυλάττειν οὐ κἀκίον ἐστὶ φοβεράν εἶναι τὴν ψυχὴν, πλείον μέρος καὶ τοῦ φόβου ἐδάσαστο τῇ γυναικὶ ἢ τῷ ἀνδρί.

11. προσφέρωνται] i.e. the Plateans; γίνονται, i.e. the Thebans. Φοβερώτεροι is generally supposed to have here an active sense, "more timid;" and so the *Etymologicum Magnum* and *Suidas* understand it. It is also thus used by

Xenophon, *Œconomic*. VII. 25. ὅτι πρὸς τὸ φυλάττειν οὐ κἀκίον ἐστὶ φοβεράν εἶναι τὴν ψυχὴν, πλείον μέρος καὶ τοῦ φόβου ἐδάσαστο τῇ γυναικὶ ἢ τῷ ἀνδρί.

12. φοβερώτεροι ὄντες] Auctor *Etym.* M. φοβερὸς, ὁ φοβούμενος, παρὰ Θουκυδίδη. Sic et *Suidas*, qui addit καὶ παρὰ Φερεκράτει καὶ Ἀρριανῷ. DUK.



PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν καὶ τραπόμενοι ἔφυγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους ἐν σκότῳ καὶ πηλῷ τῶν διόδων ἢ χρὴ σωθῆναι (καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν), ἐμπίρους δὲ ἔχοντες τοὺς διώκοντας τοῦς 5 μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. τῶν δὲ Πλαταιῶν τις τὰς πύλας ἢ ἐσῆλθον καὶ αἵπερ ἦσαν ἀνεωγμένοι μόναι, ἔκλῃσε στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν

1. βαλόντων A. νυκτὸς γενομένου d. πολλοῦ om. G. 2. ἔφυγον C.I.L.O. 3. ἀπειρότεροι γρ. E. σκότει N.V. cum Ænea Tact. 2. Conf. Pierson. ad Mær. p. 355. καὶ πηλῷ] om. e. καὶ πολλῷ πηλῷ L. 6. ἐκφυγεῖν f. πολλοὶ A. Articulum delere jubet Haack. cui Bekk. Porpo. et Goell. obtemperarunt. B.C.E.F.G. et vulgo οἱ πολλοί. δέ] τε E.F.H.K.N.Q.V.f.g.h.i. Haack. Porpo. 7. μόναι] om. b. ante ἀνεωγμένοι ponunt C.G.L.O.P.e. 8. ἐκλῃσε E. Porpo. Goell. Bekk. vulgo ἐκλεισε.

1. κέραμῳ βαλλόντων] "Pelting them with the tiling." So Pollux, VII. §. 162. κέραμος, πᾶσα ἡ τῶν κεραμῶν ἀγγείων ὕλη. Compare Herodot. III. 6, 1. κέραμος ἐσάγεται πλήρης οἶνου: and again in the same chapter, συλλέξαντα πάντα τὸν κέραμον, where ὁ κέραμος is "the earthenware."

5. τοῦ μὴ ἐκφεύγειν] "Nota hunc infinitivum non ut alibi consilium, sed effectum significare. Nisi cum διώκοντας, (eo consilio, ut,) eum jungi "mavis." Porpo. "Legendum puto "τὸ μὴ." Dobræus. The expression is unusual, but the alteration from the genitive to the accusative would not make it less so. The infinitive mood thus added to sentences in the genitive case, denotes properly, I suppose, neither an intended or unintended result, but simply a connection, or belonging to, in the attached idea with respect to that which had preceded it. Thus in the example quoted by Kühner from Cæsar, Bell. Gall. IV. 17. "naves dejiciendi operis a barbaris missæ," the words "dejiciendi operis" belong properly to naves, and signify "ships belonging to, or connected with, the destroying of the work." It is immaterial therefore whether this connection is the result of the will of the principal subject of the sentence or no: and ἔχοντες ἐμπίρους τοὺς διώκοντας τοῦ

μὴ ἐκφεύγειν may be said with no less propriety than ποιοῦντες—τοῦ μὴ κ. τ. λ. "Having their pursuers well acquainted with the ways, which thing belonged to, or was connected with, their not "escaping."

8. στυρακίῳ] Sic legit atque explicat Eustath. II. κ. 795. item Theon Progygmn. 55. Pollux Δ. 27. εἰς τὸν Harpocrat. p. 324. antea ἐς. Vid. Athenæum. Hesych. exponit λόγῳ. Etymol. corrupte ἀκοντίῳ. Vid. eundem in σανρωτήρ, et Suidam, qui locum adducit. Ab arbore nomen tractum ait Eustath. ad II. β. 281. φυτὸν, ἐξ οὗ τὰ ἀκοντίσματα εἰκότα τοῖς κρανεῖοις. Et bona bello cornus. Adi Stapelium ad Theophrast. θηλυκῶς θυμίαμα inquit Ammonius p. 72. χρησάμενον Theon. WASS. Sed Theon obliqua oratione utitur. Vid. etiam, quæ de voc. στύραξ et στυράκιον habent Casaub. ad Æneam Tactic. cap. XVIII. et Bochart. Hieroz. II. 4. 12. et de βάλανος Casaub. ibid. et Salmas. ad Solin. p. 650. Athenæi locum hic significari puto eum, qui est lib. XII. p. 514. ἐπὶ τῶν στυράκων μῆλα χρυσᾷ ἔχοντες. Eis, quod hic pro ἐς edi voluit WASS., habent etiam Suidas in στύραξ, et Theon. sed veteres in laudandis verbis Thucyd. Attica illa ἐς, ξὺν, et alia plerumque mutant in communia. Pollux ἐς retinet cum MSS. Thucyd. DUKER. 8. ἀντὶ βαλάνου] The βάλανος was a

PLATÆA. A. C. 431. Olymp. 87. 1.

μοχλὸν, ὥστε μηδὲ ταύτῃ ἐτι ἔξοδον εἶναι. διωκόμενοί τε 4  
κατὰ τὴν πόλιν οἱ μὲν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες  
ἔρριψαν ἐς τὸ ἔξω σφᾶς αὐτοὺς καὶ διεφθάρησαν οἱ πλείους,  
οἱ δὲ κατὰ πύλας ἐρήμους γυναικὸς δούσης πέλεκυν λαθόντες  
5 καὶ διακόψαντες τὸν μοχλὸν ἐξῆλθον οὐ πολλοὶ (αἰσθησις  
γὰρ ταχεῖα ἐπεγένετο,) ἄλλοι δὲ ἄλλη τῆς πόλεως σποράδην  
ἀπώλλυντο. τὸ δὲ πλείστον καὶ ὅσον μάλιστα ἦν ξυνε- 5  
στραμμένον, ἐσπίπτουσιν ἐς οἶκημα μέγα, ὃ ἦν τοῦ τείχους  
καὶ αἱ πλησίον θύραι ἀνεφγμέναι ἔτυχον αὐτοῦ, οἰόμενοι  
10 πύλας τὰς θύρας τοῦ οἰκήματος εἶναι καὶ ἄντικρυς δίοδον ἐς  
τὸ ἔξω. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους ἔβου- 6

1. μὴ, omissa δὲ, B. ἐτι] om. Q.c. post εἶναι ponit A. post ἔξοδον C.G.L.  
O.P.e. τε A.B.E.F.H.K.N.Q.V.c.f.g.h.i. Goell. Bekk. et Poppo. licet hic  
operarum ut videtur vitio δὲ in textu exhibeat. C.G. et vulgo δέ. 2. τὴν] om. g.  
3. τὰ g. Verbi διεφθάρησαν litteras a et ησ corr. F. 4. λαβόντες g. 5. οὐ]  
οἱ C. 6. σποράδες C.G.I. 7. ἀπώλλυντο I. ξυνεσταμένον c. διεστραμμένοι K.  
9. πλησίον] om. C.G : recepi ex A.B.E.F.H.K.N.Q.V.c.d.f.g.h.i. sic etiam Haack.  
Poppo. Goell. Bekk. θύραις B. ἐτύγχανον Q. 10. εἶναι οἰκήματος, omisso  
articulo, L.O.P. ἀντικρὺ διέξοδον Schol. Platon. p. 89. δύοδον V. 11. δ'  
αὐτοὺς οἱ πλατ. B.C.G.b.e. Goell. Bekk. δὲ οἱ πλατ. αὐτοὺς A.E.F.H.K.V.c.d.h.i.  
Haack. Poppo. sed hic αὐτοὺς uncis inclusit. δὲ οἱ πλατ. omisso pronomine f.g.  
vulgo αὐτοὺς δὲ οἱ πλατ.

sort of pin or bolt inserted into the bar, and going through it into the gates. When driven quite home, it could of course only be extracted by a key whose pipe exactly corresponded to it in size, so as to take a firm hold on it; and hence the key was called βαλανάγρα, or catch-bolt, from its catching and so drawing out the βάλανος. Hence the various tricks enumerated by Æneas Tacticus for taking the measure of the βάλανος in order to get a false key made to extract it, and for tampering with the hole into which the bolt was inserted, so as to prevent it from going quite home. See Æneas Tacticus, c. 18. and Casaubon's notes. Στυράκιον appears to have been the iron spike at the end of a spear, by which it used to be fixed in the ground. A στυράκιον was used in this instance instead of a στυράξ, that is, a small spike be-

longing to a javelin, rather than one of full size belonging to a spear or lance, because the larger one would have been too large to go into the βαλανοδόκη, or hole into which the βάλανος was put. The effect of putting in this spike was exactly that of spiking the touch-hole of a cannon; it could not again be extracted, as there was no proper key to fit to it. Some suppose the βάλανος itself to have been hollow, and to have resembled a very long thimble, so that the key was fitted to the inside of it, and inserted into it, being itself solid. But one at least of the descriptions in Æneas Tacticus, where a σίφων, or pipe, is mentioned as an essential part of the key, appears to imply that the key was commonly hollow, and that it went round the outside of the βάλανος, in the manner described above.

PLATÆA. A.C. 431. Olymp. 87. 1.

λεύοντο εἴτε κατακάυσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ  
 7 οἶκημα, εἴτε τι ἄλλο χρήσονται. τέλος δὲ οὗτοί τε καὶ ὅσοι  
 ἄλλοι τῶν Θηβαίων περιῆσαν κατὰ τὴν πόλιν πλανώμενοι,  
 ξυνέβησαν τοῖς Πλαταιεῦσι παραδούναι σφᾶς αὐτοὺς καὶ τὰ  
 8 ὄπλα χρήσασθαι ὃ τι ἂν βούλωνται. οἱ μὲν δὴ ἐν τῇ Πλα- 5  
 ταίᾳ οὕτως ἐπεπράγασαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παρα-  
 γενέσθαι πανστρατιᾷ, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσελη-  
 Reinforcements from λυθούσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς  
 Thebes arrive after the ῥηθείσης περὶ τῶν γεγενημένων ἐπεβοήθουν. 10  
 the surrender of their  
 2 friends. The Platæans, ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους  
 in order to save their ἐβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον τῆς  
 lands from plunder, engage to release their  
 prisoners; but after  
 the retreat of the The- νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ  
 bans they massacre γὰρ Ἀσωπὸς ποταμὸς ἐρρὺν μέγας καὶ οὐ  
 3 them all. ραδίως διαβατὸς ἦν. πορευόμενοί τε ἐν ὑετῷ 15  
 καὶ τὸν ποταμὸν μόλις διαβάντες ὕστερον παρεγένοντο, ἥδη  
 τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων τῶν δὲ ζώντων ἐχομένων.  
 4 ὥς δ' ᾗσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς  
 ἔξω τῆς πόλεως τῶν Πλαταιῶν ἦσαν γὰρ καὶ ἄνθρωποι  
 κατὰ τοὺς ἀγρούς καὶ κατασκευῇ, οἷα ἀπροσδοκίτου κακοῦ ἐν 20  
 εἰρήνῃ γενομένου· ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν,

1. εἴ τι C. κατακάυσωσιν A.B.F.G.I.K.b.c.f.g. Poppo. Goell. Bekk. καύσωσιν  
 C.E. καὶ κατακύνουσιν L.O. vulgo κατακύνουσιν. ἔχοντες L. 2. τι] ὅτι  
 F.G.H.I.L.O. χρήσονται A.B.C.E.F.K.c.d.f.g. Poppo. Goell. Bekk. G. et  
 ceteri χρίσονται. ὅσοι] om. O. 3. κατὰ τὴν πόλιν om. G. 4. παραδούναι  
 σφᾶς αὐτοὺς A.B.E.F.H.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. παραδύναι  
 σφᾶς τε αὐτοὺς C.G.L.O.P. vulgo σφᾶς τε αὐτοὺς παραδύναι. τὰ] om. C.G.P.e.  
 5. ὅτι βούλωνται b.f. pr. E. δὴ] οὖν L.d. 7. ἐτι] om. N.V. 8. εἴ τι Bekk.  
 προσχωροίη A.B.E.F.H.N.V.b. ἐπέληλυθούσι L.O.P. 10. ἐβοήθουν C.G.e.  
 12. τῆς] om. L.P. 13. αὐτοὺς βραδύτερους L.O.P. αὐτοὺς βραδύτερον G.  
 14. ποταμός] om. c. 16. μόλις C. παρεγένετο E. 18. τὰ γεγενημένα f.  
 τοῖς] om. i. 20. παρασκευῇ c. οἱ P. 21. ἐβούλοντο A.C.V.b.c.f. Poppo.  
 Goell. Bekk. ceteri ἡβούλοντο.

1. κατακάυσωσιν—χρήσονται] Com-  
 pare VII. 1, 1. ἐβούλευοντο, εἴτε διακιν-  
 δυνεύσωσιν, εἴτε ἐλθωσι; and Poppo,  
 Prolegom. I. p. 137. and Matthiæ, Gr.  
 Gr. §. 515. obs. 2.

21. εἴ τινα λάβοιεν—ἦν ἄρα τύχωσί  
 τινες] "Could they succeed in taking  
 "any prisoner; should any happen to  
 "have been taken alive." The optative  
 expresses a doubt as to the power of

PLATÆA. A. C. 431. Olymp. 87. 1.

ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχασί τινες ἐξωγρημένοι.  
καὶ οἱ μὲν ταῦτα διενσούντο, οἱ δὲ Πλαταιῆς ἔτι διαβουλευο- 5  
μένων αὐτῶν ὑποτοπήσαντες τοιοῦτόν τι ἔσεσθαι καὶ δεί-  
σαντες περὶ τοῖς ἔξω κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους,  
5 λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίων δράσειαν ἐν σπονδαῖς  
σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν, τὰ τε ἔξω ἔλεγον  
αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς 6  
ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας· ἀναχωρησάντων δὲ  
πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. Θηβαῖοι 7  
10 μὲν ταῦτα λέγουσι καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ'  
οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν,  
ἀλλὰ λόγων πρῶτον γενομένων ἦν τι ξυμβαίνωσι, καὶ ἐπο-  
μόσαι οὐ φασιν. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι 8  
οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς ἐπειδὴ τὰ ἐκ τῆς χώρας

1. τῶν] τοῦ L.O. 4. κήρυκας G.L.O.e. 5. οὔτε] om. P. ὁσια C.G.I.  
L.O.P.b. 6. πειράσαντες C.G.I.L.O.e. 8. ἀποκτείνω C. 11. εὐθὺς] om.  
K.h. αὐτοῖς G. ὑποσχέσθαι E. 12. πρῶτων I. τι] τινα B.h. 13. δ' οὖν  
A.B.C.E.F.G.H.K.L.O.V.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo γοῦν. 14. ἐκ  
τῆς] αὐτῆς c.

the agent; as in the passage in Herodotus, so well explained by Hermann, (Appendix to Viger, sect. XI.) I. 53, 1. ἐπειρωτῶν,—εἰ στρατεύηται,—καὶ εἰ τινα —προσθέοιτο φίλον, “To inquire whether he *should* make war, and whether “he *could* gain any ally.” The optative then expresses greater uncertainty; and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening; the conjunctive intimates an impression that it will, although the thing be still uncertain. Compare in this very chapter, §. 1. εἴτι ἄρα μὴ προχωροῖ, §. 4.—ἦν ἄρα τύχασί τινες ἐξωγρημένοι; and a little below, §. 7. ἦν τι ξυμβαίνωσι: where the first expression implies, that the failure was an event to be contemplated as possible to happen, and on that possibility certain precautionary measures were taken: the other two expressions signify that something would take place not on the calculation of the possibility of another

event, but upon its actual occurrence: so that in one case only the possibility of an event is contemplated; in the other, its actually taking place. Thus again, III. 30, 3. we have ἐλπίζω μετὰ τῶν ἔνδον, εἰτις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εἵνους. The expectation of any of their partizans being left in a condition to assist them was so doubtful, that nothing is implied as to its likelihood; for the indicative is as uncertain as the optative; whereas the chances were very great that some of the Thebans were taken alive, and that though defeated they had not all been killed on the spot.

5. λέγοντες ὅτι οὔτε—δράσειαν] For the use of the optative in the oratio obliqua, that is, when the words or sentiments of another are expressed in the third person, “He said that he had “done so,” instead of “He said, I “have done so,” see Matthiæ, Gr. Gr. §. 529. Compare in the next chapter, ἡγγέλθη ὅτι τεθνηκότες εἶεν.

κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς.  
 9 ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος  
 εἰς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιδόντες. VI. τοῦτο  
 News of the whole δὲ ποιήσαντες ἔς τε τὰς Ἀθήνας ἄγγελον  
 transaction arrive at ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέ- 5  
 Athens. The Athe-  
 nians put a garrison  
 into Platæa, and re-  
 move the women, chil-  
 dren, and old men, to  
 Athens. 2 σταντο πρὸς τὰ παρόντα ἢ ἐδόκει αὐτοῖς. τοῖς  
 3 δ' Ἀθηναίοις ἠγγέλθη εὐθύς τὰ περὶ τῶν  
 Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρῆμα ξυνέ-  
 λαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ καὶ ἐς τὴν Πλάταιαν 10  
 ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν  
 περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἂν τι καὶ αὐτοὶ  
 βουλευσῶσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθνη-  
 3 κότες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ  
 πρῶτος ἄγγελος ἐξῆι, ὁ δὲ δεύτερος ἄρτι νενικημένων τε καὶ 15  
 4 ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ᾗδεσαν. οὕτω δὲ οὐκ

I. ἐκομίσαντο d.i. 3. εἰς] om. C.G.L.O.e. 6. τῇ] om. C. 8. περὶ A.E.  
 F.G.H.K.Q.V.g. Poppo. Goell. Bekk. B.C. et ceteri παρά. 10. ἐς τὴν] ἐστὶν E.  
 11. κελεύοντες εἰπεῖν A.B.F.H.N.V.h. Poppo. Goell. Bekk. C.E.G. et vulgo κε-  
 λεύοντες αὐτοῖς εἰπεῖν. μὴ δὲ O. 12. ἔχουσι C.K. 13. βουλευσονται F.  
 15. ἐξείη C. 16. ὑστέρων F. δῆ] om. i.

I. ἀπέκτειναν τοὺς ἄνδρας εὐθύς] This no doubt is the true account of the transaction, and it is confirmed in the speech against Neæra, in Demosthenes' Works, p. 1379. ed. Reiske. On the contrary, the statement given by Diodorus is quite characteristic of the Greek writers under the Roman empire, who were accustomed to idolize Athens, and were unwilling to confess any thing that was disgraceful to her.

II. μηδὲν νεώτερον ποιεῖν, πρὶν ἂν βουλευσῶσι] Πρὶν can only be used with the conjunctive mood when there is a negative or prohibition in the former part of the sentence; a rule which Hermann attempts to account for by saying that the conjunctive mood conveying the sense of the perfect or complete future, and yet at the same time expressing a doubt whether that future event will ever take place at all; it is awkward to say, "I will do so and so,

"before the time when your deliberation will be over, which deliberation may perhaps never take place at all." That is, it is like saying nothing to fix the time of an action to a period no otherwise defined than as preceding the accomplishment of something whose accomplishment at any time is merely contingent. Whereas, says Hermann, the affirming that we will not do a thing till some other thing happen, is to imply that we will do it, as soon as it does take place. But it is good Greek to say, κελεύοντες ποιεῖν, πρὶν βουλευσάμενοι αὐτοὺς, because that implies that the deliberation will take place, and is to be preceded by the action in question. Such is Hermann's way of accounting for a practice which both Elmsley and himself state to be in fact invariable. See Hermann, Annotatt. ad Medeam ab Elmsleio editam, 215.

PLATÆA. A. C. 431. Olymp. 87.1.

εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὔρε  
τοὺς ἄνδρας διεφθαρμένους. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι 5  
στρατεύσαντες ἐς Πλάταιαν σῖτόν τε ἐσθήγαγον καὶ φρουροὺς  
ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξί  
5 καὶ παισὶν ἐξεκόμισαν.

VII. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ λελυ-  
μένων λαμπρῶς τῶν σπονδῶν οἱ Ἀθηναῖοι παρεσκευάζοντο  
ὡς πολεμήσοντες, παρεσκευάζοντο δὲ καὶ οἱ  
Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρε-  
σβείας τε μέλλοντες πέμπειν παρὰ βασιλεᾶ  
καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθέν τινα  
ὠφελίαν ἥλπιζον ἐκάτεροι προσλήψεσθαι, πό-  
λεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἐαυτῶν  
δυνάμεως. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρ- 2

After this both sides  
prepare for war, and  
endeavour to provide  
themselves with allies,  
both among the Greeks  
and among foreign  
nations.

10

- |   |  |   |
|---|--|---|
| 1. ἀπέστελλον G.I.L.O.P.e.f.<br>pluribus locis.<br>om. pr. G.<br>πολεμήσοντες] om.<br>II. ἄλλος E.<br>ποιουμένους αἱ E. | 2. κήρυξ Bekk.<br>ἐγκατέλειπον E.<br>δὲ om. V.<br>8. οἱ] om. C.P.e.<br>ἐς] πρὸς C.I.L.O.P.e.<br>14. λακεδαιμόνιοι B.L.O. | 3. πλαταιέων C. qui sic<br>5. καὶ παισὶν ἐξεκόμισαν]<br>7. παρεσκευάζοντο ὡς<br>αὐτῶν] om. C.L.O.P.e.<br>ὀπόθεν Q.<br>13. συμμαχίδας i.<br>αὐτῶν I. |
|---|--|---|

7. λαμπρῶς] Agnoscit Suidas h. v. et Schol. sequitur. Glossæ clare. Dion. Halic. Antiq. IX. 25. λαμπρῶς ἡγωνίσαντο, καὶ ἀνέπνευσαν ἐκ τοῦ δέους. Sic fere Hippocrates Prorrh. II. p. 416. Synes. Ep. LXVII. et III. in malam partem, ut hic et alibi apud nostrum. Horatius audacter, "*splendide mendax*." Ita, "*probe madidus*" et similia, quæ Comice dici solent, ut καλὴν δίκην apud Aristophanem. WASS.

14. καὶ Λακεδαιμονίους μὲν, κ. τ. λ.] It would not be easy to parallel the obscurity and grammatical solecisms of this sentence. The meaning however seems to be sufficiently clear, that the Lacedæmonians directed their allies in Italy and Sicily, i. e. the Dorian states of those countries, to build a fleet of five hundred ships, but in the mean time to remain neutral, and to receive the Athenians as friends if they came only in a single ship, but not to allow of their coming with a greater number; an usual condition imposed upon inter-

course with foreign nations by the exceeding jealousy of the times, when a stranger and an enemy were almost synonymous. Compare III. 71, 1. Now with respect to the several words, Λακεδαιμονίους may be either the dative of the agent, and depend on ἐπετάχθησαν, or it may be that dative which is called "dativus commodi," extending the term "commodi" in a very wide sense, so as to make it hardly more than mere relation. Compare perhaps V. III, 4. πολλοῖς γὰρ—τὸ αἰσχροὺν—ἐπεσπάσατο. The nominative τοῖς ἐπετάχθησαν is to be supplied from the preceding words, τοῖς τάκείνων ἐλομένοις; or, as Göller thinks, from κατὰ μέγεθος τῶν πόλεων, which in point of meaning comes to the same thing, and perhaps in point of construction is simpler. The words ἐξ Ἰταλίας καὶ Σικελίας are, I think, the exegesis of the word αὐτοῦ: "In addition to the ships already "on the spot in Sicily and Italy, be-  
"longing to the allies of Lacedæmon,

χοῦσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τάκείνων ἐλομένοις  
ναῦς ἐπετάχθησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὥς  
ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων, καὶ  
ἀργύριον ῥήτὸν ἐτοιμάζειν, τὰ τ' ἄλλα ἡσυχάζοντας καὶ  
Ἀθηναίους δεχομένους μιᾷ νηὶ ἕως ἂν ταῦτα παρασκευασθῇ. 5  
3 Ἀθηναῖοι δὲ τήν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον καὶ ἐς  
τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρ-  
κυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνᾶνας καὶ Ζάκυνθον,  
ὁρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, περίξ τὴν Πελο-  
πόννησον καταπολεμήσοντας. VIII. ὀλίγον τε ἐπενόουν 10

Description of the state  
of public feeling in  
Greece. The Lacedæ-  
monian cause was ge-  
nerally popular.

οὐδὲν ἀμφοτέροι, ἀλλ' ἔρρωντο ἐς τὸν πόλεμον,  
οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον  
ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλή  
μὲν οὖσα ἐν τῇ Πελοποννήσῳ πολλή δ' ἐν

2. ἐτάχθησαν L. ἐπετάχθη I. ποιεῖσθαι post πόλεων V. ὥστε τὸν  
C.I.L.Q.e. 4. ἐτοιμάζειν] ὀνομάζειν c. 5. ἂν om. V. 7. περί] om. K.  
8. κεφαλληναν C. 10. καταπολεμήσαντες B.F. 13. ἀντελαμβάνοντο G.I.L.  
O.P.e. δὴ E.G.

"they were ordered to build others;  
" &c." Compare V. 83, 1. ἐκ τοῦ Ἀργεῖος  
αὐτόθεν. VII. 16, 1. τῶν αὐτοῦ ἐκεῖ. VIII.  
28, 5. ἐς τὴν Μίλητον αὐτοῦ. The ἐξ Ἰτα-  
λίας καὶ Σικελίας is like τὸ ἐκ τοῦ ἰσθμοῦ  
τείχος, I. 64, 1. where see the note.  
Finally, we have another confusion in the  
use of the accusatives ἡσυχάζοντας and  
δεχομένους, instead of the nominatives  
which should naturally follow ἐπετά-  
χθησαν. This is owing to the infinitive  
ἐτοιμάζειν, as if the construction had  
been, ἐπετάχθη, ἐτοιμάζειν αὐτοὺς ἀργύ-  
ριον, τὰ τ' ἄλλα ἡσυχάζοντας, καὶ δεχο-  
μένους κ. τ. λ. One thing is certain,  
that to understand πρὸς ταῖς αὐτοῦ  
ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας as  
meaning, "Besides the ships already in  
"Peloponnesus from Italy and Sicily,"  
is inconsistent with the whole subse-  
quent history; for it is most evident  
that not a single Sicilian ship had joined  
the Peloponnesians till the Athenian  
invasion of Syracuse obliged the Sici-  
lians to take part in the war. Nay it  
would make this very passage absurd  
and contradictory; for if there were  
ships from Italy and Sicily already in

the Peloponnesian fleet, how could the  
states of Italy and Sicily be desired to  
remain for the present neutral, and to  
receive the Athenians as friends, if they  
came with a single ship. Compare III.  
86, 3. where Thucydides says expressly  
of the Dorian states of Sicily, πρὸς τὴν  
τῶν Λακεδαιμονίων τοπρώτον ἀρχομένου  
τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ  
μέντοι ξυνεπολέμησάν γε. Compare also  
VI. 11, 1, 4. 34, 8. 52, 1. VIII. 2, 3.

9. περίξ τὴν Πελοπόννησον καταπολε-  
μήσοντας] Compare VI. 90, 3. τὴν Πελο-  
πόννησον περίξ πολιορκούντες. I have  
followed Göller in placing the comma  
after βεβαίως, instead of after εἴη. He  
compares the words, V. 36, 1. καλῶς  
σφίσι φίλιον, where the scholiast ex-  
plains καλῶς by βεβαίως. And he rightly  
observes, that Corcyra was already in  
alliance with Athens, (and so were  
Zacynthus and Acarnania,) but that the  
object was to secure and draw closer  
the friendly connection between them,  
which Thucydides calls, εἰ φίλια ταῦτ'  
εἴη βεβαίως. [cf. IV. 20, 4. φίλους γε-  
νέσθαι βεβαίως.]

PLATÆA. A. C. 431. Olymp. 87. 1.

ταῖς Ἀθήναις οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο. τοῦ πολέμου, ἥ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ 2 χρησμολόγοι ἦδον ἐν τε τοῖς μέλλουσι πολεμήσειν καὶ ἐν 5 ταῖς ἄλλαις πόλεσιν. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ 3 τούτων, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημήναι. εἴ τέ τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, 4 πάντα ἀνεζητεῖτο. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώ- 5 10 πων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἔρρωτό τε πᾶς καὶ 6 ἰδιώτης καὶ πόλις εἴ τι δύναιτο καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει ἐκάστῳ

1. ἀπὸ e. τοῦ πολέμου] πόλεων K. 2. ἅπασα C.G.I.L.O.e. συνιουσῶν H.V.e.f.i. 3. ἐλέγοντο A.B.E.F.V.c.d.f.h. Porpo. ἔλεγον H.K.g. χρησμολόγοι δὲ omisso πολλὰ, G. 5. ὀλίγον A.B.C.E.F.I.K.N.V.d.e.f.h.i. Goell. Bekk. et, asteriscis notatum, Porpo. ὀλίγων c. G. recens F. et vulgo ὀλίγων. 6. οἱ Ἕλληνες O. 8. ἄλλον d. 9. παρὰ πολὺ] πολλῇ e. ἐποίει A.B.C.E.F. H.V.b.c.f.g. Porpo. Goell. Bekk. G. et vulgo ἐπήει. 10. μᾶλλον] μάλιστα V. 12. πόλις] πολίτης A.B.h. καὶ λόγῳ om. pr. G. 13. τε] δὲ K. ἐκάστῳ] ante ἐδόκει ponit c. ante φ A.

2. μετέωρος] Agnoscit Suidas h. v. et exempla ex Josepho aliisque adducit. WASS.

5. ἔτι δὲ Δῆλος ἐκινήθη] As Thucydides in ch. 16. uses the word ἀρεῖ to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus expressly affirms that the earthquake which visited Delos a little before the battle of Marathon had never been repeated within his memory, VI. 98, 1—3, as he notices in his History events later than the beginning of the Peloponnesian war, and as he says that the earthquake which he does mention was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion, it seems to me probable that Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλίγον πρὸ τούτων are somewhat

of an exaggeration.

6. σεισθεῖσα] Hoc spectant Schol. Aristoph. Acharn. 12. et Schol. Callimach. Hymn. in Del. 11. WASS. Add. Spanhem. ad Callim. l. d. et Cerd. ad Virgil. III. Æneid. 77. DUKER.

9. ἡ δὲ εὐνοία—ἐποίει—ἐς τοὺς Λακεδαιμονίους] “Men’s good wishes made greatly for the Lacedæmonians.” The English idiom happens here exactly to correspond with the Greek. Compare IV. 12, 3. and a passage in Lucian, quoted by Göller, Dial. Deor. 6. καὶ τὸ αἰσχρὸν ἐπ’ ἐμὲ ποιήσει: “The reproach will tell upon me, i. e. I shall be the object on which it will operate.”

13. ἐν τούτῳ] Non multo aliter Thucyd. IV. 14, 2. Καὶ ἐν τούτῳ κεκωλύσθαι ἐδόκει ἕκαστος, φ μὴ τι καὶ αὐτὸς ἔργῳ παρῇν. Alium locum Thucyd. laudat. Steph. ad Dionys. Halic. cap. 16. Καὶ ἐδόκει κωλύεσθαι πᾶν ἔργον, φ μὴ τις παρῇν. DUKER.



PLATÆA. A. C. 431. Olymp. 87. 1.

7 τα πράγματα ὧς μή τις αὐτὸς παρέσται. οὕτως ὀργῇ εἶχον  
οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆναι  
8 βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ μὲν  
οὖν τοιαύτῃ καὶ γνώμῃ ὥρμητο, IX. πόλεις δ' ἑκάτεροι

Enumeration of the τὰς δ' ἔχοντες ξυμμάχους ἐς τὸν πόλεμον καθί- 5  
2 several states of the σταντο. Λακεδαιμονίων μὲν οἶδε ξύμμαχοι,  
two confederacies.

Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες  
πλὴν Ἀργείων καὶ Ἀχαιῶν (τούτοις δ' ἐς ἀμφοτέρους φιλία  
ἦν· Πελληνῆς δὲ Ἀχαιῶν μόνου ξυνεπολέμουν τὸ πρῶτον,  
ἔπειτα δὲ ὕστερον καὶ ἅπαντες), ἔξω δὲ Πελοποννήσου 10  
Μεγαρῆς, Φωκῆς, Λοκροί, Βοιωτοί, Ἀμπρακιῶται, Λευκάδιοι,  
3 Ἀνακτόριοι. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγα-  
ρῆς, Σικυῶνιοι, Πελληνῆς, Ἡλείοι, Ἀμπρακιῶται, Λευκάδιοι,  
ἱππέας δὲ Βοιωτοί, Φωκῆς, Λοκροί· αἱ δ' ἄλλαι πόλεις πεζον

1. οὕτως ὀργῆς εἶχον οἱ πλείους ἐς τοὺς ἀθηναίους Valck. ad Herodot. V. 81, 2. p. 412. [ἐν] ὀργῇ Poppo. 2. πλείους A.B.C.E.F.G.H.I.K.L.O.P.V.f.g.h.i. Poppo. Goell. Bekk. vulgo πλέους. 3. ἀχθῶσι] H. 4. τοιαύτῃ καὶ γνώμῃ A.B.g.h. Goell. Bekk. pronomen om. f. C.E.G. et vulgo καὶ γνώμῃ τοιαύτῃ. vulgatum servat Poppo. 7. μὲν] δὲ C.K.e. ἐντὸς τοῦ ἰσθμοῦ e. 8. τούτοις—Ἀχαιῶν] in margine F. om. B.E.h. ἐπ' ἀμφοτέρους G.O.P. ἐπ' ἀμφοτέρους L.Q. 9. πελληνῆς K. πελληνεῖς F.e. 11. Μεγαρῆς] om. e. Φωκῆς (vel Φωκεῖς) λοκροὶ βοιωτοὶ A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. βοιωτοὶ λ. φ. C.G.P.e. vulgo λοκροὶ β. φ. ἀμπρακιῶται B.E.F.h. et recens G. Λευκάδιοι] om. K.d. 12. μεγαρῆς post ἡλείοι habet V. 14. Φωκῆς] om. A.b.h. λοκροί, Φωκεῖς V. δ'] τε K.

6. Λακεδαιμονίων] Confer Diodor. 308. d. qui minus distincte copias recenset. WASS.

10. ἔπειτα δὲ ὕστερον καὶ ἅπαντες] This appears from VII. 34, 2. where the people of Erineum, one of the states of Achaia, together with the other people of the neighbourhood, cooperate with the Corinthian fleet against the Athenians.

14. ἱππέας δὲ Βοιωτοί, Φωκῆς, Λοκροί] The Boeotian cavalry are often mentioned by historians. See Thucyd. III. 62, 6. IV. 95, 2. V. 57, 2. 58, 4. Herodot. IX. 68, 2. 69, 3, 4. Xenophon, Hellenic. VI. 4, 10. The Phocian cavalry are mentioned by Xenophon, Hellenic. VI. 5, 30. and the Locrian in the same passage, and again IV. 2, 17. and Thucyd. IV. 96.

The reason why these northern states alone possessed cavalry, arose partly out of their geographical and partly out of their political circumstances. More adapted for the maintenance of horses than Attica, or than most parts of Peloponnesus, they retained also more of the old aristocratical constitution of society, the land being possessed by the nobles, and the commons being neither independent proprietors, as in Laconia, nor enriched by commerce, and raised by their importance in manning a navy, as at Corinth and at Athens. Thus the Locrian light-armed infantry, composed always out of the poorest classes, possessed a high reputation: and they, as well as the Boeotians and Phocians, had cavalry, a

SPARTA. A. C. 431. Olymp. 87. 1.

παρείχον. αὕτη Λακεδαιμονίων *ξυμμαχία*. Ἀθηναίων δὲ<sup>4</sup>  
 Χίοι, Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ,  
 Ἀκαρνάνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι  
 πόλεις αἱ ὑποτελεῖς οὔσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἢ ἐπὶ  
 5 θαλάσσῃ, Δωριῆς Καρσὶ πρόσκοι, Ἰωνία, Ἑλλήσποντος,  
 τὰ ἐπὶ Θράκης, νῆσοι ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης  
 πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν  
 Μήλου καὶ Θήρας. τούτων ναυτικὸν παρείχοντο Χίοι, 6  
 Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. *ξυμ-*  
*10 μαχία* μὲν αὕτη ἐκατέρων καὶ παρασκευὴ ἐς τὸν πόλε-  
 μον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς  
 περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω *ξυμμα-*

1. αὕτη λακεδαιμονίων A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo αὕτη μὲν λακεδαιμονίων. ἀθηναῖοι C. δὲ οἶδε χῖοι L.O.P.Q. 2. οἱ ante ἐν om. K. 3. πλείστοι L.O.P. καὶ ζακύνθιοι K.i. καὶ ἄλλαι] ἄλλας L.O. 4. αἱ] om. B.h. 6. τὰ] om. A.B.F.H.g.h. ὅσαι ἦσαν ἐντὸς F.H.V. qui et ἄλλαι post νῆσοι inserit. ὅσοι ἦσαν ἐντὸς N. ἐντὸς περὶ τὰ δυτικώτερα πελοποννήσου I. 8. παρείχον C.c. 13. προήγγελλον e. κατὰ] παρὰ g. *ξυμ-*  
*μαχίαν* A.B.E.F.H.K.V.c.f.g.h.i. Poppo. Goell. Bekk. sed conf. V. 110. *ξυμμα-*  
*χίδος* τε καὶ γῆς. C.G. et ceteri *ξυμμαχίδα*.

description of force composed out of the wealthy and the noble; but their heavy-armed infantry, formed by citizens of moderate but independent property, was not highly esteemed; and the same may be said of the Phocians. With the Bæotians the service of the heavy-armed infantry was on a much better footing: yet the exceeding depth of the Theban phalanx (see note on IV. 93. 4.) indicates, like that of the Macedonian phalanx, that many of its soldiers were not able to furnish themselves with the full panoply, and that those tactics were therefore resorted to which would enable them to add to the weight of a charge, and to the solidity of a column, and yet remove them to a distance from their enemy, by making them form the rear ranks of a deep column, rather than expose them in an extended line.

1. Ἀθηναίων δὲ Χίοι, Λέσβιοι] Samos is not mentioned particularly, because at the close of the late war with Athens

it had surrendered its fleet, and now like the smaller islands, and the cities of Ionia and the Hellespont, only contributed men to serve in expeditions on shore, and the usual tribute in money. See I. 117, 4.

2. Μεσσήνιοι οἱ ἐν Ναυπάκτῳ] See I. 103, 3.

7. πλὴν Μήλου καὶ Θήρας] These two islands, being both Lacedæmonian colonies, would not willingly take part against their mother country, nor did Athens yet venture so far to shock the common feeling of Greece as to oblige them to do so. Compare Herodot. IV. 147. 148. VIII. 48, 2. and Thucyd. V. 84, 1, 2, &c. VI. 82, 2, 3. and Herodot. III. 19, 2. VII. 51. and VIII. 22, 2—4.

8. Θήρας] Vid. Plin. II. 87. Senecam N. Q. VI. 21. Niceph. Constant. p. 37. Sch. Callimachi Ap. 37. 74. Cer. 110. Olim Calliste Herodot. IV. 147, 4. Pausan. p. 724. Θηράσι ταῖς νήσοις Athenæus, hoc est, insulis Thera et Therasia. Adi Sponium Miacell. p. 342. WASS.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

The contingents of the several states of the Lacedæmonian confederacy assemble for the purpose of invading Attica.

χίαν στρατιάν παρασκευάζεσθαι ταῖς πόλεσι  
τά τε ἐπιτήδεια οἷα εἰκὸς ἐπὶ ἐξοδὸν ἔκδημον  
ἔχειν, ὥς ἐσβαλοῦντες ἐς τὴν Ἀττικὴν. ἐπειδὴ  
δὲ ἐκάστοις ἐτοῖμα γίγνοιτο κατὰ τὸν χρόνον  
τὸν εἰρημένον, ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς  
3 τὸν ἰσθμόν. καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον  
ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο  
τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγοὺς τῶν πόλεων  
πασῶν καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους  
παρεῖναι τοιάδε ἔλεξεν.

10

XI. “ΑΝΔΡΕΣ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ  
“πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ

1. παρασκευάσασθαι g. 4. ἐτοίμοι C. γίγνονται C.V. 5. ἐκάστοις H.  
8. συγκαλέσας B.V. 9. τέλει τᾶξει L. ἀξιωτάτους C.G.I.L.O. 10. ἔλεξε  
τοιάδε V.f. 11. οἱ om. C.I.L.O.P.Q.e. καὶ om. A.C.E.F.V. 12. ἐν  
αὐτῇ Πελοποννήσῳ A.B.C.E.F.H.K.N.Q.V.c.e.g.b. Porpo. Bekk. Goell. (qui con-  
fert l. 31, 1. III. 98, 3. VI. 30, 1. 31, 2. 46, 3.) vulgo, Haack. αὐτῇ τῇ Πελοπον-  
νήσῳ.

5. ξυνήεσαν τὰ δύο μέρη] “Two-thirds  
“of the soldiers of the state within the  
“military age:” which appears to have  
been the contingent usually required of  
their allies by the Spartans for their in-  
vasions of Attica. See ch. 47, 2. III. 15,  
2. Philip of Macedon, however, in his  
capacity of Amphictyonic-general, sum-  
moned the Peloponnesian states to join  
him with their entire force, πανδημεῖ,  
when he professed to be going to punish  
the Locrians for their encroachments on  
the sacred ground of Apollo. See De-  
mosthen. de Coronâ, p. 280. Reiske.  
The period during which the allies were  
required to serve on a foreign expe-  
dition, and to maintain themselves at  
their own expense, appears to have been  
forty days in the time of Philip, (see  
Demosthen. as above,) and apparently  
it was the same in the Peloponnesian  
war; for it is mentioned, that the  
longest stay of the Peloponnesians in  
Attica amounted to “about forty days,”  
Thucyd. II. 57, 2. but that ordinarily  
their provisions were exhausted at an  
earlier period; that is, the allies had been  
ordered to provide themselves with food  
for a less number of days than the

utmost term for which their services  
could be demanded. Forty days also  
was the ordinary period for which the  
feudal tenants in modern Europe were  
required to serve, when the king called  
them into the field.

7. ἡγεῖτο τῆς ἐξόδου] Unde decem  
priores anni hujus belli apud Lyciam  
(Harpocratonis) Ἀρχιδάμιος πόλεμος,  
uti postremum decennium Δεκελεικός.  
vid. Xenoph. Isocr. Harpocrat. Etymo-  
logum, et Suidam. Noster ad hanc  
partitionem respicit V. 26, 3. WASS.

9. ἀξιολογωτάτους] Malim ἀξιωτάτους  
παρεῖναι neque enim (ut opinor) ἀξιολο-  
γωτάτους cum hac adjectione diceret.  
ΣΤΕΡΗ. At vide I. 73, 1. Schol. et  
IV. 23, 1. de rebus potius, quam de  
hominibus, ἐγκλήματα—καὶ ἄλλα οὐκ  
ἀξιόλογα δοκούντα εἶναι. Et sic fere  
Xenophon alique. Noster I. 1, 1. ἀξιολο-  
γωτάτων πόλεμον. De homine tamen,  
licet rarius, lib. III. 109, 2. καὶ ὅσοι αὐ-  
τῶν ἦσαν ἀξιολογώτατοι unde nihil mo-  
vendum. Recte ergo Glossæ vertunt,  
dignissimus, perfectissimus. WASS.  
“Infinitivus παρεῖναι pendet ex ξυγκα-  
“λέσας. v. Matth. Gr. Gr. §. 420.”  
GÖLLER.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

- ARCHIDAMUS king of the Lacedæmonians addresses them; urging them to be confident in the justice of their cause, and the zeal of all Greece in their behalf, but not to expose themselves to defeat by an overweening contempt of their enemy, and consequent neglect of discipline.
- 5 “καὶ ἔξω ἐποίησαντο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν· ὅμως δὲ τῇσδε οὐπω μείζονα παρασκευὴν ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πόλιν δυνατωτάτην νῦν ἐρχόμεθα καὶ αὐτοὶ πλεῖστοι καὶ ἄριστοι στρατεύοντες. δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων χεῖρους φαίνεσθαι μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους. ἡ γὰρ Ἑλλάς πᾶσα τῇδε τῇ ὀρμῇ ἐπῆρται 3
- 10 “καὶ προσέχει τὴν γνώμην, εὖνοιαν ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος πρᾶξι ἡμᾶς ἂ ἐπινοοῦμεν. οὐκουν χρῆ, εἴ τῳ καὶ 4 δοκοῦμεν πλήθει ἐπιέναι καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου ἕνεκα ἀμελέστερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως
- 15 “ἐκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ’ αὐτὸν ἀεὶ προσδέχεσθαι ἐς κίνδυνόν τινα ἥξειν. ἄδηλα γὰρ τὰ τῶν 5 πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι’ ὀργῆς αἱ ἐπιχειρήσεις γίνονται· πολλάκις τε τὸ ἔλασσον πλήθος δεδιὸς ἄμεινον ἡμύνατο τοὺς πλείονας διὰ τὸ καταφρονούντας
- 20 “ἀπαρασκευοὺς γενέσθαι. χρῆ δὲ ἀεὶ ἐν τῇ πολεμίᾳ τῇ μὲν 6

1. αὐτῶν ἡμῶν A.B.E.F.H.K.Q.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo ἡμῶν αὐτῶν. 3. οὐπω τῇσδε K.i. τῇσδε οὐτε L.O. 11. οὐκουν E. 12. ἀσφάλεια πολλή A.E.F.G.H.I. ἀσφάλεια, omisso πολλή, L.O. 13. ἐλθεῖν] ἐθέλειν M. τούτου A.B.E.F.G.H.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo τούτων. 14. παρεσκευασμένους E. 17. τὰ πολλὰ] om. e. 18. δι’ f. τὸ] om f. 19. ἀμύνον K. πλείονας B.g.h. 20. τῇ γῇ post πολεμίᾳ inscr. E.

10. εὖνοιαν] Eleganter opponitur τῷ ἔχθος. WASS. not. MS. Scholiastes εὖνοιαν se legisse aperte ostendit: sed εὖνοιαν libenter retineo, ut perinde sit, ac si diceretur, διὰ τὴν εἰς ἡμᾶς εὖνοιαν ἐπιθυμοῦσα, ut si Gallice dicas, *aient affection que nous aioms bonne issue*. Nam istud *affection* respondet alioqui Græco εὖνοια. At εὖνοια et σκοπός (nam hoc exponit illud Scholiastes)

quem locum habere possunt in iis rebus, quæ in potestate nostra positæ non sunt, sed pro quibus vota facere tantum possumus? ΣΤΕΡΗ.

19. ἀμεινον ἡμύνατο] “ἀμεινον natum videtur e sequenti. Comparativo nullus hic locus.” DOBREE. But Poppo rightly explains it, ἀμεινον ἢ οἱ πλείονες τὸ ἔλασσον πλήθος.

- “ γνώμη θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-  
 “ σκευάζεσθαι· οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις  
 “ εὐψυχότατοι ἂν εἶεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέ-  
 7 “ στατοι. ἡμεῖς δὲ οὐδ’ ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν  
 “ ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην, 5  
 “ ὥστε χρὴ καὶ πάννυ ἐλπίζειν διὰ μάχης ἵεναι αὐτοὺς, εἰ μὴ  
 “ καὶ νῦν ὥρμηνται ἐν ᾧ οὕτω πάρεσμεν, ἀλλ’ ὅταν ἐν τῇ  
 “ γῇ ὀρώσιν ἡμᾶς δηοῦντάς τε καὶ τὰ κείνων φθείροντας.  
 8 “ πᾶσι γὰρ ἐν τοῖς ὅμμασι καὶ ἐν τῷ παραυτίκα ὀρᾶν  
 “ πάσχοντάς τι ἄηθες ὀργὴν προσπίπτει· καὶ οἱ λογισμῷ 10  
 “ ἐλάχιστα χρώμενοι θυμῷ πλείστα ἐς ἔργον καθίστανται.  
 9 “ Ἀθηναίους δὲ καὶ πλεόν τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι,  
 “ οἳ ἄρχειν τε τῶν ἄλλων ἀξιούσι καὶ ἐπιόντες τὴν τῶν  
 10 “ πέλας δηοῦν μᾶλλον ἢ τὴν ἐαύτων ὀρᾶν. ὥς οὖν ἐπὶ  
 “ τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσό- 15  
 “ μενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ’ ἀμφοτέρα ἐκ  
 “ τῶν ἀποβαινόντων, ἔπεσθ’ ὅπῃ ἂν τις ἡγήται, κόσμον καὶ  
 “ φυλακὴν περὶ παντὸς ποιούμενοι καὶ τὰ παραγγελλόμενα

1. θαρσαλείους E. ἔργῳ ὡς δεδιότας i. παρασκευάζεσθαι A.B.E.F.G.H.I.  
 K.L.N.O.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et ceteri παρεσκευάζεσθαι.  
 3. εὐψυχότατοι E.H.K. ἐπιχειρεῖσθαι Q. 5. παρεσκευασμένην E. 6. μάχης  
 ἡμῖν ἵεναι f. αὐτοὺς διὰ μάχης ἵεναι V. 7. οὕτω γὰρ E. 10. πάσχοντα, ut  
 videtur, C. τι] τε C.H.F. ὀργῇ E. 13. ἐπιόντας K.i. 14. αὐτῶν  
 C.L.O.P.e. ὥς μὲν οὖν K. 15. τοιαύτην L.O.P. τὴν τοσαύτην f. τὴν ἄλλην  
 A.B.F.g.h. sed A.B.F. additis his γρ. τοσαύτην, δ καὶ βέλτιον. οἰόμενοι B.  
 16. ἐπὶ om. V. 17. ὅπῃ A.B.C.E.F.G.H.K.N.e.f.g.h.i. ὅπῃ V. Poppo. Goell.  
 Bekk. vulgo ὅποι. τις στρατηγὸς ἡγήται L.O.P.

4. ἀδύνατον—οὕτω πόλιν] “A city  
 “ not so powerless as they would have  
 “ us believe, who tell us that the Athe-  
 “ nians will never dare to meet us in  
 “ the field.”

9. πᾶσι γὰρ ἐν τοῖς ὅμμασι κ. τ. λ.]  
 “For all are angry, when suffering any  
 “ unwonted evil, to see it done pre-  
 “ sently and before their eyes.” The  
 English idiom here also corresponds  
 with the language of Thucydides, in  
 the use of the infinitive ὀρᾶν after πᾶσιν

ὀργὴν προσπίπτει, instead of the parti-  
 ciple ὀρώσι. For the accusative πάσχον-  
 τας after the dative πᾶσι, Göller well  
 compares several other passages in  
 Thucydides: VI. 55, 4. Ἰππάρχῳ δὲ  
 ξυνέβη, ὀνομασθέντα κ. τ. λ. VII. 40, 3.  
 οὐκ ἐδόκει τοῖς Ἀθηναίοις—διαμελλοντας  
 —ἀλίσκεσθαι. And so also IV. 2, 3.  
 30. VII. 57, 9.

15. μεγίστην δόξαν οἰσόμενοι] Com-  
 pare I. 82, 3.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

“ὁξέως δεχόμενοι· κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον,  
“πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.”

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας  
5 Archidamus makes a τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα  
final attempt at nego- μᾶλλον ἐνδοίειν οἱ Ἀθηναῖοι ὀρώντες ἤδη σφᾶς  
tiation: but the Athe- ἐν ὁδῷ ὄντας. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς 2  
nians send away the  
messenger, without  
even giving him a τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περι-  
hearing. κλέους γνώμη πρότερον νενικηκυῖα κήρυκα καὶ  
10 πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευ-  
μένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον  
ἐκτὸς ὄρων εἶναι αὐθημερὸν, τό τε λοιπὸν ἀναχωρήσαντας  
ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλωνται, πρεσβεύεσθαι.  
ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγούς, ὅπως μηδεὺς 3  
15 ξυγγένηται. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὀρίοις ἐγένετο καὶ ἔμελλε 4  
διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι “ἦδε ἡ ἡμέρα τοῖς  
“Ἑλληνι μεγάλων κακῶν ἄρξει.” ὥς δὲ ἀφίκετο ἐς τὸ 5  
στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν  
πῶ ἐνδώσουσιν, οὕτω δὲ ἄρας τῷ στρατῷ προὔχῳ ἐς τὴν  
20 γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς 6  
ἱππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ  
λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῆνουν.

3. σύλλογον V. ὁ μὲν οὖν ἀρχίδαμος τοσαῦτα—ξύλλογον μελήσιππον f.  
4. μελήσιππον B.H.F. 5. διακρίτου K.d. 6. σφᾶς ἤδη C.G.L.O.P.d.  
9. πρότερον πρὸ τῆς πρεσβείας νενικηκυῖα c. 10. δέχεσθαι C. 11. οὖν] om. b.  
ἐκέλευον αὐτὸν ἐκτὸς C.G.L.O.P.e. 12. ἀναχωρήσαντας A.B.C.E.F.G.b.c.f.g.i.  
Haaek. Poppo. Goell. Bekk. Errore typograph. edit. Duker. ἀναχωρήσαντες,  
quod repetit ed. Lips. vulgo ἀναχωρήσαντες. 14. μελησίππῳ B. 16. δια-  
λύσεσθαι A.E.F.G.H.I.K.L.N.O.V.f.g.h.i. Poppo. Haaek. Goell. Bekk. B.C. et  
vulgo, διαλύεσθαι. ἐπορεύετο] om. F.H.Q. 19. ἐκδώσουσιν h.i. ἐνδωσεί-  
ουσιν corr. E. ἐχῳρει c. προὔχῳ Bekk. 21. ξυστρατεύειν H. 22. λι-  
πομένοις F. πλαταιάν C.

14. ἀγωγούς] Cum Schol. explicat Panath. προπομποὺς non male Suid.  
Phrynichus, et huic esse proprium in- vid. Poll. III. 95. X. 55. WASS.  
nuit: id quod non ita est. vid. Aristid.

XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε ἐς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτὸς, ὥς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, ἣ καὶ Λακεδαιμονίων κελευσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προεῖπον ἕνεκα ἐκείνου, 10 προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. 15 2 παρῆναι δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπεξίεναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν

1. τε om. V. 7. αὐτοῦ] αὐτοῦ Bekk. om. N.V. 8. παραλίπη E. καὶ post ἢ om V. 9. αὐτοῦ A.E.F.H.K.N.V.f.g. Haack. Poppo. Goell. ἑαυτοῦ Bekk. 10. τὸ ἄγος L.O.P. ἐλαμβάνειν B. ἐκείνου] τούτου L.O. 11. προηγόρευσε L. 12. μὲν οἱ] μέντοι B.E.F. οἱ] εἰ d. γε] om. f. 13. αὐτοῦ e. 14. ἀφίημι f. 15. οἱ] τοι A.I. om. F.H.K.L.Q.V.i. 18. ἐσκομίζεσθαι O. τε μάχην A.B.C.E.F.G.H.K.L.O.b.c.f.g.h.i. Poppo. Haack. Goell. Bekker. vulgo τε τὴν μάχην. 19. ἐλθόντας d.i. φυλάττειν C.G.K.L.O.P.e.i. εἴπερ d. ἥπερ F.

11. προηγόρευε τοῖς Ἀθ.] Idem refert Justinus, III. 7. Simili prudentia Annibalis astutiam elusit Fabius.—Huds.

12. οὐ μέντοι—γένοιτο] i. e. ξένος; “But that he was not his friend so as to do the state harm.”

13. ἦν μὴ δηώσωσιν,—ἀφίησιν] With regard to the use of the indicative in this passage and in many other similar ones, I may quote once for all the words of Matthiæ, Gr. Gr. §. 507.

“The use of the indicative for the “optative, (or for the Latin conjunctive,) in the oratio obliqua, arises chiefly from hence, that the Greeks often quote the words of another “narratively, but in the same manner “as if the person himself spoke.” Pericles himself would have said, ἀφίημι αὐτὰ, and therefore the same mood and tense is preserved, merely with a change of person. See Jelf, 887.

ATHENS. A. C. 431. Olymp. 87. 1.

ἐξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων

1. Their income in περιουσία κρατεῖσθαι. θαρσεῖν τε ἐκέλευε 3  
5 money being 600 talents from the tribute of their allies, besides their other revenue. προσιόντων μὲν ἑξακοσίων ταλάντων ὥς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων (τὰ γὰρ πλεῖστα τριακοσίων ἀπο-  
10 δέοντα μύρια ἐγένετο, ἀφ' ὧν ἕς τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ ἄλλα οἰκοδομήματα καὶ ἐς Ποτίδαιαν ἀπανηλώθη), χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἔν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις καὶ ὅσα ἱερὰ σκευὴ περί τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκύλα Μηδικὰ καὶ εἴ τι  
15 τοιουτότροπον, οὐκ ἐλάσσονος [ἦν] ἡ πεντακοσίων ταλάντων. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα 4

4. παρουνσία C.I.e. 5. μὲν] om. d. ἐπὶ πολὺ c.f. 8. τε c. II. πό-  
λεως G.I.L.O.e. 15. ἐλασσον O. ἐλάσσων I. Verbum ἦν omittebat Abreschius. obeliscis notavit Poppo. uncis incluserunt Goeller, et Bekk.

1. διὰ χειρὸς ἔχειν] Wass. ad Sallust. Jug. XIV. putat idem esse, quod Latini dicunt *in manu habere*, i. e. *in potestate*; nec probat interpretationem Scholiastæ. Vid. tamen Stephan. Thes. DUKER.

διὰ χειρὸς ἔχειν] i. e. μὴ ἀφίεναι, or, as it is expressed III. 46, 5. σφόδρα φυλάσσειν. To keep a watchful eye over them, and by no remissness encourage them to revolt. Compare ch. 76, 4. ἀφίεσαν τὴν δοκὸν—οὐ διὰ χειρὸς ἔχοντες.

2. τὴν ἰσχὺν αὐτοῖς—τῆς προσόδου] Τούτων refers to the allies: "Telling the Athenians that their strength mainly "arose from the returns of the money "paid by these allies." Compare III. 13, 8. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσσδος, and I. 122, 1. 143. and III. 46, 2.

5. ἑξακοσίων] Huc respicit Plutarch. Aristid. Vid. Meurs. de Fortun. Attic. cap. 7. DUKER.

7. ἄνευ τῆς ἄλλης προσόδου] For all

that is here said about the Athenian money affairs, and for fuller information on the whole subject, Böckh's Public Economy of Athens, which is now translated and accessible to the English reader, may be consulted with advantage.

8. ὑπαρχόντων—ἀπανηλώθη] Descriptis Sch. Aristoph. Plut. v. 1196. ubi pro ἔτι τότε ἀργυρ. legit ἀπὸ τοῦ ἀργυρ. pro μύρια ἐγένετο, περιεγένετο; pro ἀφ' ὧν ἕς τε, ἀφ' ὧν τε. denique καὶ ἐς τὰλλα, et εἰς Ποτίδαιαν ἀπανηλώθη. WASS.

ἐπισήμου] Confer Andocidem Orat. III. p. 269. WASS.

16. ἐκ τῶν ἄλλων ἱερῶν] "From the "other temples" besides that particular temple of Minerva in the Acropolis, the Parthenon, which was the treasury of Athens. See Böckh's Public Econ. of Athens, vol. I. p. 219, &c. Eng. transl. Lists of the ἱερὰ σκευὴ kept by the trea-



ATHENS. A. C. 431. Olymp. 87. 1.

οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτοὺς, καὶ ἦν πάνυ ἐξείργωνται  
 πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις·  
 ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν  
 5 χρυσίου ἀπέφθου, καὶ περαιορετὸν εἶναι ἅπαν. χρησαμένους  
 τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστήσαις  
 6 2. Their force in men πάλιν. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐ-  
 consisting of 13,000 τοὺς, ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι  
 disposable heavy-arm- ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ'  
 ed infantry, 16,000 em- ἑπαλξιν ἐξακισχιλίων καὶ μυρίων. τοσοῦτοι  
 ployed in home duty, 7 1200 cavalry, and 1600  
 archers.  
 γὰρ ἐφύλασσον τὸ πρῶτον ὅποτε οἱ πολέμιοι 10  
 ἐσβάλοιν, ἀπὸ τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ  
 8 μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους  
 στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ  
 ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ  
 τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ 15  
 9 μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ

2. χρυσείοις K. 3. ἀπέφθνε c. 5. τε] om. d. 6. οὖν] om. i.  
 10. ὅτε e. 11. ἐσβεβλήκειεν c.f. καὶ τῶν νεωτάτων] om. K. καὶ νεωτάτων g.  
 καὶ τῶν νεῶν P. 12. φαληρικοῦ G.I.L.O.e. 14. ἄστεος A.B.C.F.G.H.K.L.  
 O.V.b.c.g.h.i. Porpo. Haack. Goell. Bekk. E. et vulgo ἄστεως. 15. δὲ τοῦ  
 κύκλου αὐτοῦ g.

surers of Minerva are to be found in several existing inscriptions; which are given by Böckh in the Appendix to the German edition of his Economy of Athens, as well as in his Corpus Inscriptionum. It does not appear that *ιερόν* used as a substantive can signify any thing else but "temple." The expression τὰ *ιερά* as opposed to τὰ *δῶα*, or sometimes τὰ *κοινά*, as in the passage quoted by Dr. Bloomfield from Appian, proves nothing as to the present passage of Thucydides. The "Median spoils" are spoken of by Demosthenes, (advers. Timocrat. p. 741. Reiske.) as kept in the Acropolis: and amongst them are noticed the silver-footed chair, which had probably belonged to Xerxes, and the sabre of Mardonius.

4. περαιορετὸν εἶναι ἅπαν] A similar resource was looked to by the Rhodians, in the famous siege of their city by

Demetrius Poliorcetes. See Diodorus Siculus, XX. 93.

8. τῶν παρ' ἑπαλξιν] Literally, "soldiers to line a parapet;" (compare VII. 28, 2.) that is, "soldiers for garrison duty."

12. μετοίκων] Inquilinos inter ceteros ὀπλίτας militasse e Xenophonte ostendit Petit. Leg. Attic. pag. 546. Τῶν παρ' ἑπαλξιν etiam in Aristoph. Acharn. v. 72. mentio est. DUKER.

16. τὰ μακρὰ τείχη—ὧν τὸ ἕξωθεν ἐτηρεῖτο] Whatever be the meaning of τὸ διὰ μέσου τείχος, mentioned by Plato in his Gorgias, p. 455. e., and by Harpocration in Διὰ μέσου τείχος, it is certain that Thucydides here speaks of three walls running down from Athens to the sea; one which he calls the Phaleric wall, whose length was thirty-five stadia; and two which he calls the long walls, reaching in length forty stadia, of which only the outside one was

ATHENS. A. C. 431. Olymp. 87. 1.

τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ  
ἔξωθεν ἐτρηεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἐξήκοντα  
μὲν σταδίων ὁ ἅπας περίβολος, τὸ δ' ἐν φυλακῇ ἦν ἥμισυ  
τούτου. ἰππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν 10

1. τὸ om. F. 2. πειραιῶς C.b.c.f. 3. πᾶς C.L.O.P. φυλακῇ ἦν  
B. Bekker. φυλακῇ ὃν A.C.E.F.L.O.P.V.g.h. Poppo. Goell. ceteri φυλακῇ ὃν  
ἦν.

guarded. It is equally certain, that the walls connecting Athens with the sea are usually spoken of as only two: and that Thucydides himself, I. 107, uses the same language; for he says, "the Athenians began to build their long walls to the sea, both the wall to Phalerum, and that to Piræus." And Col. Leake, who has actually taken a survey of the whole ground, assures us that there exist no vestiges whatever of a third wall, but that the foundations of *two* are distinctly to be traced, running precisely parallel to one another, at the distance of 550 feet. The southern wall, however, turns off to the southward about four hundred yards before it touches the hill of Phalerum, while the northern wall is traced in a straight line quite to the foot of a more western part of the same hill. The northern wall may be traced for about a mile and a half; the southern one for not more than half a mile in this part, but some other vestiges of it are found in the vineyards nearer Athens, and "still preserving the same straight line directed upon the southern side of the Acropolis, as the northern long wall is upon the northern side of the Acropolis." And Col. Leake further adds, that supposing the southern long wall to have terminated at the point of the hill already mentioned, and the northern wall to have gone till it joined the fortifications which defended the innermost of the three ports of Piræus, "the difference of length between them will be exactly that which Thucydides has stated, namely, five stades; the northern being forty stades, and the southern thirty-five." The question then is how to reconcile these apparent contradictions; for it is impossible to agree with Col. Leake in considering the words of Thucydides in this chapter

"as a negligence of expression." It is not a "negligence of expression," but an absolute infatuation, if Thucydides did not mean that there were three walls, when he has distinctly enumerated three. But it is observable, that what is first called the "long wall," as distinguished from the "Phaleric wall," is afterwards called the "long walls," when it is described more minutely. Again, the long walls, i. e. the Phaleric and what is called the wall to Piræus, were completed A. C. 456. (Compare Thucyd. I. 108, 2. and Fynes Clinton, Fasti Hellenici, A. C. 456.) But Plato makes Socrates say, that he himself heard Pericles, "when he advised us about building the intermediate wall;" τοῦ διὰ μέσου τείχους. Socrates was born A. C. 468. and although he might certainly remember an event which happened when he was twelve years old, yet his words most naturally imply, that he heard Pericles, not when he was a child, if indeed children were allowed to be present at the public assemblies, but when he was a man, and a member of the assembly. And accordingly Æschines says, that the "southern wall" was built after the thirty years' peace, i. e. after A. C. 445. when Pericles was the sole director of public affairs, and when Socrates was old enough to have exercised the ordinary functions of a citizen. It appears then that what Plato calls τὸ διὰ μέσου τείχος, was the same which Æschines calls τὸ νότιον τείχος, and which Thucydides would have called τὸ ἔσωθεν, as opposed to τὸ ἔξωθεν, or the northern wall. Further, by being built several years after the two others, it appears not to have been a necessary part of the plan, but rather an ambitious addition to it, which Pericles might naturally execute in a time of great na-

ATHENS. A. C. 431. Olymp. 87. 1.

- ἵπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις  
 11 3. Their navy consist- τὰς πλοῖμους τριακοσίας. ταῦτα γὰρ ὑπῆρχεν  
 ing of 300 triremes fit  
 for sea. Ἀθηναίοις καὶ οὐκ ἐλάσσω ἕκαστα τούτων,  
 ὅτε ἡ ἐσβολὴ τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσσεσθαι  
 12 καὶ ἐς τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἰάπερ 5  
 εἰώθει Περικλῆς ἐς ἀποδείξιν τοῦ περιέσσεσθαι τῷ πολέμῳ.

XIV. Οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπείθοντό τε καὶ  
 ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τὴν  
 ἄλλην κατασκευὴν ἣ κατ' οἶκον ἐχρῶντο, καὶ

1. ἱπποτόξαις E. ἵπποτοξόταις d. ἑξακοσίους] διακοσίους Q. 2. ὑπῆρχον V.  
 9. παρασκευὴν I.P.e. ἐχρῶντο] om. e.

tional wealth and prosperity, if, without being necessary, it was merely in any degree convenient, or completed the symmetry of the work. I believe then that the "southern wall" was intended to make the communication between Athens and Piræus perfectly secure, even in the event of an enemy forcing the Phalerian wall, or turning it by a descent in the old port of Phalerum. But it would by no means follow that when the long walls were restored by Pharnabazus and Conon, all the three as they had formerly existed were restored also; on the contrary, the materials of one of them, perhaps of the old Phaleric wall, may have been used in the reconstruction of the other two walls; and thus there would have been only two walls in the later periods of Athenian history, and the remains of two only would be discoverable at this day. Other explanations of the present appearance of the ruins may be given; and more may be known by excavations, in proportion as the practice of carrying our inquiries below the actual surface of the ground, to which our knowledge of Rome is so largely indebted, shall be carried on also on an extensive scale at Athens. But in any case, considering the various changes to which Athens and its buildings have been subjected in the course of more than 2200 years, it is against all sound principles of historical criticism to question the statements of Thucydides as to the state of the long walls in his

time because they do not correspond with the appearance of the ruins of these walls in ours.

1. ἑξακοσίους δὲ καὶ χιλίους τοξότας] Æschines (de Falsâ Legat. p. 336.) states the number of archers at this period to be 1200; and as an orator in describing the former grandeur of his country would certainly not underrate it in any point, the remark of Böckh appears to be just, (Staatshaushalt. d. Athener, vol. I. 285.) that 1200 of the whole number were Scythian slaves, whom the Athenians were in the habit of purchasing as archers, and the remaining 400 were Athenians of the poorer classes. An inscription published by Böckh in his Fasciculus Inscriptionum Græcarum, pars II. cap. I. inscript. 80. speaks of the "archers" "who were citizens," τοὺς τοξότας ἀστικούς, as if distinguishing them from the Scythians; and there are the names of some archers in the famous list of citizens slain in the several wars, A. C. 457. (Böckh, Corp. Inscript. tom. I. 165.) where certainly the names of barbarians and slaves would not have been admitted.

2. τριακοσίας] Ita recte emendatum est in Reg. pro διακοσίας. Vid. Meurs. de Fortun. Attic. c. 7. et Petit. Leg. Attic. pag. 214. Ἴπποτοξότας in militia Atheniensi ex hoc loco observavit Spanhem. ad Julian. Orat. I. p. 114. Respicit etiam ad eos ludens Aristoph. Avib. v. 1179. DUKER.

ATHENS. A. C. 431. Olymp. 87. 1.

their families and property, and send their cattle over to Eubœa and the neighbouring islands. But this transplantation was very irksome to them;

αὐτῶν τῶν οἰκιῶν καθαιρουντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπικείμενας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ αἰεὶ εἰωθῆναι

5 τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διατᾶσθαι ἢ ἀνάστασις ἐγίνετο. XV. ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἐτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ Κέκροπος

because although Theseus had politically united the different townships of Attica in one commonwealth,

καὶ τῶν πρώτων βασιλέων ἢ Ἀττικῇ ἐς Θησέα αἰεὶ κατὰ πόλεις ᾤκέϊτο πρυτανεΐά τε ἔχουσα καὶ ἄρχοντας, καὶ ὅποτε μὴ τι δέισειαν, οὐ

2. ἐς] om. C.G.L.O.P.e. 3. διέπεμψαν C. 4. ἐς] om. C.G. 5. συνεβεβήκει B.F.V. 6. πρυτανεΐον K.q. 7. πρυτανεΐον K.q. 8. πρυτανεΐον K.q. 9. πρυτανεΐον K.q. 10. ἀρχαῖς N.V.e. 11. μὴ] om. L.Q.

1. ξύλωσιν] *Tigna verti*, Polluce fretus, qui non, ut Schol. *supellectilem*, sed *asseret* intelligit, τὰ ἐρέψιμα ξύλα, VII. 124. *Materiatum* Vitruv. hujus loco ξύλων adhibet Herodian. VII. Glossæ reddunt *materiam*, *lignetum*. Suidas in ξύλων ἐρεψίμων interpretis interpretem agit, quod Kustero inobservatum. Wass. In Eubœam missa fuisse pecora, quod ea pascuis abundabat, observat Bochart. Hieroz. II. 1. 19. DUKE.

9. κατὰ πόλεις ᾤκέϊτο] "The country was inhabited by a number of independent civil societies." The circumstance of their uniting and having a common chief only in seasons of danger, is one which existed every where in a similar state of society, in Etruria, in Gaul, in Britain, and amongst our Saxon ancestors in their original country. (See Turner's Hist. of Ang. Saxons, Append. to book II. ch. 2.) The πρυτανεΐον is rightly mentioned as a mark of a distinct state: for it was the representation of the common home of all the inhabitants of the town, and stood to them collectively in the same sacred relation that each man's particular home did to him individually. It was well called *ἐστία πόλεως*, "penetrable of the city," (Livy, XLI. 20.) and here therefore the perpetual fire was burning on the altar of the household gods of the city, as in private houses the domestic altar had its fire burning

in the inner court; and here, as at the home of the city, the city collectively exercised the duties of hospitality, whether by entertaining foreign ambassadors, or its own distinguished citizens, whom their common mother was thus supposed to welcome and to receive as her honoured guests; (σπήσεις ἐν πρυτανεΐῳ.) Hence exclusion from the πρυτανεΐον seems to have been equivalent to a civil excommunication, the state the common parent expelling an unworthy son from its home; and this exclusion was borne so impatiently, that even when enforced by the heaviest penalties we read of persons venturing to disregard it, like exiles venturing back to touch the soil and breathe the air of their country, even when death would be the punishment of their rashness if detected. See that strange story in Herodotus, VII. 197. of the excommunication thus imposed on the posterity of Athamas. Lastly, as has been already mentioned, from the home of the state was carried the sacred fire, which was to constitute a new home to citizens going to plant a colony in a foreign land; a πρυτανεΐον with its altar fire, or in other words, a social or national home, being to the Greeks as essential to every civil society, as a domestic home and a domestic altar was essential to every family.

their inhabitants had still resided in them, and regarded them as their respective homes much more than Athens.

3 (15, 16.)

ἐξυνήσαν βουλευσόμενοι ὡς τὸν βασιλέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλευόντο· καὶ τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἑλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθεά. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γινόμενος μετὰ 5 τοῦ ξυνετοῦ καὶ δυνατὸς, τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνώκισε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους ἅπερ καὶ πρὸ τοῦ ἡνάγκασε μὲν πόλει ταύτῃ 10 χρῆσθαι, ἣ ἀπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησεῶς τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῇ 4 (Notice of the early state of the town of Athens.) ποιοῦσι. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον 15

1. ὡς] ἐς L. 2. ἐπολίτενον C.G.I. καὶ ἐβουλευόντο] om. L. 3. ποτε καὶ αὐτῶν g. 4. καί] om. C.G.P.e. 6. χώραν] πόλιν G.L.O.P. 7. πόλεων] om. K. τε om. V. 9. ξυνώκισε E. 11. ἡ E. 13. ἑορτὴν τῇ θεῷ c. 14. ποῦσιν E. τούτου] τοῦ C.G.I.L.O.P.e.g. 15. μάλιστα πρὸς νότον V. νότον] ἄρκτον Valla.

4. Ἑλευσίνιοι—πρὸς Ἐρ.] Compare Herod. I. 30, 9. Pausan. I. 38.

7. καταλύσας τῶν ἄλλ.] Idem refert Plutarchus in Theseo. Vide Meursii Theseum, c. 16. et Athen. Att. I. i. c. 8. HUDS. De mutata a Theseo forma Reipubl. Atheniensis rursus Meurs. de Fortun. Attic. cap. III. DUKER.

11. ξυντελούντων ἐς αὐτὴν] So IV. 76. ἐς Ὀρχομενὸν ξυντελεῖ. And in Herodotus, ἐς Ἑλλήνας τελέουσιν, II. 51, 2. Isocrates, Platæic. p. 298. uses both expressions, συντελεῖν Θηβαίους, and συντελεῖν ἐς τὰς Θήβας. In Demosthenes, οἱ συντελεῖς are those who contribute jointly their money for any common object. See Harpocration, and the Etymol. Mag. in συντελεῖς and συντελής. Yet συντελεῖν εἰς τοὺς νόθους, and οἱ νόθοι συντελοῦσιν εἰς Κυνόσαργες, Demosth. cont. Aristocrat. p. 691. Reiske, appear to signify more generally, "to rank or count among, to belong to." And I doubt whether the expression in the text, as well as those in Isocrates,

do not belong also to the older sense of τελεῖν, "to tell," i. e. to count or reckon; and whether ξυντελεῖν ἐς Ἀθῆνας does not signify, "to count as belonging to Athens," rather than "to be one of those who paid tax or tribute to Athens." And thus perhaps the words of Sophocles, *τελῶ εἰς ἀστούς*, Œd. Tyr. 222. will rather signify, "I count or reckon as a citizen," than as I explained them after Wachsmuth in the note on I. 58. i. "to arrive at a place amongst citizens."

12. ξυνοίκια] Plutarchus in Theseo id festum non ξυνοίκια sed μετοίκια vocat. Palmerius Exerc. p. 47. Vide Meursii Theseum, et Græciam feriatam. Stephanum in voce Ἀθῆναι. Petr. Castellanum de Festis, p. 198. Scaligeri animadvers. in Eusebium, p. 47. et Notas Histor. in Chronicon Marmor. p. 189. HUDS.

14. ἡ ἀκρόπολις] Vide Meursii Att. Lect. p. 367. HUDS. Lib. VI. c. 33. et Cecrop. c. III. DUKER.

ATHENS. A. C. 431. Olymp. 87. 1.

μάλιστα τετραμμένον. τεκμήριον δέ· τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ 5  
ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ  
μέρος τῆς πόλεως μᾶλλον ἵδρυται, τό τε τοῦ Διὸς τοῦ  
Ὀλυμπίου καὶ τὸ Πύθιον καὶ τὸ τῆς Γῆς καὶ τὸ ἐν Λίμναις  
5 Διονύσου, ᾧ τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται

1. ἱερὰ] om. c.

3. μᾶλλον] om. L.O.P.

4. λίμνη L.O.

1. τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει  
κ. τ. λ.] "For the Acropolis itself con-  
tains the temples of other gods be-  
sides Minerva, and those temples  
which are not in it are to be found  
"on the southern side of it."

3. τό τε τοῦ Διὸς τοῦ Ὀλυμπίου] This  
temple, whose first foundation was  
ascribed to Deucalion, was again begun  
by Pisistratus, but not completed; nor  
was it finally completed and dedicated  
till the reign of the emperor Hadrianus.  
Sixteen of the columns of this temple,  
of the Corinthian order, and above  
sixty feet high, were standing down to  
the period of the present war. See  
Leake's Topog. of Athens, p. 43. 401.  
For its situation, as well as for that of  
the Pythium, and of the temple of Bac-  
chus in the marshes, and of the spring  
Callirrhoe, the reader should consult  
Col. Leake's excellent work on the  
Topography of Athens, and the plans  
which accompany it. Callirrhoe still  
retains its name, and is a small vein of  
sweet water which finds its way into  
the Ilissus, exactly at the south-eastern  
extremity of Athens. It was the only  
source of drinkable water in the city;  
for the water of the other springs, al-  
though fitted for domestic purposes,  
was too saline to be used for drinking.  
See Col. Leake, Topogr. of Athens p.  
48, 49.

[There is some difficulty about the  
history of the temple of Jupiter Olym-  
pius. Aristotle speaks of it as built by  
the Pisistratidæ, and as a great work  
which, agreeably to the usual policy of  
tyrants, employed and impoverished the  
people, like the Pyramids, or the great  
works of Polycrates at Samos. We  
should not guess from this, or from  
what Thucydides says of it, that it was  
an unfinished building; much less  
should we suppose that the Pisistratidæ

had only laid the foundations, and that  
the Cella was first built by Antiochus  
Epiphanes, about 174 years before  
Christ, as is asserted in the passage of  
Vitruvius, quoted by Col. Leake in his  
account of the temple. Again, there  
is a passage in the prose fragment  
ascribed to Dicæarchus, which de-  
scribes the Olympian temple as half  
finished, but as so imposing in its plan,  
that it would have been a most ad-  
mirable work had it been completed.  
The real Dicæarchus was a pupil of  
Aristotle; but the fragment ascribed to  
him is a mere patchwork made up of  
extracts from various sources, so that  
it cannot be quoted with safety. And  
what is said of the Olympian temple  
appears to me to be better suited to the  
period between Antiochus Epiphanes  
and Hadrian, than to the age of Alex-  
ander's immediate successors.]

4. ἐν Λίμναις] Λίμνη Ar. C. At Ste-  
phanus, qui, suppresso auctoris nomine,  
huc respexit, Λίμναι representat. Vid.  
Holstenium, cui addas licet Eustath.  
119. Athenæum XI. p. 465. De Λι-  
μναίᾳ vide Polyb. 494. Nostrum III.  
106, 2. WASS. Scholiasten, qui Limnas  
in arce fuisse scribit, erroris arguit  
Meurs. III. de Athen. Attic. 4. ex eo,  
quod Thucydides ipse inter templa,  
quæ extra arcem erant, templum Bac-  
chi in Limnis memorat. DUKER.

5. ᾧ τὰ ἀρχαιότερα Διονύσια] Vide Pal-  
mer. in Gr. Auct. p. 618. et Casaub. in  
Athenæum 6, 15. HUDS. Conf. quæ  
in hunc locum Thucydidis scribunt  
Scalig. I. de Emendat. Temp. p. 30.  
Luisin. I. Parerg. 15. Selden. ad Marim.  
Arundell. pag. 36. ed. Oxon. Petit. Leg.  
Att. pag. 43. et Spanhem. ad argument.  
Aristophanis Ranar. DUKER. Demo-  
sthenes (cont. Næeram, p. 1371.) speaks  
of this temple exactly in the same terms,  
ἐν τῷ ἀρχαιστάτῳ ἱερῷ τοῦ Διονύσου καὶ

ATHENS. A. C. 431. Olym<sup>p</sup>. 87. 1.

ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες  
6 ἔτι καὶ νῦν νομίζουσιν. ἱδρύται δὲ καὶ ἄλλα ἱερὰ ταύτῃ  
7 ἀρχαῖα. καὶ τῇ κρήνῃ τῇ νῦν μὲν τῶν τυράννων οὕτω  
σκευασάντων Ἐννεακρούμφη καλουμένη, τὸ δὲ πάλαι φανερῶν  
τῶν πηγῶν οὐσῶν Καλλιρρόῃ ὠνομασμένη, ἐκείνοί τε ἐγγὺς 5  
οὔσῃ τὰ πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου  
πρὸ τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι  
8 χρῆσθαι. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν  
καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις.  
XVI. τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῃ οἰκῆσει 10

1. ἀναθεστηριῶνι C. καὶ om. V. ἀπ'] om. L.O. 2. καὶ ante νῦν  
om. g. ταύτῃ ἀρχαῖα A.B.C.E.F.G.H.K.L.O.P.V.b.c.d.e.f.g.h. Haack. Poppo.  
Goell. Bekk. vulgo ἀρχαῖα ταύτῃ. 4. κατασκευασάντων c.f. κατασκευασθέντων i.  
κελευσάντων C.G.I.L.O.P. φανερῶν] λαμυρῶν Hemsterhus. ad Thom. M.  
v. λαμυρία. 5. οὐσῶν τῶν πηγῶν O. καλλιρρόῃ B.C.F.P.V. καλλιρρόῃ L.  
καλλιρροῇ E. ὠνομασμένη] καλουμένη L.O.P. ἐκείνοι Bekk. vulgo ἐκείνῃ.  
6. πλείστα B.e. 8. ταύτῃ A.B.E.F.G.H.K.c.f.g. Poppo. Goell. Bekk. C. et  
vulgo ταύτην. 10. τὴν] om. g.

ἀγιστάτῃ, τῇ ἐν Λίμναις, which temple, he adds, ἀπ' αὐτοῦ ἐνιαυτοῦ ἐκάστου ἀνοίγεται, τῇ δωδεκάτῃ τοῦ Ἀνθεστηριῶνος μηνός. This "more ancient festival of "Bacchus" was called the Lenæa, from Λήναιον, an enclosure situated in the lowest part of the city, which was anciently a swamp, ἐν Λίμναις. It was celebrated for three days, the 11th, 12th, and 13th of Anthesterion, each day's ceremonies having a particular name; the first Πιθόγῃα, the second Χόες, and the third Χύτροι. Besides the Lenæa, there were two other festivals of Bacchus, τὰ κατ' ἄγρους, or the "rural festival," celebrated in the country towns and villages of Attica in the month Posideon; (December and January;) and τὰ κατ' ἄστυ, τὰ ἀστικά, or τὰ μεγάλα Διονύσια, celebrated in the city of Athens in the month Elaphebolion, (March and April,) at which the great annual dramatic contest took place. For fuller information the reader may consult Ruhnken's excellent note on the Διονύσια, in the "Auctarium "Emendationum" inserted at the end of the second volume of Alberti's Hesychius; or, to refer to a work more

universally accessible, he may consult that very useful volume, the "Greek "Theatre," lately published at Cambridge. It may not be useless to observe, when mentioning the name of Ruhnken, that the student will rarely, if ever, find himself disappointed, when he consults the writings of that most sensible scholar, whose great learning is always turned to advantage by his strong sense, and the liveliness and clearness of his language.

7. πρὸ τε γαμικῶν] Aquam hinc petitam ad lavacra nuptialia virginibus nubentibus, refert Pollux, l. 3. c. 3. nec nubentibus tantum id factum, sed et ante nuptias morientibus. Vide Mursii Ceramicum Geminum, c. 14. Etymologici Auctorem, et Harpocrat. in voce λουτροφόρος. HUDS. Add. Vales. ad Harpocrat. Quod nuptias inter ἱερὰ ponit Thucyd. id illustrat Spanhem. Dissert. XI. de Præst. et Us. Numism. p. 292. DUKER.

8. καλεῖται — ἡ ἀκρόπολις — πόλις] Compare for an example of this practice, V. 23, 5, 47, 11.

10. τῇ—αὐτονόμῃ οἰκῆσει μετεῖχον] The scholiast calls this construction an

ATHENS. A. C. 431. Olymp. 87. 1.

μετείχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνφοκίσθησαν, διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησίᾳ γενόμενοί τε καὶ οἰκήσαντες οὐ ῥαδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε 5 καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικὰ, ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερὰ ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαίων πολιτείας πάτρια, διαίταν τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ

μετοικέων

1. μετείχον K. οἱ] om. N.V. 2. τῶν ἀρχαίων A.B.E.F.G.H.L.O.P.V.  
Goell. Bekk. τε conjunctionem uncis inclusit Poppo. C. et ceteri τῶν τε ἀρχαίων.  
3. πανοικησία c.d.e. cum Thoma M. 4. μεταστάσεις F.N.P.V.c. ἀναστάσεις  
C.e. 8. οὐδέ B. 9. ἀπολείπειν Q. ἀπολιπὼν C.E.e. ἕκαστος] om. g.

ἀντίπτωσις, by which the dative case is used instead of the genitive. Matthiæ however, Gr. Gr. §. 359. obs. 2. supposes that τῆς χώρας, or τῶν ἀγρῶν, should be understood, and that the dative expresses, not the object shared, but the manner in which it was shared. In these cases the analogy of another language seems to me to be applicable: and as we ourselves say, "to partake in," as well as "to partake of," although the expression be less usual, it is not impossible that Thucydides may have written μετείχον τῇ οἰκίσει, intending the very same thing which he would more commonly have expressed by μετείχον τῆς οἰκήσεως. [Poppo in his note on this passage, published in 1834, defends the construction of μετέχειν with a dative case by quoting two passages of Demosthenes, where κοινωνεῖν is also used with a dative; and κοινωνεῖν and μετέχειν, as he adds, are words so similar, that what is allowable for one of them may be allowed also for the other.]

6. καταλιπόντες—ἱερὰ—πάτρια] The religion of the ancient world was almost universally local; that is to say, the worship performed at one place could not be offered in another without profanation; for the gods were supposed to have their own homes, which they would not quit, and where alone they

were willing to receive the prayers and sacrifices of their votaries. Hence the temples were sometimes left standing, when political reasons induced the destruction of all the other buildings of a city. When the Romans required the Carthaginians to abandon Carthage, and remove to a greater distance from the sea, the temples were to be left untouched, that the Carthaginians might still be able to worship the gods of their fathers in the place where alone their worship could lawfully be offered. (Appian, Punica, VIII. 89.) So after the destruction of Alba, the sacrifices to Jupiter Latiaris still continued to be offered on the top of the Alban mount: and when it was proposed to remove from Rome to Veii, after the invasion of the Gauls, it was urged by the opposers of the measure, that Veii would be too distant to allow of the regular performance of the sacrifices to Jupiter Capitolinus, which could only be performed in his own temple on the Capitoline hill. This universal notion of the locality of religious worship shews us how much we have gained by the declaration of Christ, (John iv. 21. 23. 24.) which contained a principle so new, and yet so essential to the purity of our views concerning the divine nature.



ATHENS. A. C. 431. Olymp. 87. 1.

This influx of inhabitants is accommodated in the city, and afterwards on the long walls and in Piræus, but with difficulty and inconveniently.

τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἡ οἰκείων καταφυγῇ, οἱ δὲ πολλοὶ τὰ τε ἔρημα τῆς πόλεως ὤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρώα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως κληστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ

1. τε A.B.E.F.H.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri δέ.  
2. φίλους V. τινων f. ἡ] om. e. 3. καταφυγαί I. τε] om. V.i.  
ἐρῆμα Bekk. qui ita semper. 4. οἰκησαν C. 6. κληστὸν c. πελαργικὸν C. πελαγικὸν g.

6. τὸ Πελασγικὸν τὸ ὑπὸ τὴν ἀκρόπολιν] This was a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis. See Leake's Topography of Athens, p. 284. Col. Leake supposes that the ἐννεάπυλον τὸ Πελασγικὸν spoken of by Clidimus (quoted by Suidas in ἀπεδα) was a succession of gates at different intervals on the winding ascent to the Propylæa. If then the fortifications were carried quite down into the plain, a certain distance from them might have been kept clear from houses, and put under a religious sanction, in order that a besieging enemy might not convert these buildings to his own purposes in attacking the citadel. And for this very reason, in the recent siege of Athens, Odysseus the Greek general would not allow of the rebuilding of the houses which had been destroyed on the north of the Acropolis, because they would only facilitate the operations of the enemy against the citadel. The Pelasgicum derived its name from a tribe of the earliest known inhabitants of Greece, who, being expelled from Bœotia by the Bœotians, migrated to Athens, and were there received into the inferior condition of sojourners, or σύνοικοι, (Herod. II. 51, 2.) and employed in labour; in which capacity they built the oldest fortifications of the Acropolis. Whilst so employed, their dwellings might have been situated immediately under the northern side of the citadel, as the Athenians themselves occupied

the plain on the southern side: (see chap. 15, 4.) and thus then they were finally expelled from Attica, their former quarter in the city might have been regarded as unclean and accursed; and a practice in this, as in many other instances, might have originated in feeling, and afterwards have been continued from a mixture of feeling and political expediency. For the residence of the Pelasgians in Attica as an inferior people after the invasion of the Hellenians, see Herodotus, I. 57, 2, 3. II. 51, 2. VI. 137. But whether they were an unsubdued remnant of the old Pelasgians, who had never migrated from their country, or a tribe of the same stock who came to Attica from Bœotia or some other quarter, according to Strabo's account, after the old Pelasgians of Athens had become Hellenized by long intercourse with their Hellenian conquerors, and were received as σύνοικοι, partly according to the general policy of Athens, and partly from their skill in building, which appears to have characterized the Pelasgian race; this is a question which cannot be decided with certainty; although the words of Herodotus, σύνοικοι ἐγένοντο, make the latter supposition more probable. See Strabo, IX. 2, 3.

Πελασγικὸν] Vid. Hesych. v. Πελαργικοὶ, et Schol. in Lucianum, Strabonem, p. 221. Schol. Aristoph. Ὀρν. 833. WASS. In Aristoph. et Schol. l. d. est Πελαργικὸν, de quo etiam monet Schol. Lucian. Bisaccus. pag. 219. DUKER.

ATHENS. A. C. 431. Olymp. 87. 1.

οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε  
διεκώλυε, λέγον ὥς

τὸ Πελασγικὸν ἀργὸν ἄμεινον,

ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξωκίθη. καὶ μοι δοκεῖ  
5 τὸ μαντεῖον τούναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ  
διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει,  
ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνο-  
μάζον τὸ μαντεῖον προήδει μὴ ἐπ' ἀγαθῷ ποτὲ αὐτὸ κατοι-  
κισθσόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν 3  
10 τειχῶν πολλοὶ καὶ ὥς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε  
ξυνελθόντας αὐτοὺς ἢ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ  
τείχη ᾤκησαν κατανειμάμενοι καὶ τοῦ Περαιῶς τὰ πολλά.  
ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοντο, ξυμμάχους τε 4  
ἀγείροντες καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρ-  
15 τύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν. 5

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖόν  
ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὸν πρῶτον, ἥπερ ἔμελλον

- |  |                           |                  |                  |
|--|---------------------------|------------------|------------------|
| 1. διεκώλυε τοιόνδε e.                       | 3. πελαργικὸν C.          | ἀργος E.F.       | 4. ἐξωκίσθη E.f. |
| 5. τούναντίον] om. b. ante μαντεῖον ponit i. |                           | ἢ] ἢ A.B.        | προσεδέχετο E.I. |
| 6. οἰκήσιν G.K.c.f.                          | 7. ὄν] δ A.B.C.E.F.H.h.   | ὀνόμαζον C.E.F.  | 8. ποτὲ]         |
| om. e.                                       | αὐτῷ C.E.F.               | 10. ἐδύνατο e.   | 12. ᾤκησαν Q.    |
| 13. τὸν] om. L.O.P.                          | 14. ἐγείροντες I.L.O.P.e. | 16. στρατηγὸς Q. | 17. τὸ           |
| πρῶτον L.                                    |                           |                  |                  |

1. ἀκροτελεύτιον] Agn. Suidas. Cicero ad Attic. V. "etsi bellum ἀκροτελεύτιον  
"habet illa tua epistola." Laudat etiam  
Pollux, II. 161. WASS.

9. κατεσκευάσαντο] Settled, quar-  
"tered, or established themselves."  
Compare the note on I. 10, 2. Κατα-  
σκευάζεσθαι is the exact opposite of  
ἀνασκευάζεσθαι, I. 18, 3. Compare  
Schneider's note on Xenoph. Anab.  
III. 2, 24. and Xenophon de Vectigali-  
bus, IV. 11. κατασκευάζομεθα ἐν αὐτοῖς,  
i. e. ἐν τοῖς ἀργυρίοις.

17. ἐς Οἰνὸν] Altera erat Οἰνὸν ad  
Marathonem: at illa, quæ ad Eleutheras,  
in confiniis Bæotiae, hic loci memoratur  
a Thucydide, ut testatur Harpocrat. in  
voce Οἰνὸν. HUDS. Οἰνὸν δῆμος τῆς  
Ἰπποθωντίδος, πρὸς Ἐλευθέρας. Har-

pocrat. vid. Hesych. in Οἰνάιοι τὴν  
χαράδραν, et Suidam. Herod. V. 74, 2.  
Pollucem, VIII. 9. Pausan. Demosth.  
contra Timocr. Plutarch. Cim. p. 425.  
Eustath. II. β. 297. Platon. Protag.  
p. 217. Menex. 521. Lucian. Icarom.  
Liban. Decl. 451. WASS. It is suffi-  
ciently clear that CEnoe was situated  
somewhere or other in the pass now  
called Saranda Potamoi, ("Forty  
"Rivers," because the road continually  
crosses and recrosses the stream, which  
is the Eleusinian Cephissus;) through  
which runs the main road from Thebes  
to Athens. But whether its site should  
be fixed at Gyphto Castro, at the head  
of the pass, just under Citheron; or  
five miles lower down, at Blachi or  
Vlachi, where the valley opens upon

ATTICA. A. C. 431. Olymp. 87. 1, 2.

- 2 The Peloponnesians commence their invasion, and lay siege to the border fortress of CEnoe, where Archidamus purposely lingers for some time, in the hope that the Athenians would yet be  
3 terrified into compliance with the demands of Lacedaemon, without the necessity of an actual invasion of their territory.
- ἐσβαλεῖν. καὶ ὥς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῃ τρόπῳ· ἡ γὰρ Οἰνὴ οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτερείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο 5 ὁπότε πόλεμος καταλάβοι. τὰς τε οὖν προσβολὰς εὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθη- 10 ναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδὴ τε ξυνελέγετο ὁ στρατὸς, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαυότης διέβαλεν 5 αὐτὸν, μάλιστα δὲ ἡ ἐν τῇ Οἰνῇ ἐπίσχεσις. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελο- 15

2. τείχει E. ποιησάμενοι μηχανὰς L.O.P. 4. καὶ Βοιωτίας] om. i. 7. εὐ-  
τρεπίζοντο C. Poppo. Goell. vulgo, Bekk. Haack. ἡὐτρεπίζοντο. Conf. Poppo.  
Prolegom. I. p. 227. et Buttmann. Gr. Gr. §. 86. 2. 8. δὲ C.L.O.d.e. 9. καὶ  
τὰ ἐν B.g.h. 12. τε] om. P. ἐπιμονῇ γενομένη E. 13. καὶ] om. C.e.  
κατὰ] om. L.O.P. διέβαλλεν K.Q. 14. ἡ om. V.

the plain of Eleusis, it is not possible to determine. The road by which Archidamus advanced from the isthmus would probably pass by the modern village of Condoura, which is the line of the modern road from Corinth and Megara; and then bring him into the valley of Saranda Potamoi, about half way between Gyphto Castro and Blachi. If Blachi were CEnoe, then the siege of the place would be a natural operation, as it lay in the direct line by which he must enter the plain country of Attica. If on the other hand Gyphto Castro were CEnoe, still the importance of clearing the direct communication with Bœotia might induce him to turn aside two or three miles out of his way, in the hope of taking the place. The expression of Thucydides, ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, and the words of Herodotus, V. 74, 2. Οἰνὴν καὶ Ὑσιὰς, δῆμους τοὺς ἐσχάτους τῆς Ἀττικῆς, seem

to be in favour of the claims of Gyphto Castro: while the fact mentioned by Thucydides, VIII. 98, 2. that a party of the garrison of Declea, when returning home to Corinth, sustained some loss from the garrison of CEnoe, is most naturally applicable to Blachi; under the very walls of which the Peloponnesians from Declea must have passed, in order to arrive at the turning off to Megara and Corinth by the modern village of Condoura. As for authorities, Sir W. Gell inclines in favour of Gyphto Castro, while Kruse in his map places CEnoe at Blachi.

8. χρόνον] Homer. Od. δ. 599. Σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις, et Od. ζ'. 295. Ἐνθα καθέσμενος μέναι χρόνον. In quibus deest ἐπὶ. Il. β'. 299. Καὶ μέναι' ἐπὶ χρόνον. Itaque non adsentior Stephano (omittenti hoc χρόνον, nisi addatur πολὺν vel τινά). DUCKER.

ATTICA. A. C. 431. Olymp. 87. 2.

ποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω κατα-  
λαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. ἐν τοιαύτῃ μὲν 6  
ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ 7  
προσδεχόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι  
5 ἀκεραίου οὐσης ἐνδώσειν τι καὶ κατοκνήσειν περιυδεῖν αὐτὴν  
τμηθεῖσαν, ἀνείχεν. XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ

But this hope being dis-  
appointed, and Ænoe  
resisting their attacks  
with success, the Pe-  
loponnesians raise the  
10 siege, and proceed to-  
wards the neighbour-  
hood of Athens, laying  
waste the whole coun-  
try.

Οἰνῇ καὶ πᾶσαν ιδέα πειράσαντες οὐκ ἐδύ-  
ναντο ἐλεῖν, οἱ τε Ἀθηναῖοι οὐδὲν ἐπεκρη-  
κύνοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς, μετὰ  
τὰ ἐν Πλαταίᾳ τῶν ἐσελθόντων Θηβαίων  
γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ  
θέρους καὶ τοῦ σίτου ἀκμάζοντος, ἐσέβαλον  
ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ

1. ἔτι] post ἔξω ponunt c.f. τὰ N.Q.V.  
3. εἶχον L.O. 5. ἀκεραίας K. 8. οἱ] οὐ e.  
9. ἐπ' I.e. 11. τοῦ ante θέρους om. C.e.

λαβεῖν K. 2. μέλλησιν] c.  
ἀπεκρηκύνοντο] A.B.F.P.  
13. ὁ ἀρχίδαμος A.F.H. δ]

12. τοῦ σίτου ἀκμάζοντος] That this period cannot be as late as the 26th of July, the date given in the chronology of most editions of Thucydides, is certain from the following considerations. The eclipse of the sun, which took place on the 3rd of August, is recorded, ch. 28, amongst the transactions of the summer after the Peloponnesians had evacuated Attica. Compare ch. 24. 1. and 32. But fifteen days are mentioned as the shortest period of any Peloponnesian invasion; IV. 6, 2. and when they stayed so short a time, it was because peculiar circumstances obliged them to hurry home earlier than usual. In this first invasion on the contrary they stayed till they had consumed all their provisions; that is, probably, not much less than forty days from the time of their leaving the isthmus, and deducting the time spent in the siege of Ænoe, not much less than thirty from their first descent into the plain of Eleusis. The commencement then of their ravage of Attica cannot be fixed later than the end of June; and accordingly the barley, which is the principal corn crop of

Attica, is now ordinarily cut or plucked up in the month of June, (Lord Aberdeen's note, in Walpole's Memoirs, I. p. 150.) although the whole harvest, including the subsequent process of treading out the corn, is not finished much before the middle of August. (Dodwell, Class. Tour, vol. II. p. 10.) Nor indeed could the period of the corn ripening be as late in the open country of Attica as the end of July; when the harvest generally takes place in the plain of Lombardy before the end of June. [To this Gölle objects that the attack of the Thebans on Platæa took place in the end of Munychion, that is, about the 7th of May; and that therefore there must be an error in the word ὀγδοηκοστῇ, which he would correct either to ἐξηκοστῇ or πενηκοστῇ. But the attack on Platæa happened ἅμα ἡρι ἀρχομένῳ, II. 2, 1. and who in the climate of Greece would ever call the first week in May "the first beginning of spring," as if April belonged to the winter. Besides, Gölle himself in the very same note interprets ἅμα ἀρχομένῳ χειμῶνι "inde a mense Octobre," which makes it

ATTICA. A. C. 431. Olymp. 87. 2.

2 Ζευξιδάμου, Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι  
 ἔτεμνον πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον,  
 καὶ τροπὴν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥεῖτους  
 καλουμένους ἐποίησαντο· ἔπειτα προὐχώρου ἐν δεξιᾷ ἔχοντες  
 τὸ Αἰγάλεων ὄρος διὰ τὴν Κρωπειᾶς ἕως ἀφίκοντο εἰς Ἀχαρ- 5

2. ἔτεμνον τὰ ἔνδρα E. πεδῖον] om. I.K. 3. ῥήτους L. ρεῖτους I.  
 4. ἐχώρου f. προὐχάροι F. προὐχάουρον Bekk. ἐν τῇ δεξιᾷ g. et omissa  
 præpositione B. ἔχοντος C. 5. αἰγάλεω L. αἰγέλεω C. αἰγάλεον V.f.  
 κρωπειᾶς A.B.F.H.K.N.V.c.f.g.h. Poppo. Haack. Goell. Bekk. κρωπειᾶς E.  
 κεκρωπειᾶς C.L.O. κεκρωπίας I. κεκρωπειᾶς G.P. vulgo κεκρωπίας. ἐφίκοντο. V.

clear that *ἅμα ἤρι ἀρχομένῳ* must refer to April rather than to May, as Thucydides divides the year into two parts of equal length, which he calls summer and winter. But, says Göller, when the Thebans entered Platæa, two months of the archonship of Pythodorus were yet unexpired, and the archons came into office in July, or Hecatomæon. Hecatomæon however began sometimes even before the 21st of June, and supposing that it began about the solstice, the tenth month of Pythodorus' archonship would include certainly the first week of April; and during any part of his tenth month he would be said to have two months of his archonship yet remaining. The "end of the month" spoken of by Thucydides in chap. 4. 2. refers clearly to the natural lunar month and not to the civil; and the two at this period were so far from coinciding with each other, that in mentioning the eclipse of the sun, ch. 28, Thucydides says that it happened *νομηνία κατὰ σελήνην*, a clear proof that the civil and the true lunar month did not always correspond. Yet admitting that in the spring of 431, the first year of Meton's cycle for the correction of the calendar, the natural and civil months may have nearly coincided, yet still the end of the month may be any time in the moon's last quarter, and that would enable us to place the attack on Platæa as early as the middle of April, and later than that it cannot have happened. But when the natural and civil chronology are at variance, we have Thucydides' own authority for preferring the former: V. 20, 2, 3. We cannot be sure when

Pythodorus' archonship expired, but there is no mistaking the season when the corn is ripe in the plain of Athens, or what month deserves the name of the "first beginning of spring."]

3. *Ῥεῖτους*] Vid. Pausan. I. 38. Suid. Hesych. et Etymol. WASS. These are small streams of salt water which form two small lakes on the edge of the sea, at the S.E. extremity of the Thriasian plain. The ancient sacred way from Athens to Eleusis ran along the head of these lakes; the modern road runs by the foot of them on a ridge of sand, which separates them from the sea. They were anciently supposed to derive their water from the Euripus by an underground communication; but salt springs occur elsewhere in Attica, and there was one in the Acropolis of Athens, which was said to have been created by Neptune, when contending with Minerva for the honour of giving a name to the city. See Herodot. VIII. 55, 1. Gell's Itin. of Greece, p. 33. Dodwell, Class. Tour, II. p. 171. Pausanias, I. 38.

5. *Αἰγάλεων*] Herod. VIII. 90, 6. Schol. Sophoclis Œdip. Col. p. 558. et Nos in Addendis. WASS.

*διὰ Κρωπειᾶς*] That is, the army having ascended by the sacred way to the summit of the pass in the mountains dividing the Thriasian plain from the plain of Athens, then left it on their right, and turning off to the northward under mount Corydalus, advanced as if to turn Athens, having it on their right hand when they had reached Acharnæ, which stood nearly due north of the capital. I have retained the reading

ATTICA. A. C. 431. Olymp. 87. 2.

νὰς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δῆμων καλουμένων.  
καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδόν τε ἐποίησαντο χρόνον 3  
τε πολὺν ἐμμείναντες ἔτεμνον. XX. γνώμη δὲ τοιαῦδε

They linger at Achar-  
nae, within seven miles  
of Athens, in the hope  
of provoking the Athe-  
nians to a general  
action, or of distract-  
ing their councils.

λέγεται τὸν Ἀρχίδαμον περί τε τὰς Ἀχαρνὰς  
ὥς ἐς μάχην ταξάμενον μέναι καὶ ἐς τὸ πεδίων  
ἐκείνη τῇ ἐσβολῇ οὐ καταβῆναι. τοὺς γὰρ 2  
Ἀθηναίους ἤλπιζεν, ἀκμάζοντάς τε νεότητι  
πολλῇ καὶ παρεσκευασμένους ἐς πόλεμον ὥς  
οὕτω πρότερον, ἴσως ἂν ἐπεξελεθῆν καὶ τὴν γῆν οὐκ ἂν  
10 περιδεῖν τμηθῆναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσίνα καὶ τὸ 3  
Θριάσιον πεδίων οὐκ ἀπήντησαν, πείραν ἐποιεῖτο περὶ τὰς  
Ἀχαρνὰς καθήμενος εἰ ἐπεξίασιν· ἅμα μὲν γὰρ αὐτῷ ὁ  
χώρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ  
Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ  
15 ὀπλῖται ἐγένοντο), οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα  
διαφθαρέντα, ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ 4

1. χώρον B.E.F.G.H.N.V.c.g. Haack Poppo.

2. αὐτὸν A.C.E.F.G.H.N.

P.V.c.e.g. Haack. Poppo. αὐτὰς L.

3. ἐμμένοντες G.L.O.

6. οὐ] μὴ L.

8. καὶ] om. h.i.

ὥς οὕτω πρότερον] om. L.

9. καὶ] κατὰ L.O.

16. καὶ

τοὺς] αὐτοὺς L.O.P. ἂν τοὺς Q. τοὺς K.

ἀπαντας K.

Κρωπεῖας, because it is supported by the best MSS., but I am rather inclined to think with Duker, that the obscure place of that name, only known to us by the brief notice of Stephanus Byzantinus, (Κρωπεῖα, δῆμος τῆς Λεοντίδος φυλῆς,) has nothing to do with the present passage; but that the old reading Κεκροπίας is the true one. Cecropia was one of the twelve states, πόλεις, which are described as forming the Athenian or Cecropian nation in the times of Cecrops; and the doubtfulness of the king's reality does not affect that of the local name. These πόλεις were not walled towns, but districts, like the Remi, Suessones, Bellovaci, &c. of Gaul; as is evident from the names of two of them, Tetrapolis and Epacria; the first implying a civil society made up of four smaller societies; that is, a district in which there were four distinct Capita Pagi, or townships; and Epacria, or

the hill country, remaining even in later times as the name of a district with three townships, occupying the high land which connects Parnes with Pentelicus, to the N.E. of the plain of Athens. See Philochorus, (who flourished B. C. 306.) quoted by Strabo, IX. 1, 20. and Kruse, Hellas, vol. II. p. 67, 68. Cecropia then I believe to have been the district immediately round Athens, through which the Peloponnesians were now marching, after they had descended the pass between Ægaleon and Corydalus.

1. χωρίον] I have now followed Bekker in retaining this reading, although Göller in his second edition has adopted χώρον, because χωρίον is a word in frequent use in Thucydides, and χώρος scarcely occurs in a single passage. Besides, χωρίον rather than χώρος is the Latin "ager," which is the sense here required.

ATTICA. A. C. 431. Olymp. 87. 2.

τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδέσ-  
 στερον ἤδη ἐς τὸ ὕστερον τὸ πεδίον τεμεῖν καὶ πρὸς αὐτὴν  
 τὴν πόλιν χωρήσασθαι· τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν  
 σφετέρων οὐχ ὁμοίως προθύμους ἔσσεσθαι ὑπὲρ τῆς τῶν  
 5 ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσσεσθαι τῇ γνώμῃ. τοιαύτη 5  
 μὲν διανοία ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

XXI. Ἀθηναῖοι δὲ, μέχρι μὲν οὗ περὶ Ἐλευσίνα καὶ τὸ  
 Θριάσιον πεδίον ὁ στρατὸς ἦν, καὶ τινα ἐλπίδα εἶχον ἐς τὸ  
 ἐγγυτέρω αὐτοὺς μὴ προϊέναι, μεμνημένοι καὶ  
 Πλειστοάνακτα τὸν Πανσανίου Λακεδαιμονίων 10  
 βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευ-  
 σίνα καὶ Θριώζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ  
 πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ  
 πλεῖον οὐκέτι προελθὼν (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο  
 ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν)· 15  
 ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα στα-  
 δίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο,  
 ἀλλ' αὐτοῖς, ὡς εἰκὸς, γῆς τεμνομένης ἐν τῷ ἐμφανείῳ οὐπω  
 ἐωράκεσαν οἱ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ

1. καὶ ante μὴ om. K. ἐπεξελθοῖ ἐν E. ἐπεξελθοῖεν ἐν pr. F. ἐξελθοῖεν V.  
 2. τὸ πεδίον A.B.E.F.G.H.K.L.N.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.  
 τό τε πεδίον C. et ceteri. ταμεῖν K.d.i. πρὸς A.B.E.F.G.H.I.K.L.O.P.V.  
 c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐς. 3. γὰρ] om. C.  
 5. στάσιν] πᾶσιν H. τε K. 7. μὲν] om. d. οὐ] οὖν B.F.H.N.Q.V.d.f.g.  
 8. ἐς τὸ] ἐς τὸν K. τὸ f. om. C.L.O.P.Q. 9. προσιέναι K. 12. θριώζε F.  
 ἐθριώζε H. 14. πλεῖον A.B.E.F.H.K.Q.V.c.g. Poppo. Goell. Bekk. C.G. et  
 ceteri πλεόν. οὐκέτι] οὐ g. προσελθὼν A.B. δὴ A.B.E.F.H.K.N.V.b.c.  
 g.h.i. Haack. Poppo. Goeller. Bekk. om. C.G.L.O.P.e. vulgo δέ. καί] om.  
 K.N. 18. γῆς A.B.C.E.F.G.H.K.L.N.O.P.Q.V.b.c.g.h.i. Poppo. Goell. Bekk.  
 ceteri τῆς γῆς. 19. οἱ] om. i.

8. καὶ τινα ἐλπίδα εἶχον κ. τ. λ.] Poppo thinks that the apodosis of the sentence is not contained in these words, but is omitted altogether, and must be supplied from the corresponding clause which follows it, μέχρι μὲν τινα ἐλπίδα εἶχον, ἀνασχετὸν ἐποιοῦντο. But this appears to me unnecessary: καὶ answers to the preceding μέχρι. "So long as the army was near Eleusis, the Athenians also entertained some hope,"

&c. i. e. their hope lasted as long as the Peloponnesians stayed in the Thriasian plain. Compare the passages quoted by Göller, who in his second edition agrees in placing the apodosis in the words καὶ εἶχον. II. 93, 3. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθὺς. and IV. 8, 9. ὥς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον—τοὺς ὁπλίτας.

10. Πλειστοάνακτα] See I. 114, 4. V. 16, 3.

ATTICA. A. C. 431. Olymp. 87. 2.

Μηδικὰ, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ  
 μάλιστα τῇ νεότητι ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστά- 2  
 σεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες  
 ἐξιέναι, οἱ δὲ τινες οὐκ ἔωντες. χρησμολόγοι τε ἦδον 3  
 5 χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὄρητο.  
 οἱ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην 4  
 μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμενετο, ἐνῆγον τὴν  
 ἔξοδον μάλιστα. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις, καὶ 5  
 τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρήνεσε πρότερον  
 10 ἐμέμνητο οὐδὲν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὧν οὐκ  
 ἐπεξάγοι, αἰτίον τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

XXII. Περικλῆς δὲ ὀρῶν μὲν αὐτοὺς πρὸς τὸ  
 παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρο-  
 νούντας, πιστεύων δὲ ὀρθῶς γινώσκειν περὶ  
 15 τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει  
 αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι  
 μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τὴν  
 τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο

4. ἐξιέναι A.B.E.F.H.K.N.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri ἐπεξιέναι. 5. ἡκροᾶτο C.G.b.e. ὡς] om. A.B.C.E.F.V.c.f.g.i. ὄρητο A.B.F.H.N.Q.g.h. Haack. Poppo. Goell. Bekk. C.E.G. et ceteri ὄρητο. 7. ἡ γῆ αὐτῶν Q. 12. μὲν] om. c. 13. οὐ] om. g. 18. ἐδύνατο A.B.E.F.H.K.V. cum Dionys. Haack. Poppo. Goell. Bekk. C.G. et vulgo ἡδύνατο.

5. ὧν ἀκροᾶσθαι ὡς ἕκαστος ὄρητο] The construction seems to be, that the finite verb ὄρητο is in sense repeated; that is, "which they were eager to "listen to, as each was eager; which "they were severally eager to listen "to." He adds, ὡς ἕκαστος ὄρητο, because different persons ran to listen to different prophecies, each choosing those which encouraged his own previous opinions or feelings.

ὄρητο] MSS. Clar. Reg. Cass. ὄρητο, cuius illud glossema esse patet ex v. ἀνηρέθιστο. Herodotus apud Suidam de Thucydide, ὀργῶσαν ἔχει τὴν ψυχὴν πρὸς τὰ μαθήματα. Noster IV. 108, 5. Λακεδαιμονίων ὀργάντων ἐμελλον πειράσεσθαι. Pindarus Pyth. IX. 76. Ἐτραπε μείλιχος ὀργὰ Παρθάμεν τοῦτον

λόγον. Vid. et Nem. V. 58. Noster Herodotum sequitur. Sed et III. 82, 3. p. 217. τὰς ὀργὰς ὁμοιοί: ubi quidam Codd. ὀρμὰς male; vide Aristoph. Av. 462. et Schol. Erotianum et Hippocratem, et quæ adducit Hesychius ex Schol. Lysistratæ 1115. Hæ voces confunduntur etiam apud Josephum 1174, 29. ἀνελιφθῶν ὀργὴν ἰσχυροτέρων τῶν ὀπλων. Busb. ὀρμην. Wlass.

15. ἐκκλησίαν—οὐδὲ ξύλλογον] The first word designates the regular assemblies of the people, "comitia;" the second, any sort of meeting which might have been summoned under these extraordinary circumstances. So Plato, Gorgias, p. 456. c. λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ τινὶ συλλόγῳ.



ATTICA. A. C. 431. Olymp. 87. 2.

2 εἶχεν. ἱππέας μέντοι ἐξέπεμπεν αἰὲν τοῦ μὴ προδρόμους ἀπὸ τῆς  
στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως  
κακουργεῖν· καὶ ἵππομαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις  
τῶν τε Ἀθηναίων τέλει ἐνὶ τῶν ἱππέων καὶ Θεσσαλοῖς μετ'  
αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσαν ἔσχον 5  
οἱ Ἀθηναῖοι καὶ Θεσσαλοὶ, μέχρι οὗ, προσβοηθησάντων τοῖς  
Βοιωτοῖς τῶν ὀπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον  
τῶν Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι  
3 αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τρο-  
4 παῖον τῇ ὑστεραίᾳ ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσ- 10  
σαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις·  
καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,]  
5 Κρανώνιοι, Πυράσιοι, Γυρτώνιοι, Φεραῖοι. ἡγοῦντο δὲ αὐτῶν  
ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στά-

1. μέντοι τινὰς ἐξέπεμπεν Dionysius. 2. ἐμπίπτοντας G.I.L.O.P.e. ἐπιπίπτον-  
τας Q. et Dionysius. τοὺς τῆς πόλεως ἐγγὺς f. τοὺς ἐγγὺς πόλεως L.O.  
3. ἐνεγένετο A.B.C.F.H.h. Poppo. Goell. Bekk. ἐγένετο f. E.G. et vulgo ἐγένετο.  
ἐν] om. P. φρυγία g. 8. οὐ] οἱ C.G.I.L.O.P. 10. τῶν θεσσ. αὕτη e.  
12. λαρισαῖοι F.H.K. Poppo. Goell. Bekk. λαρίσιοι E. vulgo λαρισσαῖοι.  
Φαρσ.—Πυράσιοι] om. I. περάσιοι B. παρράσιοι g. Παράσιω Bekk. Vide He-  
ringam Observ. p. 162. 13. πυράσιοι H. Poppo. Goell. vulgo, et Bekk. Πει-  
ραῖσιοι. 14. λαρίσης E.F.H.K. Bekk. vulgo λαρίσης. ἀριστέϊους K.

12. Λαρισαῖοι—Φεραῖοι] Of these places, Larisa, Pharsalia, and Pheræ, are sufficiently known. Cranon is mentioned by Herodotus, VI. 127, 5. and Xenophon. Hellen. IV. 3, 3. Gyrtion occurs in the catalogue of the ships, v. 738. The Parasii are wholly unknown, and Poppo, Göller, and Dobree suppose the word to be merely a various reading of the subsequent word Πυράσιοι. The Pyrasii, as the reading is now properly corrected, belong to Pyrasus, a sea-port town on the coast of Pthiotis, mentioned by Strabo, IX. 5, 14. p. 435.

14. ἀπὸ τῆς στάσεως ἑκάτερος] "Each from his own faction; each from the faction to which he belonged." Poppo, in his *Observationes Criticæ*, was inclined to read ἑκατέρως, which Göller in his first edition received into the text.

But as the substantive with the article, when following a verb in the middle voice, is equivalent in Greek, as well as in French, to the substantive with the pronoun possessive in English; so in the present passage the word ἑκάτερος seems so clearly to define and limit the meaning of ἀπὸ τῆς στάσεως, that it is not necessary that the word *ἑαυτοῦ*, or *ἰδίας*, should be added. It is asked however how a leader of the oligarchical faction could consent to aid the Athenians against Lacedæmon. But we do not know that the Larisæan factions were simply aristocratical and democratical; they may have been connected with family jealousies, so that to preserve the peace it was necessary to appoint a general from each faction, lest either should think itself unfairly treated.

ATTICA. A. C. 431. Olymp. 87. 2.

σεως ἐκάτερος, ἐκ δὲ Φαρσάλου Μένων ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπέξήσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδῆουν τῶν δῆμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους. οὐτῶν δὲ αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἐκατὸν ναῦς περὶ Πελοπόννησον ὥσπερ παρσκευάζοντο, καὶ χιλίους ὀπλίτας ἐπ' αὐτῶν 10 καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκίνος τε ὁ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀντιγένους. καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ 3 περιέπλεον, οἱ δὲ Πελοποννήσιοι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν, 15 οὐχ ἧπερ ἐσέβαλον· παριόντες δὲ Ὠρωπὸν τὴν γῆν τὴν Πειραικὴν καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων

1. ἐκάτερος] Obelo notavit Poppo. ἐκατέρας Goell. δὲ] om. f. καὶ ἐκ τῶν L. 3. ἐπέξιασιν F.H.V. ἐπέξισαν E. ἐξῆσαν d. 4. οἱ] om. P. ἐς] πρὸς Q. 6. πάρνηθος d.g. πάρνητος Q. βριλήσσου G.K.N. βριλυσσού V. 8. ναῦς εἰς τὰ περὶ L.O. ὥσπερ K. Goell. 10. τετρακοσίους] τε τριακοσίους P. Καρκίνος Bekk. 11. ξενοτόκου Q. καὶ πρωτέας τε ὁ ε. 14. ὅσου A.B.C. E.F.H.K.g.h.i. Poppo. Goeller. Bekk. Conf. III. 1, 3. ὅσα V. G. et vulgo ὅσον. ἂν εἶχον h.i. 16. Γραϊκὴν Poppo. Goell.

8. ὥσπερ παρσκευάζοντο] "The hundred ships which they were getting ready;" i. e. which they were getting ready when I last mentioned them, c. 17, 4. The article τὰς ἐκατὸν ναῦς at once carries the reader back to the period when they were before mentioned, and to that period the tense of the following verb is adapted, παρσκευάζοντο. The same meaning might otherwise be expressed by saying, ἄς τότε παρσκευάζοντο. Compare VII. 31, 3. VIII, 62, 3. 73, 2.

10. Καρκίνος] Nescio an hic ipse sit Carcinus poeta, quem ridet Aristophanes: nam is habuit filium Xenotimum (Schol. ad Pac. 782. Nub. 1264.) adeo ut forsā ipsius pater fuerit Xenotimus, non Xenocles. DOBREE. Xenotimus,

son of Carcinus, is mentioned by Isocrates, Trapeziticus, p. 369. B. which passage is referred to by Prof. Scholefield, the editor of Dobree's Adversaria.

15. τὴν Πειραικὴν] Poppo and Göller read Γραϊκὴν, against which there is this argument amongst others, that the Greek historians generally add the participle καλουμένην to the name of a place, when it is significant of its nature or situation. Thus in Herodotus, VII. 188, 4. πρὸς Ἰπνοὺς καλομένους. Thucyd. II. 55. 1. τὴν Πάραλον γῆν καλουμένην. Πειραικὴ is probably a word of the same origin as the port of Athens, Πειραιεύς; and is connected with the expression ἡ πέραν γῆ, which is applied to this same district of Oropus, III. 91, 3. These terms have reference to the op-

ATTICA. A. C. 431. Olymp. 87. 2.

4 ὑπῆκοι, ἐδήωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύθησαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ 5  
The Athenians set aside a reserve of money and ships to be used only in the most extreme exigencies. ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν· καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς ἐξαίρετα ποιησαμένοις 10  
χωρὶς θέσθαι καὶ μὴ ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμεῖν· ἣν δέ τις εἶπη ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἣν μὴ οἱ πολέμοι νηϊτῇ στρατῷ ἐπιπλέωσι  
τῇ πόλει καὶ δέῃ ἀμύνασθαι, θάνατον ζημίαν ἐπέθεντο. 15  
2 τριῆρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους ἐποίησαντο κατὰ τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμῶ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἣν δέῃ.

3. φυλακὰς A.B.C.F.G.H.K.L.N.O. Bekk. nonnulli, inter quos E, φύλακας. 5. διαφυλάξειν c.f. 7. ποιησομένοις P. 9. εἶποι d. ψηφίσῃ F. ἐπιψηφίσοι f. 10. ἣν ἢ K. εἰ e. οἱ] om. K. 11. θάνατον ζημίαν A.B.C.E.F.G.H.K.L.N.O.P. et Parisini omnes: Poppo. Goeller. Bekk. Vulgo θάνατον τὴν ζημίαν. ἀπέθεντο e. 12. ἑκατὸν] om. in litura F. BEKK. ἑκατὸν ἐξαιρέτους A.B.E.F.K.V.c.d.f.g.h.i. Poppo. Goell. Bekk. ἐξαιρέτους, omisso ἑκατὸν, H. vulgo ἐξαιρέτους ἑκατόν. κατὰ τὸν ἐνιαυτὸν ἑκαστον] μετὰ τῶν ναυτῶν I. 13. τὸν] om. L.O.P.Q. ἑκαστον] ἑκατὸν H. et corr. F. om. G.L.O.P. τριηράρχας<sup>ous</sup> G. τριηράρχας L.O.P. 14. ἐς] ἐπ' G.I.L.O.P. τῶν] om. O.

posite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The later form was undoubtedly *Peræa*, which was the well known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa. But as *περᾶν* and *πειρᾶν* are undoubtedly the same word originally, and as the diphthong form is preserved beyond all dispute in the name of the port of Athens, there is no reason why it should not have been also retained in the old name of the country of Oropus, which Thucydides in another place III. 91, 3. describes in more modern language by the term *ἡ πέραν γῆ*. See an article on this passage of Thucydides in the first number of the Philological

Museum, p. 188.

9. εἶπη ἢ ἐπιψηφίσῃ] "Should move, "or put the question." Any member of the assembly might move a resolution or decree; but only the *proedri*, or more properly the *epistates*, or that one of the ten *proedri* who was president for the day, could put the question, or collect the votes of the assembly upon it. Compare I. 87, 1. VI. 14. and Schömann, de Comitibus Atheniensibus, p. 90.

10. ἣν μὴ οἱ πολ.] Vide *Petiti Leges Atticas*, p. 382. &c. Huds.

13. καὶ τριηράρχους αὐταῖς] For the duties of the trierarchs, see note on VI. 31, 3.

14. ὧν μὴ χρῆσθαι μηδεμῶ] i. e. ἔδοξεν αὐτοῖς μὴ χρῆσθαι. As in the earlier part of the chapter, ἔδοξεν αὐτοῖς χωρὶς θέσθαι.

XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον

Ἀθηναῖοι καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ

προσβεβηθηκότες, καὶ ἄλλοι τινὲς τῶν ἐκεῖ

5 ξυμμάχων ἄλλα τε ἐκάκουν περιπλέοντες, καὶ

ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες τῷ

τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων

οὐκ ἐνόντων. ἔτυχε δὲ περὶ τοὺς χώρους τού- 2

τους Βρασίδας ὁ Τέλλιδος ἀνὴρ Σπαρτιάτης φρουρὰν ἔχων,

καὶ αἰσθόμενος ἐβοήθει τοῖς ἐν τῷ χωρίῳ μετὰ ὀπλιτῶν

10 ἑκατόν. διαδραμὼν δὲ τὸ τῶν Ἀθηναίων στρατόπεδον 3

ἐσκεδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμ-

μένον ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ

ἐσδρομῇ ἀπολέσας τῶν μεθ' ἑαυτοῦ τὴν τε πόλιν περιεποίησε

καὶ ἀπὸ τούτου τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν

15 πόλεμον ἐπηνέθη ἐν Σπάρτῃ. οἱ δὲ Ἀθηναῖοι ἄραυτες 4

παρέπλεον, καὶ σχόντες τῆς Ἡλείας ἐς Φειὰν ἐδῆουν τὴν

γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐκ τῆς κοίλης

Ἡλιδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιου-

κίδος Ἡλείων μάχῃ ἐκράτησαν. ἀνέμου δὲ κατιόντος μεγάλου 5

1. περὶ] om. Q. περὶ τὸν K.

4. περιπλεύσαντες τὴν πελοπόννησον καὶ f.

5. τὴν λακωνικὴν G.L.O.P. τῷ τε τείχει C. 6. προσέβαλλον K. 8. τελη-

δος O. 9. μετὰ τῶν ὀπλιτῶν L. 13. ἀπολύσας K. ἀπωλέσας V. τῶν]

om. K. αὐτοῦ C.E. 15. πολέμων F. ἐν τῇ σπάρτῃ g. 16. φειὰς Q.

18. τῆς] om. C. 19. καταπύοντος I.

5. Μεθώνην] Diodor. 309. b. recte addit τῆς Λακωνικῆς, quia Μεθώνη et oppidum Thraciæ. Vid. Steph. et Nicetam Choniata. p. 393. 409. WASS.

6. ἀνθρώπων οὐκ ἐνόντων] There being no men in the place; i. e. no regular garrison; none of that portion of the military force of Sparta, which was left at home for the defence of the country when two thirds of it were on foreign service in Attica.

15. ἐπηνέθη ἐν Σπάρτῃ] That this implies some public tribute of praise is manifest; but by whom bestowed, whether by the kings, or the polemarchs, or the ephori; and whether it was a distinction conferred annually on those who had most signalized themselves, I

have not been able to discover.

17. ἐκ τῆς κοίλης Ἡλιδος] "From the vale of Elis;" or the valley of the Peneus, in which Elis itself was situated. This, as the richest part of the whole territory, was naturally occupied by the conquering Ætolians, when they came in with the Dorians at what is called the return of the Heraclidæ. The neighbourhood of Pheia, on the other hand, was inhabited by the descendants of the older people, who were conquered by the Ætolians, and now formed, as in so many Peloponnesian states, the subordinate class called περι-οικοί. Compare note on I. 101, 2.

19. ἀνέμου κατιόντος] "A storm coming down upon them, or surprising them."

COASTS OF PELOPONNESUS. LOCRIIS. ÆGINA. A. C. 431. Olymp. 87. 2.

χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ  
τὰς ναῦς καὶ περιέπλεον τὸν Ἴχθυν καλούμενον τὴν ἄκραν ἐς  
τὸν ἐν τῇ Φειᾷ λιμένα, οἱ δὲ Μεσσήνιοι ἐν τούτῳ καὶ ἄλλοι  
τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν  
6 Φειὰν αἰρούσι. καὶ ὕστερον αἱ τε νῆες περιπλεύσασαι ἀνα- 5  
λαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλιπόντες Φειὰν, καὶ  
7 τῶν Ἑλλείων ἡ πολλὴ ἤδη στρατιὰ προσεβεβοηθήκει. παρα-  
πλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἐδήουν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι  
τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας 10  
Operations of another  
Athenian fleet on the  
coast of the Opuntian  
2 Locrians. ἅμα φυλακὴν· ἐστρατήγει δὲ αὐτῶν Κλεό-  
πομπος ὁ Κλεινίου. καὶ ἀποβάσεις ποιησά-  
μενος τῆς τε παραθαλασσίῳ ἔστιν ἃ ἐδήωσε καὶ Θρόνιον  
εἶλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθή-  
σαντας Λοκρῶν μάχῃ ἐκράτησεν. 15

XXVII. Ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει  
τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι, αὐτοὺς τε καὶ παῖδας καὶ  
γυναῖκας, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πο-  
λέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἰγίαν  
ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπι- 20  
2 κειμένην, αὐτῶν πέμψαντας ἐποίκους ἔχειν. καὶ  
ἐξέπεμψαν ὕστερον οὐ πολλῶ ἐς αὐτὴν τοὺς

1. χειμαζόμενων e. ἀλιμενι c. ἐπὶ] ἐς d. 2. Ἴχθυν H. Duk. Poppo.  
Goeller. Vid. Buttmann. Gr. Gr. §. 42. Anm. 3. Not. et §. 50. Ἴχθυν Bekk.  
3. μεσσηνιοι B.G. 4. τὴν] om. C.G.L.O.P.e. 6. ἐξάγονται g. ἐκλεί-  
ποντες C.G.I.L.P.d.e. 7. προσβεβοηθήκει d. περιπλεύσαντες h. 9. τὸν  
αὐτὸν τοῦτον χρόνον L.O.P. οἱ] οἱν. C.G.e. 11. θεόπομπος d. 12. ὑπο-  
βάσεις b. 13. θαλασσίῳ c. θράνιον L.O.P. 14. ἀλόπη A.B.E.F.G.H.I.  
L.O.V. Haack. Poppo. Goeller. Bekk. ἀκόπη P. C. et vulgo ἀλόπη. 17. οἱ  
ἀθηναῖοι e. 18. ἐπικαλέσαντας f. 21. πέμψαντας A.B.E.G.H.K.g. Gottleber.  
Haack. Poppo. Goell. Bekk. C.F. et ceteri πέμψαντες. 22. αὐτὴν οὐ πολλῶ  
ὕστερον Q.

Κατιόντος seems to be used in a similar  
sense to that in which καταλαβεῖν oc-  
curs so frequently. "To surprise, by  
"darting as it were suddenly down  
"upon the object." Göller interprets

it "ingruente a terra vento," as if al-  
luding to the gusts of wind which  
sweep down from the mountains, where  
the coast is mountainous.

21. ἐποίκους] "Settlers;" ἀποίκους,

THRACE. A. C. 431. Olymp. 87. 2.

οικήτορας. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι 3  
ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατὰ τε τὸ  
Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν  
σεισμὸν καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεάτις 4  
5 γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν  
καθήκουσα. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπάρ- 5  
ρησαν κατὰ τὴν ἄλλην Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νομηνία κατὰ σελήνην,  
ὥσπερ καὶ μόνον δοκεῖ εἶναι γίνεσθαι δυνατὸν, ὁ ἥλιος  
10 Eclipse of the sun.  
A. C. 431. Aug. 3. ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνε-  
πληρώθη, γενόμενος μηνοειδῆς καὶ ἀστέρων τινῶν ἐκφα-  
νέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεω,  
ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον  
15 The Athenians form an alliance with Si-  
talkes king of the  
Thracians, and with  
Perdiccas king of the  
Macedonians. παρ' αὐτῷ μέγα οἱ Ἀθηναῖοι πρότερον πολέ-  
μιον νομίζοντες πρόξενον ἐποιήσαντο καὶ μετε-  
πέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν  
Τηρέω, Θρακῶν βασιλέα, ξύμμαχον γενέσθαι.

1. ἐκπέμπουσι E. 2. θυραϊαν A.B.K.h.g.h. θυρεὰν E. 4. εἰλώτων  
H.K. θυραϊάτις B.K.g.h. 5. θαλάσσης B.g.h. 6. οἱ δ' ἐσπ'] om. O.P.  
9. μόνος I. 10. ἐξέλειπε f. 11. φανέντων d. 13. ἐν] om. K.d.f.i.  
15. μέγαν C.c.

"emigrants." Men are ἀποικοι with respect to their old home, and ἔποικοι with respect to their new one. This is the simplest and most probable way of stating the distinction between these words: and I am confirmed in it by the authority of Krüger, not. on Dionsysius, p. 101.

3. ὑπὸ τὸν σεισμὸν] Compare I. 101, 2.

6. οἱ δ' ἐσπάρησαν κ. τ. λ.] These Æginetan exiles were afterwards collected by Lysander after the battle of Ægospotami, and restored to their own country. Xenoph. Hellen. II. 2, 9.

8. νομηνία κατὰ σελήνην] That is, at the beginning of the natural lunar month; which, owing to the defective calculations of those days, did not ex-

actly correspond with the beginning of the civil lunar month. Before the introduction of the cycle of Meton, A. C. 432. the new moon in the month Sciroporphorion fell on the thirteenth day of the month, instead of the first. (See Clinton, Fasti Hellenici, Append. p. 304.) And although Meton's calculations were far more accurate than this, yet they were still not so exact but that some variation had arisen between the civil and natural month during the thirty years which elapsed between the introduction of his cycle and the time when Thucydides wrote his History. (See Fasti Hellenici, p. 305.)

16. πρόξενον ἐποιήσαντο] The proxenus among the Greeks very nearly resembled the consuls of modern Europe;

- 2 ο δὲ Τήρης οὗτος ὁ τοῦ Σιτάλκου πατὴρ πρῶτος Ὀδρύσαις  
τὴν μεγάλην βασιλείαν ἐπὶ πλείον τῆς ἄλλης Θράκης  
ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρακῶν.
- 3 Τηρεῖ δὲ τῷ Πρόκυνῃ τὴν Πανδίωνος ἀπ' Ἀθηνῶν σχόντι  
γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδὲν, οὐδὲ τῆς αὐτῆς  
Θράκης ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν  
καλουμένης γῆς ὁ Τηρεὺς ᾤκει, τότε ὑπὸ Θρακῶν οἰκου-  
μένης· (καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ  
ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνος  
4 μνήμῃ Δαυλιάς ἢ ὄρνις ἐπωνόμασται εἰκὸς δὲ καὶ τὸ κῆδος  
Πανδίωνα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου ἐπ'  
ὠφελείᾳ τῇ πρὸς ἀλλήλους μᾶλλον ἢ διὰ πολλῶν ἡμερῶν

1. πρῶτος] om. d. 2. ἐπὶ πλείον A.B.E.H.K.Q.V.c.g.h.i. Poppo. Goell.  
Bekk. C.F.G. et vulgo ἐπιπλέον. ἄλλης] om. L. 4. δέ] om. L. τῷ τὴν  
πρόκυνῃ N. τὴν πρόκυνῃ V. τὴν] τοῦ H. ἀπ' om. b. σχόντι E.  
5. προσήκει A.B.E.F.H.K.N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et vulgo  
προσῆκεν. 6. ἐγένετο I. νῦν] om. C.e. 7. τήρης C.e. 9. καὶ ἐκ  
τῶν g. 10. δέ] τε C.G. γε e. 11. συνάψασθαι Q. ξυνάψασθαι καὶ g.  
12. ὠφελίᾳ Bekk.

except in the circumstance that he discharged his office gratuitously, and that he was always a citizen not of the state to which he acted as proxenus, but of that in which he performed the duties of his office. For example, the Lacedæmonian proxenus at Athens was not a Lacedæmonian, but an Athenian, who, either from some connection with Lacedæmon, or from his attachment to the Spartan people, undertook to shew hospitality to, and to watch over the interests of, all Spartan citizens who might happen to visit Athens. If the state for whom he acted acknowledged him, and had entered his name in their public records as their authorized agent, he was then their *πρόξενος*; but till this was done, and while he acted in that capacity merely from his own choice, he was called *ἐθελοπρόξενος*. Compare III. 70, 1, 4.

2. ἐπὶ πλείον τῆς ἄλλης Θράκης] Either, "on a larger scale than the rest of "Thrace," or as Göller interprets it, "over a larger portion of the rest of "Thrace."

4. Τηρεῖ δέ, κ. τ. λ.] Vide Meursii Regn. Athen. p. 92. 95. et Berkellii notas ad Steph. Byz. voce Δαυλῖς. HUDS.

7. τότε ὑπὸ Θρακῶν οἰκουμένης] Compare Strabo, VII. 7, 1. Σχεδὸν δέ τι καὶ ἡ σύμπασα Ἑλλάς κατοικία βαρβάρων ὑπῆρξε τὸ παλαιόν \* \* \* κατανειμαμένων τὰ ἐντὸς ἰσθμοῦ καὶ τὰ ἐκτὸς δέ· τὴν μὲν γὰρ Ἀττικὴν οἱ μετὰ Εὐμόλπου Θρακῆς ἔσχον, τῆς δὲ Φωκίδος τὴν Δαυλίδα Τηρεὺς. That is to say, that the Hellenian name and language had not yet swallowed up those of the various tribes which, having at successive periods entered Greece from the north by the Hellespont and the coast of Thrace, had settled themselves in different parts of the country.

10. κῆδος] *Kḗdos*, pro ἐπιγαμία, et κηδεῖα, et κηδεύματα apud Platon. et Demosth. Pollux, III. 30. Vid. Hesych. κηδεσται. Dionys. Halic. 718. WASS.

11. διὰ τοσούτου] "At such a distance; "with such a distance to get through "before he could reach the country."

COASTS OF PELOPONNESUS. A. C. 431. Olymp. 87. 2.

ἐς Ὀδρύσας ὁδοῦ) Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, 5  
 βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. οὐ δὴ ὄντα 6  
 τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποίησαντο, βουλόμενοι  
 σφίσι τὰ ἐπὶ Θράκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν.  
 5 ἐλθὼν τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος τήν τε τοῦ Σιτάλκου 7  
 ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον,  
 τὸν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν  
 γὰρ Σιτάλκην πέμψειν στρατιὰν Θρακίαν Ἀθηναίοις ἱππέων  
 τε καὶ πελταστῶν. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς 8  
 10 Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι ξυνεστρά-  
 τευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ  
 Φορμίωνος. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρακῶν βασι- 9  
 λεὺς ξύμμαχος ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάν-  
 δρου Μακεδόνων βασιλεὺς.  
 15 XXX. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι ἔτι ὄντες

1. ὁδρούσας f. οὐδὲ B. 3. ἐποιοῦντο C.I.L.O.P.e. et corr. G. 4. περ-  
 δίκαν g. ξυνεξελεῖν G.L.O.V.c.e. Poppo. Goeller. Vulgo et Bekk. ξυνελεῖν.  
 8. πέμψειν A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et  
 vulgo πέμπειν. θρακίαν C.G. θρακίαν L.O. θρακίαν P. ἀθηναίους τε  
 ἱππέων τε E. ἱππέων—Ἀθηναίους] om. C. 9. τε] om. L.O.P. τε καὶ]  
 om. G.e. τοῖς] om. G.L.O.P. 10. “Vocis Θέρμην litteram η corr. E.”  
 BEKK. αὐτοῖς L.O.P.Q. δοῦναι g. ξυνεστράτευσ C.G.I.e. 12. τε]  
 om. e. 14. μακεδόνας P.

1. οὔτε—ἔχων, βασιλεὺς τε—ἐγένετο.]  
 That there is a confusion here in the  
 construction is clear. What is meant  
 is this, “that Teres had neither the  
 “same name with Tereus, nor the  
 “same kingdom; the one having been  
 “king in Phocis, and the other amongst  
 “the Odrysians.” This might have  
 been expressed by two verbs, οὔτε—  
 ἔσχεν, βασιλεὺς τε—ἐγένετο: or by the  
 participle and verb, omitting the con-  
 junction; οὐδὲ—ἔχων, βασιλεὺς ἐγένετο.  
 But the mixture of these two expres-  
 sions which Thucydides has adopted  
 can be nothing else than an anaco-  
 luthia.

6. Σάδοκον] Historiam hanc tangit  
 Aristoph. Acharn. 145. ubi Schol. Σά-  
 δωκον. WASS.

7. τὸν τε—καταλύσειν] De Therme ab  
 Atheniensibus capta est supr. lib. I.  
 cap. 61, 1. DUKER.

πέσειν γὰρ—πέμψειν] “Usitatum  
 “est Græcia, ubi in principali verbo  
 “futuri significatio inest, etiam infini-  
 “tium futuri adjungere.” Hermann,  
 de Præceptis quibusdam Atticist. p. xiv.  
 On the whole subject of the tense of  
 the infinitive mood, when following  
 other verbs, see an excellent essay by  
 Lobeck, amongst his *Parerga*, pub-  
 lished at the end of his edition of Phry-  
 nichus. *Parerg.* c. VI.

11. Περδίκκας] De illo et Archelao  
 multa Plato in Gorg. quæ Historiarum  
 conditores latent. p. 321. Confer Diod.  
 p. 416. WASS. Et supr. ad I. 57, 1, 2.  
 DUKER.



περὶ Πελοπόννησον Σόλλιον τε Κορινθίων πόλισμα αἰροῦσι  
 Operations of the fleet round Peloponnesus continued. Cephallenia is won over to the alliance of Athens. καὶ παραδιδάσι Παλαίρευσιν Ἀκαρνάνων  
 μόνοις τὴν γῆν καὶ πόλιν νέμεσθαι· καὶ Ἄστακον, ἧς Εὐαρχος ἐτυράννει, λαβόντες  
 κατὰ κράτος καὶ ἐξέλασαντες αὐτὸν τὸ χωρίον ἐς τὴν ξυμ- 5  
 μαχίαν προσεποιήσαντο. ἐπὶ τε Κεφαλληνίαν τὴν νῆσον  
 3 προσπλεύσαντες προσηγάγοντο ἄνευ μάχης. κεῖται δὲ ἡ  
 Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα τετράπολις  
 4 οὔσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. ὕστερον δ' οὐ  
 πολλῶ ἀνεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας. 10

XXXI. Περί δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθη-  
 ναῖοι πανδημεῖ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν  
 First invasion of the Megaris by the Athenians. Grand junction Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρα-  
 τηγούντος. καὶ οἱ περὶ Πελοπόννησον Ἀθη-

1. σόλλιον C.G.I.O.e. cum Stephano de Urb. Haack. Poppo. Goell. Infra III. 95, 1. σόλιον E.F.H.e.g. σόλλον K.Q. βόλλιον d.i. vulgo, et Bekk. Σόλιον. 2. παλαίρευσιν A.B.E.F.H.N.V.c.f.g.h. cum Strabone 10. p. 459. Haack. Poppo. Goell. Bekk. C.G. et vulgo παλινεύσιν. 4. ἄστακον P.g. ἄσταχον B. 6. ἐποιήσαντο e. κεφαλληνίαν C.E.F.L. 7. προσπλεύσαντες C.E.F.G. [προσπ]λεύσαντες Poppo. πλεύσαντες A.B. Bekk. Goell. 9. παλῆς A.B.F.K.Q.d.h.i. Poppo. Goell. παλῆς C.G.H.I.L.N.O.P.V.e.g. παλῆς vel παλῆς E. vulgo παλλῆς. κρανῆιοι L.O. κραναῖοι I. σάμιοι B.e. προναῖοι G.I.L.O.P.Q.e. Poppo. Goell. προναῖοι A.B.E.F.H.K.N.V. Bekk. πρόναιοι c.f.g. vulgo πρόναιοι. 10. πολλῶ χρόνῳ V.

1. Σόλλιον] The name of this place occurs, I believe, only three times in Thucydides; here, and III. 95, 1. and V. 30, 2. and Bekker in his edition of 1832 spells it in each of these three places differently. This is surely to pay greater respect to the MSS. of Thucydides than they deserve, and is in this contrary to Bekker's own judgment, as declared in the preface to his smaller edition of 1821. I have therefore adopted the reading Σόλλιον, and have kept it wherever the word occurs: as it has in its favour some of the MSS. of Thucydides, and the text of Stephanus Byzantinus, which in this place cannot be corrupt, inasmuch as the order of the letters proves its correctness.

4. Ἄστακον] Ad Acheloi ostium in

Acarnania ponit Scylax. Vide Livium XXXVIII. 11. Ibi colonia Cephalleniae, WASS.

9. Παλῆς, Κράνιοι, κ. τ. λ.] These plural names illustrate what was said in a former note, that the earlier πόλεις were societies of men living in the same district, from the several parts of which they afterwards came together, and lived within the same walls. Strabo, VIII. 3, 2. (p. 337.) Σχεδὸν δὲ καὶ τοὺς ἄλλους τόπους τοὺς κατὰ Πελοπόννησον, πλὴν ὀλίγων, οὓς κατέλεξεν ὁ ποιητής, οὐ πόλεις ἀλλὰ χώρας ὀνομάζει, συστήματα δῆμων ἔχουσιν ἐκάστην πλείω, ἐξ ὧν ὕστερον αἱ γυνωρίζομεναι πόλεις συνφεκίσθησαν.

13. Περικλέους] Diodor. XII. 309. d. WASS.

LOCRI. WESTERN GREECE. A. C. 431, O. Olymp. 87. 2.

of the land and sea  
forces of Athens on this  
occasion.

ναῖοι ἐν ταῖς ἑκατὸν ναυσὶν (ἔτυχον γὰρ ἦδη  
ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι) ὥς  
ῆσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας,  
ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. στρατόπεδόν τε 3  
5 μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης  
ἔτι τῆς πόλεως καὶ οὐπω νενοσηκυίας· μυρίων γὰρ ὀπλιτῶν  
οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι (χωρὶς δὲ αὐτοῖς οἱ ἐν  
Ποτιδαῖα τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσέβαλον οὐκ  
ἐλάσσους τρισχιλίων ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὄμιλος  
10 ψιλῶν οὐκ ὀλίγος. δηώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώ- 4  
ρησαν. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ 5  
ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ  
ἱππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἐάλω ὑπ' Ἀθη-  
ναίων.

15 XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων  
φρούριον τοῦ θέρους τούτου τελευτῶντος, ἡ ἐπὶ Λοκροῖς τοῖς  
The small island of Ὀπουντίοις νῆσος ἐρήμη πρότερον οὖσα, τοῦ  
Atalanta fortified by  
the Athenians to check  
the Locrian privateers. μὴ ληστὰς ἐκπλέοντας ἐξ Ὀποῦντος καὶ τῆς  
ἄλλης Λοκρίδος κακουργεῖν τὴν Εὐβοίαν.  
20 ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ 2  
τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος ὁ  
Ἀκαρναν βουλόμενος ἐς τὴν Ἀστακὸν κατελθεῖν πείθει

1. ἦδη] om. B.E.F.H.N.Q.V.c.f.g. Poppo. uncis inclusit Haack. 5. ἀθρό-  
ον K. ἀθρόον G. 7. αὐτοὶ οἱ ἀθηναῖοι C.G.L.O.e. 8. ξυνέβαλον] I.K.L.O.  
10. ὀλίγων N. ὀλίγω K. ὀλίγον V. 11. ἄλλαι A.B.C.E.F.G.H.I.K.N.Q.V.  
c.d.f.g.h. Haack. Poppo. Goell. Bekk. ceteri ἄλλαι πολλαί. 20. τὴν τῶν πελ.  
B.F. 22. ἐπιγενομένου V. 23. ἀστακὸν P.

7. χωρὶς δὲ αὐτοῖς κ. τ. λ.] He notices  
the troops that were absent at Potidæa,  
in order to make his computation here  
agree with what he had given before,  
ch. 13, 6. where he had said that the  
whole disposable force of heavy-armed  
Athenian citizens amounted to 13,000  
men.

16. ἡ ἐπὶ Λοκροῖς νῆσος] "The island  
"on the coast of Locri;" or, as we  
should more naturally say, "off the  
"coast." Compare Herodot. III. 59, 1.  
Ἐδρέαν τὴν ἐπὶ Πελοποννήσῳ. VI. 7, 3.  
ἡ Λάδη, νῆσος ἐπὶ τῇ πόδι τῇ Μιλησίῳ  
κειμένη.

WESTERN GREECE. A. C. 431, O. Olymp. 87. 2.

A. C. 431, O.

Olymp. 87. 2.

Expedition of the Corinthians to Acarnania. They restore Euarchus the exiled tyrant of Astacus; but fail in their attempts to gain over the other towns of Acarnania, and also in an attack upon Cephalonia.

Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαιμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ 5 Τιμοκράτους καὶ Εὐμαχος ὁ Χρυσίδος. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἡ χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὥς οὐκ ἦδύναντο, ἀπέπλεον ἐπ' οἴκου. σχόντες δ' ἐν τῷ παράπλῳ ἐς 10 Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιθεμένων ἀπροσδοκῆτοισι τῶν Κρανίων, καὶ βιαίτερον ἀναγαγόμενοι ἐκομίσθησαν ἐπ' οἴκου.

15

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποίησαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε. τὰ μὲν ὅσα προτίθενται τῶν ἀπογενομένων 20 πρότρυτα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ 20

PUBLIC FUNERAL  
at Athens of the citizens who had fallen in

4. ἦρχοντο C.e.

9. ἰδύναντο G.L.O.d. Bekk.

10. ἀπέπλευσαν L.O.P.

ἐπέπλεον d. ἔπλεον e. ἀπέπλευσαν G. 11. κεφαλληνίαν c.e. κρανίων γρ. G. κρανείων L.O.P. κρανίαν Q. κρανώνων I. 12. ἀπαντηθέντες d. 13. ἀπροσδοκῆτοισι A.E.F.H.K.Q. et correctus V.c.g.h.i. Haack. Poppo. Goeller. Bekk. B.C.G. et vulgo ἀπροσδοκῆτως. 14. κρανώνων C.I.L.O.e. κρανείων corr. G. ἀναγόμενοι B.L.O.P.Q.V. ἀνεκομίσθησαν e. 16. οἱ] om. C.G.L.O.P.e. 17. δημοσίας L.O.P. τὰς ταφὰς N.

16. Ἀθηναῖοι τῷ πατρ.] Vide Petiti Leg. Att. p. 500. 501. Huds.

20. πρότρυτα] Hesych. πρὸ πολλοῦ. Vid. Theophrast. III. 7. Synesium Epist. IV. Suidas πρότρυτα τῇ τρίτῃ ἐπ' αὐτῇ ἡμέρᾳ. WASS. De προθέσει mortuorum apud Athenienses in tertium diem ante τὴν ἐκφορὰν add. Interpretes Pollucis, VIII. 146. DUKER. "Three days before the carrying out "the body to the burial;" that is, according to the Greek mode of compu-

tation, supposing the burial to take place on the third day of the month, πρότρυτα would be on the first day. In ordinary funerals, the body was obliged to be carried out the day after it was laid out, and the funeral took place before sunrise. Compare Demosthenes against Macartatus, p. 1071. Reiske. Cicero de Legibus, II. 26. In private funerals also, orations in praise of the deceased were forbidden. Cicero, ibid.

battle in the first summer of the war.

αὐτοῦ ἕκαστος ἦν τι βούληται. ἐπειδὴν δὲ ἡ 3  
ἐκφορά ἦ, λάρνακας κυπαρισσίνας ἄγουσιν  
ἄμαξαι, φυλῆς ἐκάστης μίαν· ἔνεστι δὲ τὰ ὅσα ἡς ἕκαστος  
ἦν φυλῆς. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, 4  
5 οἱ ἂν μὴ εὐρεθῶσιν ἐς ἀναίρεσιν. ξυνεκφέρει δὲ ὁ βουλόμενος 5  
καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πάρεσιν αἱ προσήκουσαι  
ἐπὶ τὸν τάφον ὀλοφυρόμεναι. τιθέασιν οὖν ἐς τὸ δημόσιον 6  
σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ  
αἰ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν  
10 Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ  
καὶ τὸν τάφον ἐποίησαν. ἐπειδὴν δὲ κρύψωσι γῇ, ἀνὴρ 7  
ῥηρμένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος  
εἶναι καὶ ἀξιώσει προσήκη, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν  
πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. ὧδε μὲν θάπτουσι· 8  
15 καὶ διὰ παντὸς τοῦ πολέμου, ὅποτε ξυμβαίῃ αὐτοῖς, ἐχρῶντο  
τῷ νόμῳ. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ 9

1. αὐτοῦ d. βούλεται E. δὲ A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.  
Haack. Poppo. Goeller. Bekk. vulgo δὲ καί. 2. κυπαρισσίνους A. κυπαρισί-  
νους V. 3. ἀμαξαι οὔσαι φυλῆς ἐκάστης μία g.h. δὲ A.B.C.E.F.G.H.K.  
N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri δὲ καί. 5. ξυνεκφέρει Q.  
6. ἀστῶν L.O.P. παρείσαν C. παρήσαν L.O.P. 7. ἐπὶ κατὰ L. παρὰ  
G.O.P. 10. δὲ] γὰρ G.L.O.P. τὴν ἀρετὴν διαπρεπῆ L.O.P. 11. δὲ]  
γὰρ Q. κρύψωσι τῇ γῇ B.g.h. γῇ E. 12. δὲ] ἀξιῶματι δὲ E. δοκεῖ  
B.Q.g.h. 13. ἀξιώσει A.B.C.E.F.G.H.I.K.N.V.c.d.e.f.g.h.i. Poppo. Goell.  
Bekk. conf. I. 69, 1. II. 65, 8. VI. 54, 3. vulgo ἀξιῶματι. προσήκει F.H.K.d.g.  
προσῆκει A.B.E.Q.c.h.i. 14. πρέποντα] προσήκοντα G.L.O.P.Q. ἀπέρχεται  
C.e. 15. ξυμβαίνει G.I. 16. ante τῷ deletas duas F. ἐπὶ] ἐπεὶ C.

2. λάρνακας κυπ.] Hunc locum respicit et illustrat Theodor. Therapeut. 8. καὶ ὁ Θουκυδίδης τῶν ἐν τῷ Πελοποννησιακῷ πολέμῳ τετελευτηκότων διηγείται τὸ γέρας· καὶ ὅπως μὲν τὰ εὐρηθέντα σώματα τῶν προσήκοντων ἕκαστος ἡξίου τάφου. ἡλικίην δὲ τοῖς ἡκιστα εὐρηθείσιν ἐμνηχανῶντο τιμὴν, κυπαριττίνας μὲν κατασκευάζοντες λάρνακας, &c. Vide Gal-læi Comment. in Orac. Sybill. pag. 100. HUDS.

8. ἐπὶ τοῦ καλλίστου προαστείου] In Ceramico extra Urbem. Vide Meurs.

de Popul. Att. in Κεραμεικός. Petit. Leg. Attic. p. 495. et Palmer. Exercit. p. 48. DUKER. The Ceramicus without the walls. Cicero de Legibus, II. 26. "Amplitudines sepulchrorum quas "in Ceramico videmus." With regard to the word προαστεῖον, see note on IV. 69, 2.

11. ἀνὴρ ῥηρμένος ὑπὸ τῆς πόλεως] "Nec de mortui laude ab alio, nisi si "qui publice ad eam rem constitutus "esset, dici licebat." Cicero de Legibus, II. 26.

ATHENS. A. C. 431, O. Olymp. 87. 2.

10 Ξανθίππου ἡρέθη λέγειν. καὶ ἐπειδὴ καιρὸς ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιοημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλείστον τοῦ ὁμίλου, ἔλεγε τοιάδε.

XXXV. “Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἦδη “ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς 5

1. καιρὸς C.E.F.G. καιρὸν A.B.N.g.h. Bekk. 3. ἐπὶ τὸ πλείστον. ἔλέγετο E.  
4. μὲν οὖν πολλὰ C.G.e. εἰρηκότων ἦδη A.B.E.F.H.V.g.h. Poppo. Goell. Bekk.  
C. et ceteri ἦδη εἰρηκότων. ἦδη om. Canon. 48. et pr. G.

1. ἐπειδὴ καιρὸς ἐλάμβανε] Bekker, on the authority of some few MSS., has altered καιρὸς to καιρὸν, referring to the argument of the “Philippus” of Isocrates, where the expression διὸ καὶ καιρὸν ἔσχε occurs. Göller retains καιρὸν in the text, but his note is in favour of καιρὸς; and he confirms it by the expression in Dionysius, Ant. Rom. X. p. 2141. 4. ἐπεὶ δὲ κατελάμβανεν ὁ τῶν ἀρχαιρεσιῶν καιρὸς. Poppo also reads καιρὸς, which I have no doubt is the true reading. The sense is not, “when he got an opportunity,” but rather, “when the occasion came;” or literally, “when the season came upon him.”

[Göller in his second edition reads καιρός. Dobree prefers καιρὸν, referring to Demosthen. I. Olynth. p. 16. and II. Philippic. p. 70. Reiske. The last passage is, πείσεσθαι τι κακὸν προσδοκῶν (ὁ Φίλιππος,) ἂν καιρὸν λάβητε. But a man is said, I think, καιρὸν λαμβάνειν, when he gets an opportunity for doing something that he was wishing to do. This was not the case with Pericles, but rather καιρὸς ἐλάμβανεν αὐτόν, that is, “the time came upon him, when the speech was to be spoken, whether he liked to do it or no.” Compare also Dion Cassius XLIV. 19. when speaking of Cæsar’s assassination. ἐπεὶ τε ὁ καιρὸς ἐλάμβανε προσήλθε τις αὐτῷ.]

4. οἱ μὲν—αὐτόν.] Pericles, in Orat. quam ἐπιτάφιον λόγον vocat, ita inquit: τὴν νεότητα ἐκ τῆς πόλεως ἀνηρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαίρεθει. Aristot. Rhet. I. 7, 34. 720. unde patet nostrum et hic et alibi oratorum mentem et sensus, non autem verba, representare. Ipsum audiamus I. 22, 1.: Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἡ μέλονταις πολέμῳ, ἡ ἐν αὐτῷ ἦδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἦν, ἐμοὶ τε ὡς αὐτὸς

ἤκουσα, καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλλουσιν” ὡς δ’ ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν αἰεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. Cæterum hæc Pericles ex Herodoto sublegit VII. 162. Ἀμείβετο Γέλων—ἀγγέλλοντες τῇ Ἐλαδί, ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ αὐτῇ ἐξαίρηται. Periclem nihil præter plebiscita scriptum reliquisse affirmat Plutarchus; et Schol. in Hermogenem, p. 21. ita laudat ἀπὸ τοῦ Ἐπιταφίου Θουκυδίδου, nec aliter Theon. WASS.

5. τὸν προσθέντα τῷ ν.] Sic Dionys. Halic. p. 291. ed. Sylburg. ὁψέ γάρ ποτε, Ἀθηναῖοι προσέθεσαν τὸν ἐπιτάφιον ἔπαινον τῷ νόμῳ &c. Hujus legis auctor multis (ut et Scholiastæ nostro) visus est Solon: quem Laërtius testatur modis omnibus fuisse virorum fortium, et qui pro patria occubissent, memoriæ. At Diodorus Sic. XI. testatur, ludos funebres Athenis primum fuisse actos in memoriam eorum, qui bello Persico fortiter pugnantes obierant: quo etiam tempore lege cautum ait, ut de laudibus eorum, quos resp. censuisset publice sepeliendos, concionem oratores, quibus id munus a civitate mandaretur, haberent. Quod et orationes funebres, quæ exstant apud Demosthenem et Lysiam, docent. Vid. Stephani Notas in Dionys. p. 23.—HUDS.

5. ὡς καλὸν] Vertunt quasi legeretur καλὸν ὄν. Sed forsân delendum αὐτόν. DOBREE.

[If any alteration were required, I should propose inserting ὄν after καλὸν, supposing that it may have dropped out, as often happens, from the recurrence of the same syllable in the preceding word.]

ATHENS. A. C. 431, 0. Olymp. 87. 2.

FUNERAL  
ORATION OF  
PERICLES.

(35—46.)

Although in his own judgment all words in honour of the dead might well have been forborne; for either through the fault of the speaker, or the partiality or jealousy of the hearers, it would be hard for any speech on such an occasion to give satisfaction; yet still, as the law has so willed it, he will endeavour to satisfy its call.

- “καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θάπτομένοις  
 “ἀγορεύεσθαι αὐτόν. ἐμοὶ δ’ ἀρκοῦν ἂν ἐδόκει  
 “εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ  
 “καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ  
 “τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα  
 “ὁρᾶτε, καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς  
 “κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πι-  
 “στευθῆναι. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν  
 “ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας  
 “βεβαιούται. ὃ τε γὰρ ξυνειδὼς καὶ εὖνους  
 “ἀκροατὴς τάχ’ ἂν τι ἐνδεεστέρως πρὸς ἃ  
 “βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦ-  
 “σθαι, ὃ τε ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι, διὰ φθόνον,  
 “εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούει. μέχρι γὰρ τοῦδε  
 “ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν  
 “καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε·

1. ἐπὶ] om. N.V. τῶν] om. d. πόλεων A.F.g. 2. ἀρκοῦν ἂν A.C.  
 E.F.G.H.K.L.O.P.Q.V.e.g.h.i. Haack. Poppe. Goell. Bekk. B. et vulgo ἂν ἀρ-  
 κοῦν. 4. καὶ δηλοῦσθαι] δηλοῦσθαι καὶ e. δηλοῦσθαι K. 5. τόνδε] om. O.P.  
 6. ὁρᾶται V. ἐν] om. C.G.L.O.P. 9. ἐν] om. pr. G. 11. ἂν ἐνδεεστέρως  
 O. ἂν τι καὶ ἐνδεεστέρως f. 12. νομίσει L.O.P. 13. ὃ δὲ G.O. 14. αὐτοῦ  
 C.G.L.O.P.e. Can. 48. 15. εἰσι] om. g. 16. οἴεται, omisso antea ἂν, i.

6. καὶ μὴ ἐν ἐνὶ ἀνδρὶ κ. τ. λ.] Haack has, I think, interpreted these words rightly: “Neque in uno viro multo-  
 rum virtutes periclitari debere, ut ea-  
 rum fides a meliore vel deteriore ora-  
 tione pendeat.” The words εὖ τε καὶ  
 χεῖρον εἰπόντι πιστευθῆναι appear to me  
 to be merely a sort of explanation of  
 the term κινδυνεύεσθαι. “The virtues  
 of many were perilled in one indivi-  
 dual, for him to be believed both if  
 “he spoke well and if he spoke ill.”  
 The impression of the merits of the  
 dead depending on the judgment and  
 eloquence of the orator, their virtues  
 might properly be said to be perilled in  
 his person.

8. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν κ. τ. λ.]  
 “For it is hard to speak with exact  
 propriety on a subject where, besides  
 “its other difficulties, it is hard to con-

“vince the hearers that what you say  
 “to them is the truth.” Δόκησιν ἀλη-  
 θείας βεβαιοῦν is exactly, as Göller in-  
 terprets it, “certam persuasionem ex-  
 citare, verum esse aliquid.” Compare  
 III. 43, 1. τῆς οὐ βεβαίον δοκίσεως τῶν  
 κερδῶν, “Your ill-grounded impression  
 “that we are bribed.” So here; “It  
 “is hard to impress our hearers con-  
 “vincingly with the truth of what we  
 “are saying.” He then adds at the  
 end of the chapter, χρὴ—πειράσθαι—τῆς  
 ἑκάστου βουλήσεως τε καὶ δόξης τυχεῖν;  
 that is, “I must endeavour to gain  
 “your belief of the truth of what I  
 “say, as well as to answer your wishes,  
 “although it be difficult to convince  
 “you.”

9. ἡ δόκησις τῆς ἀλ.] Laudat, et  
 scholia describit Suidas in δόκησις  
 ἀληθ. DUKER.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

“ τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦ-  
 6 “ σιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς  
 “ ἔχειν, χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειρᾶσθαι ὑμῶν τῆς  
 “ ἐκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλείστον.  
 “ XXXVI. ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον 5  
 “ γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν τιμὴν  
 2 First then he briefly  
 notices their ancestors,  
 and their own imme-  
 3 diate fathers, the  
 founders of their em-  
 pire and their glory;  
 in whose path their  
 sons have worthily  
 followed. Yet he will  
 not repeat now the  
 well known tale of  
 their victories in war,  
 4 but will rather deve-  
 lop those internal  
 principles of their po-  
 lity to which their  
 greatness alike in peace  
 and war was to be  
 ascribed.  
 “ ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν  
 “ αἰεὶ οἱ αὐτοὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγίγνο-  
 “ μένων μέχρι τοῦδε ἐλευθέραν δι’ ἀρετὴν  
 “ παρέδωκαν. καὶ ἐκείνοι τε ἄξιοι ἐπαίνου καὶ 10  
 “ ἔτι μᾶλλον οἱ πατέρες ἡμῶν κτησάμενοι  
 “ γὰρ πρὸς οἷς ἐδέξαντο, ὅσῃν ἔχομεν ἀρχήν,  
 “ οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον.  
 “ τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἶδε οἱ νῦν  
 “ ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ 15  
 “ ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι  
 “ παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρή-

1. τῷ δὲ ὑπερβάλλον codd. nonnulli. Dionys. t. VI. p. 798. αὐτὸν A.B.C.G.  
 H.I.K.L.O.Q.b.c. et corr. F. αὐτῶν Dionys. 3. καὶ ἐμὲ] om. K. 4. ἐπιτο-  
 πλείστον L. 6. δέ] om. K. 7. ταύτης L.O.d.e.h.i. et omisso τῆς I. 8. οἱ  
 αὐτοὶ αἰεὶ C.G.L.O.P.e. Can. 48. 11. κτισάμενοι E. 14. πλείω A.E.F.G.H.K.  
 Q.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. B.C. et ceteri πλείω. αὐτοὶ ἡμεῖς]  
 om. K. 15. μάλιστα] om. O. 16. ἀπευξήσαμεν B. ἀπευξήσαμεν A.  
 17. alteram ἐς om. M.

1. τῷ δὲ ὑπερβάλλοντι αὐτῶν] The  
 scholiast understands αὐτῶν of ἐπαίνων;  
 Gölle explains it, “*lis autem quæ ip-  
 sorum vires exsuperant, invident.*”  
 Poppo takes αὐτῶν as neuter, and  
 makes it refer to the preceding words  
 ἃ δὲ ἕκαστος οἶσται ἱκανὸς εἶναι δράσαι.  
 “*What goes beyond that which each  
 conceives himself able to accom-  
 plish.*”

5. ἀπὸ τῶν προγόνων] Confer De-  
 mosth. in Orat. Funeb. pag. 152.—  
 WASS.

6. καὶ πρέπον δέ] “*Et decorum  
 etiam.*” “*It is just and fitting too  
 “at the same time.”* Compare I. 132,  
 2. καὶ ἦν δὲ οὕτως. VII. 56, 3. καὶ ἦν δὲ  
 ἄξιος ὁ ἀγών. Herodot. IV. 105, 4. καὶ

ὁμνίουσι δὲ λέγοντες. Xenophon. Ana-  
 bas. I. 1, 2. καὶ στρατηγὸν δὲ ἀπέδειξεν.  
 In this same sense we have the ex-  
 pression καὶ ταῦτα μέντοι, as in Hero-  
 dotus, I. 96, 2. VI. 61, 4. 137, 5. and  
 Æschylus, Prometh. 957. Schütz.

8. διαδοχῇ τῶν ἐπιγιννομένων] Gölle  
 joins these words with οἰκοῦντες, as a  
 Latin ablative case; “*inhabiting in or  
 “with a succession of posterity.*”  
 Others take them as a Latin dative,  
 and join them with παρέδωκαν.

15. ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ] “*Who  
 “are even yet for the most part in the  
 “vigour of life.”* Literally, “*in the  
 “settled or set time of life,”* when the  
 system has in a manner reached its  
 perfection, and rests from the work of

“*What goes beyond that which each  
 conceives himself able to accom-  
 plish.*”

ATHENS. A. C. 431, O. Olymp. 87. 2.

- “ νην αὐταρκεστάτην. ὦν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, 5  
 “ οἷς ἕκαστα ἐκτίθη, ἣ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν  
 “ βάρβαρον ἢ Ἑλληνα πόλεμον ἐπιόντα προθύμως ἡμυνά-  
 “ μεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος εἰσώ· ἀπὸ  
 5 “ δὲ οἷας τε ἐπιτηδεύσεως ἤλθομεν ἐπ’ αὐτὰ καὶ μεθ’ οἷας  
 “ πολιτείας καὶ τρόπων ἐξ οἷων μεγάλα ἐγένετο, ταῦτα  
 “ δηλώσας πρῶτον εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων  
 “ ἐπὶ τε τῷ παρόντι οὐκ ἂν ἀπρεπῇ λεχθῆναι αὐτὰ, καὶ τὸν  
 “ πάντα ὁμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν  
 10 “ ἐπακοῦσαι. XXXVII. Χρῶμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ  
 Those principles are, “ τοὺς τῶν πέλας νόμους, παράδειγμα δὲ  
 freedom, equality of “ μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἐτέ-  
 rights, and a liberal “ ρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους 2  
 spirit: no privileged “ ἄλλ’ ἐς πλείονας οἰκεῖν δημοκρατία κέκληται  
 castes engross all ho- “ ἄλλ’ ἐς πλείονας οἰκεῖν δημοκρατία κέκληται  
 nors, no degraded- “ μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ  
 ones are deprived of  
 15 the benefits of equal

2. ἐκτίθη ἕκαστα e. 3. ἡμυνόμεθα G.e. 5. ἤλθον B.F.H.N.V.h. Porpo.  
 6. ἐξ οἷων] om. g. μεγάλων A.B.h. 9. ξύμφορον d. ἐπακοῦσαι αὐτῶν  
 C.G.L.O.P.e. 48. 12. μᾶλλον αὐτοὶ A.B.C.E.F.G.H.K.L.O.P.Q.V.c.d.e.f.  
 g.h.i. Haack. Porpo. Goell. Bekk. vulgo αὐτοὶ μᾶλλον. τινὶ A.B.E.F.H.K.  
 N.V.c.g. Haack. Porpo. Goeller. Bekk. C.G. et ceteri τισιν. ἐτέρους μιμού-  
 μενοι V. ἐτέρους] καὶ ἐτέρους i. 13. μὴ] om. pr. G. 14. πλείονας G.e.  
 ἢ  
 οἰκεῖν G. ἡκεῖν Q. ἡκειν L.O.N. ἡκειν 48. cum schol. ἐρχέσθαι τὴν ἀρχὴν.

growth. In this sense Polybius applies the term to the sea in a calm, *θάλασσα γαλήνῃ καὶ καθεστηκυῖα*. XXII. 14, 10. and Herodotus to the gradual subsiding of disorder, *ἐπεὶ κατέστη ὁ θόρυβος*. III. 80; 1.

3. βάρβαρον ἢ Ἑ. π.] Agnoscit Th. Mag. in *βαρβαρικός*. WASS.

Ἑλληνα πόλεμον] The use of the word Ἑλλάς as an adjective with feminine substantives is well known; but Ἑλληνα as a masculine adjective is very rare. Göller compares *Σκύθην ἐς οἶμον* in *Æschyl. Prometh. 2*. There seems to be no reasonable doubt as to the genuineness of the present text.

14. ἐς πλείονας οἰκεῖν] Compare for the sentiment VI. 39. Herodot. III. 80. Οἰκεῖν denotes not merely the physically inhabiting, but the act of dis-

posing and directing the concerns of our daily life in the place of our ordinary habitation; in the same sense as the term “life” and “to live” expresses not only physical existence, but the manner in which we act in that existence. Οἰκεῖν ἐς πλείονας then signifies, to form institutions and to direct our views for the benefit of the mass of the community. Compare I. 17, 1. and Herodot. IV. 179, 3. and Xenophon, *Hellenic. IV. 8, 5*. *Τῆμος, καὶ Αἰγαί, καὶ ἄλλα γε χωρία δύνανται οἰκεῖν*.

δημοκρατία] Vid. VI. 89, 4. *Æschyl. Suppl. 706*. Demosth. pag. 155. Eurip. *Phœniss. 540*. Suppl. 405. Platonem Menex. p. 519. A. WASS.

15. μέτεστι—ἴσον] Thom. Mag. in μέλει. DUKER.



ATHENS. A. C. 431, O. Olymp. 87. 2.

law; no intolerance requires that every one's manners and habits should be conformed to its own model. Yet liberty is not license: and they who fear no tyranny, and are subject to no arbitrary restraint, are deeply influenced by the fear of the laws, and submit willingly to the restraint of the principles of justice and generosity.

“*ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὥς ἕκαστος ἔν τῳ εὐδοκίμει, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ’ ἀρετῆς προτιμᾶται, οὐδ’ αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ- 5 ματος ἀφανεία κεκώλυται. ἐλευθέρως δὲ τὰ τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ’ ἡμέραν ἐπιτηδεύ- μάτων ὑποψίαν, οὐ δι’ ὀργῆς τὸν πέλας, εἰ καθ’ ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους 10*”

2. *τινι* K.c.d.i. *τῷ* F.g. et pr. E. *cujus* in margine manu recenti *ἐν τινι, διὸ ἐγκλίνεται.* 3. *τὰ πλείω* C.G.L.O.P.d. *ἀπ’*] om. d.i. 5. *τε καὶ ἀγαθὸν g.* Post *ἀξιώματος* deletas tres F. 6. *ἀφανία* K.M.b. cum Dionysio. 7. *πολιτεύομενοι* L.O. 48. 9. *τῶν* A.B.N. *εἰ]* *οἱ* M. 10. *δρᾶν* A.B.M.N.h.

2. *οὐκ ἀπὸ μέρους*] I agree with Göl-ler that we must not by these words understand any distinctions of race, because such were observed at Athens as well as elsewhere, and the *μέτοικοι* were no more eligible to offices at Athens than the *περίοικοι* at Lacedæmon. By *ἀπὸ μέρους* are meant, I believe, distinctions of fortune or party amongst those who are equally citizens. The Athenians boasted that men amongst them were appointed to public offices either by lot, which assumed an equal fitness in every man, or where any choice was exercised, that it was made, in Aristotle's language, *ἀριστίνδην*, and not *πλουτίνδην*. Probably also *ἀπὸ μέρους* includes also distinctions of mere party or faction; as, for instance, Themistocles and Aristides, although of the most opposite parties, were employed in the public service together; and so afterwards Cleon and Demosthenes, Nicias, Alcibiades, and Lamachus.

4. *οὐδ’ αὖ κατὰ πενίαν, ἔχων δέ—κεκώλυται*] Dionys. Halic. pag. 133. Vid. Platonem Alcib. p. 431. d. Wass.—*Κατὰ πενίαν* is equivalent to *πένης μὲν ὢν*; “Nor again on account of his poverty, although he is able to do the state service, does the obscurity of his condition exclude him.”

7. *καὶ ἐς τὴν πρὸς ἀλλήλους κ. τ. λ.]* “And as to any mutual jealousy of each other's pursuits and habits, we are not angry with our neighbour for pleasing himself; nor wearing a look of offence, which, though harmless in effect, is yet troublesome and painful.” Such I believe to be the true sense of this passage; for the construction, *πολιτεύομεν*, or some analogous verb, such as *δαιτώμεθα*, must be repeated after *ὑποψίαν*. There is throughout this part of the speech a covert allusion to the Lacedæmonians, which must be understood in order to soften the apparent abruptness with which the idea *ἐς τὴν πρὸς ἀλλήλους ὑποψίαν* is introduced: “And as for that jealousy with which the Lacedæmonians regard any man who pleases himself, we do not at all sympathise in it.” *Ἀζημίους* may be well applied to the censorious looks of an individual, as it might be said of the censoria notatio at Rome, “*nihil fere damnato nisi rubo*” rem adfert.” (Cicero de Repub. IV. 6.) And although it generally is used in a passive sense, “one who suffers no penalty,” yet the analogy of *ἀσυνῆς*, and many other similar adjectives, justifies us in ascribing to it an active sense also.

[Göller in his second edition under-

ATHENS. A. C. 431, O. Olymp. 87. 2.

- “ μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι. ἀνε- 4  
 “ παχθῶς δὲ τὰ ἴδια προσομιλοῦντες τὰ δημόσια διὰ δέος  
 “ μάλιστα οὐ παρανομούμεν, τῶν τε αἰὲν ἐν ἀρχῇ ὄντων  
 “ ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ’  
 5 “ ὠφελείᾳ τῶν ἀδικουμένων κεῖνται καὶ ὅσοι ἄγραφοι ὄντες  
 “ αἰσχύνην ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν  
 “ καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ  
 “ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ  
 “ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατα-  
 10 “ σκευαῖς εὐπρεπέσιν, ὧν καθ’ ἡμέραν ἡ τέρψις  
 “ τὸ λυπηρὸν ἐκπλήσσει. ἐπείσέρχεται δὲ διὰ 2  
 “ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει  
 “ ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ  
 “ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.  
 15 “ XXXIX. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις  
 “ τῶν ἐναντίων τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, 2

2. τῇ ἰδίᾳ P. 4. νόμων μάλιστα i. 5. ὠφελεία Bekk. 7. πόνων] νό-  
 μων d. 8. μέντοιγε L. μέντοι καὶ O. 48. γε om. V. 9. παρασκευαῖς  
 P. 48. 11. ἐπείσέρχεται Bekk. 13. οἰκειότερον L.O.P. 15. ταῖσδε Tu-  
 sanus.

stands the passage substantially in the same way. “Puto intelligendas esse “voces de severâ Spartanorum inter se “censurâ, quam præcipue seniores in “juniores exercebant, quin etiam inter “se seniores.”]

5. ὅσοι ἄγραφοι ὄντες] Compare Aristotle, Rhet. I. 14. 5.

7. τῇ γνώμῃ] The scholiast explains this word, τῇ ψυχῇ, ἢ τῇ συνέσει. I prefer the first interpretation; “We “have provided many refreshments of “labour for our spirits.” With respect to what follows, a dative case again occurs joined with the verb νομίζω, in III. 82, 18. εὐσεβείᾳ μὲν οὐδέτεροι ἐνό-  
 μζον; and Herodot. IV. 117, 1. φωνῇ —νομίζουσι Σκυθικῇ. The same verb in the same sense is also found with an accusative case, as in Pindar, Isthm. II. 55. ἵπποτροφίας νομίζων; and in Herod. IV. 183, 6. γλώσσαν—νενομί-

κασι: for as Schweighæuser well observes, νομίζειν is the same thing as ἐν νόμῳ ποιεῖσθαι, so that γλώσσαν νομίζειν is, “To have a language familiar and habitual to oneself.” With the dative case the common explanation is to understand χρῆσθαι, which seems to me improbable; for then χρῆσθαι would be an integral part of the expression, which could no more be omitted than κελεύοντες τῷ νόμῳ could be written for κελεύοντες χρῆσθαι τῷ νόμῳ. What the true explanation may be I do not venture to conjecture.

11. ἐκπλήσσει] Thom. Mag. hic et infr. c. 87, 5. exponit ἐκβάλλει. add. ibi Schol. et Æschyl. Prometh. 134.—DUKER.

12. πάσης γῆς] Hæc fuse persequitur Isocrates Paneg. p. 70. WASS.

ATHENS. A.C. 431, O. Olymp. 87. 2.

- Nor are they anxious, like their rivals, to involve their resources in mystery; nor do they deem that courage can only be acquired by a life of misery and toil. And yet experience has shewn that the gay and happy citizens of Athens will brave danger as fearlessly as the stiff and disciplined Lacedæmonians, with all their boasted severity and hardness.
- “καὶ οὐκ ἔστιν ὅτε ξηλασίοις ἀπείργομέν  
 “τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν  
 “ἂν τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πι-  
 “στεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ  
 “ἀπάταις ἢ τῷ ἀφ’ ἡμῶν αὐτῶν ἐς τὰ ἔργα 5  
 “εὐψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπι-  
 “πόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον  
 “μετέρχονται, ἡμεῖς δὲ ἀνειμένῳς διαιτώμενοι  
 “οὐδὲν ἦσσαν ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους  
 “χωροῦμεν. τεκμήριον δέ οὔτε γὰρ Λακεδαί- 10  
 “μόνιοι καθ’ ἐκάστους, μετὰ πάντων δ’ ἐς τὴν  
 “γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπελθόντες  
 “οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνο-  
 4 “μένους μαχόμενοι τὰ πλείω κρατοῦμεν. ἀθρόα τε τῇ  
 “δυνάμει ἡμῶν οὐδεὶς πω πολέμιος ἐνέτυχε διὰ τὴν τοῦ 15  
 “ναυτικοῦ τε ἅμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ  
 “ἡμῶν αὐτῶν ἐπίπεμψιν· ἣν δέ που μορίῳ τινὶ προσμίξωσι,

3. πιστεύσαντες g. 5. αὐτῶν] om. P. 6. ἐπὶ πόνῳ καὶ ἀσκήσει H. ἐπὶ  
 πόνῳ ἀσκήσει K. 9. ἦττον d. 11. καθ’ ἑαυτοὺς marg. Florentinæ Vinariensis.  
 † καθ’ ἐκάστους† Porro. μεθ’ ἀπάντων C.I.L.O. 48. 12. στρατεύονται  
 L.O.P. 48. 16. ἐπὶ πολλὰ] om. e. 17. πῶ e.

1. ξηλασίοις] Huc respicit Plutarchus Lycurgo, p. 36. ubi legendum γυναικὸς ἱερᾶς, non ἱερᾶς. vid. Aristot. Polit. II. 9. Wass. De ξηλασίᾳ Lacedæmoniorum vid. I. 144, 2. et Spanh. ad Aristoph. Ran. 461. DUKER.

11. καθ’ ἐκάστους] This is, I have no doubt, the genuine reading; nor would the proposed correction, καθ’ ἑαυτοὺς, convey the same meaning. Thucydides chose to say Λακεδαιμόνιοι rather than Πελοποννήσιοι, because the Lacedæmonians were particularly the objects of his comparison: but he adds καθ’ ἐκάστους, meaning that the Lacedæmonians would not attack Athens with the single force of any one state of the confederacy, but required the aid of all together with their own force. Καθ’ ἑαυτοὺς would refer to the Lacedæ-

monians alone; καθ’ ἐκάστους means, that they did not send the Bœotians singly, nor the Corinthians singly, but that they went with the Corinthians and Bœotians and all the other confederate states together.

12. αὐτοὶ ἐπελθόντες] “By ourselves “alone,” opposed to μετὰ πάντων. Compare ch. 65. at the end, τῶν Πελοποννησίων αὐτῶν.

17. ἡμῶν αὐτῶν ἐπίπεμψιν] “Our own “native force is dispatched on so many “different services.” He means to say; “Even by land our force is necessarily divided, because we cannot, “like the Lacedæmonians, employ a “force made up of our allies with only “an Athenian commander at their “head, but are forced to employ our “own citizens wherever a military force

ATHENS. A. C. 431, O. Olymp. 87. 2.

“κρατήσαντές τέ τῃσ αἰσ ἡμῶν πάντας αὐχοῦσιν ἀπεῶσθαι  
 “καὶ νικηθέντες ὑφ’ ἀπάντων ἡσσησθαι. καίτοι εἰ ῥαθυμία 5  
 “μᾶλλον ἢ πόνων μελέτη καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ  
 “τρόπων ἀνδρίας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν  
 5 “τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκαμνείν, καὶ ἐς αὐτὰ  
 “ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰεὶ μοχθούντων φαίνεσθαι,  
 Further, Athens has “XL. καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι  
 united literature and “θανυμάζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦ- 2  
 philosophy with the “μὲν γὰρ μετ’ εὐτελείας καὶ φιλοσοφοῦμεν  
 highest martial hero-  
 ism. She considers no

1. τε] om. C.G.L.N.O.P.V.e. 48. αὐχοῦνται 48. 2. ἡττῆσθαι P.  
 3. κατὰ d. τὸ πλεον C.G.L.O.e.f. 4. ἐθέλομεν C.E.I. Bekk. A.B.F.G. et  
 vulgo ἐθέλομεν. 5. τε τοῖς A.E.F.H.K.V.c. προσκάνειν d. 6. ἐλθοῦσι  
 τὰ πράγματα μὴ f. ἀτολμοτέροις H.P.Q.V. et corr. F.G. 7. καὶ] om. g.  
 8. φιλοκαλοῦμεν γὰρ A.B.F.H.Q.e. C.E.G. et ceteri φιλοκαλοῦμιν τε γάρ.  
 9. εὐμελείας A.

“is wanted.” Hence the popularity of Cleon’s proposal, when he engaged to capture Sphacteria without calling upon the services of any heavy-armed Athenian.

2. καίτοι εἰ ῥαθυμία μᾶλλον κ. τ. λ.] These words connect with the earlier part of the chapter, καὶ ἐν ταῖς παιδείαις —χωροῦμεν; and all the rest, from τεκμήριον δέ, down to ὑφ’ ἀπάντων ἡσσησθαι, is a sort of parenthesis. Μετὰ νόμων—ἀνδρίας “With a courage arising from disposition, and not “from laws and institutions.” Περιγίγνεται ἡμῖν “We have this advantage.” It seems to me that περιγίγνεται is used in something of a double sense, combining the two notions of “there is a result,” and “a “favourable or advantageous result.” “If we are as brave as our rivals, and yet do not take so much pains to “become so, we gain in consequence the “united advantages of escaping toil “and hardship by anticipation, of being “equally daring when the trial comes, “and of combining enjoyments of another description, (taste and philosophy) to which our rivals are wholly “strangers.” Compare ch. 87, 7. περιγίγνεται πλῆθος νεῶν, where the notion is that of “a balance in our favour; a “surplus on our side of the account:”

and I. 144, 4. IV. 73, 3. where, as in the present passage, the notion of “a result “or consequence” appears the predominant one, that result happening however to be favourable. For the sentiment of τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνείν, compare the well known lines in the Agamemnon of Æschylus, 242.

τὸ μέλλον δ’,  
 ἐπεὶ οὐ γένοιτ’ ἂν λύσις, προχαίρετω,  
 ἴσον δὲ τῷ προστένειν.

4. ἐθέλομεν] I have now followed Bekker in adopting this reading, as it affords a grammatical and intelligible meaning, which ἐθέλομεν does not. And although Dionysius read ἐθέλομεν, and criticised Thucydides accordingly for writing incorrectly, yet we have no right to assume that Dionysius used a faultless MS. nor do we think ourselves bound to adapt our text of Thucydides to that given in the quotations made by him.

6. ἀτολμοτέρους] In Dionys. est ἀτολμοτέρους. Parum interest, utro modo legatur. DUKER.

8. φιλοκαλοῦμεν —μαλακίας] The moderation and economy of the Athenians of these times is praised by Demosthenes in a well known passage, Olynth. III. p. 35. Reiske, in which he

ATHENS. A. C. 431, O. Olymp. 87. 2.

citizen too ignorant to have an opinion on public matters; she allows none to abstain from public and political duties. She

“*ἄνευ μαλακίας, πλούτῳ τε ἔργου μάλλον*  
 “*καιρῷ ἢ λόγου κόμπῳ χρώμεθαι, καὶ τὸ*  
 “*πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχροῦν, ἀλλὰ*  
 “*μὴ διαφεύγειν ἔργῳ αἴσχιον. ἔνι τε τοῖς*

1. πλούτου τε ἔργῳ G.L.N.O.Q. πλούτου τε ἔργου P. πλούτῳ τε ἔρ. B. πλούτω τε ἔργῳ V.f.g.h. 2. καιρῷ A.B.C.E.F.K.M.N.V.b.c.e.g. 48. Poppo. Goell. Bekk. καιροῦ f. corr. G. et ceteri ἐν καιρῷ. λόγῳ κόμπου d. 3. τινὶ] om. B.h. 4. ἔργῳ] om. pr. G. ἐν A.B.E.F.H. cum Tusano.

contrasts the simplicity of their private houses with the magnificence of their public works: *ἰδία δ' οὕτω σώφρονες ἦσαν, ὥστε τὴν Ἀριστείδου, καὶ τὴν Μιλτιάδου, καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὅποια ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν*. Comparing however the expressions here used with what had just preceded them, chap. 38, about the beautiful embellishments and furniture of private houses; and with what immediately follows, *πλούτῳ τε ἔργου μάλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα*, the words *φιλοκαλοῦμεν μετ' εὐτελείας* may express the good taste of the Athenians in avoiding the gaudy and lavish magnificence of barbaric ornament, and by the beauty of form and proportion exciting a purer and higher pleasure, more cheaply purchased, and therefore more generally accessible. For the *φιλοσοφοῦμεν ἄνευ μαλακίας*, the reproaches constantly thrown out against the cultivation of the understanding by all ignorant nations and individuals, on the pretence that it corrupts the manliness and courage of the national character, are too notorious to require illustration. Grimm tells us in his *Memoirs*, that the old fashioned and ignorant courtiers of Louis the Fifteenth's reign ascribed the disasters of the French arms in the seven years' war to the spread of philosophy, owing to the writings of the "Economistes." Upon which he remarks, that the conduct of the British infantry on the plain of Minden did not seem to favour the notion that philosophy and literature in a nation were injurious to its military spirit.

1. πλούτῳ τε ἔργου μάλλον καιρῷ κ. τ. λ.] If ἐν be rightly omitted before

*καιρῷ*, the sense can only be, "we employ wealth rather as an occasion of action than for a vaunt in talking." But surely it is harsh to call wealth *ἔργου καιρὸς* in the sense of "a furtherance or means of facilitating action." Nor can I conceive that *καιρῷ* can be used for *ἐς καιρὸν*, "against" or for the needs of the season of "action." Is it therefore so certain that the later editors have all done right in agreeing to omit ἐν? Yet as Dobree also agrees with them, I have not ventured to restore it to the text; and there may very possibly be an interpretation of the passage, or a justification of the interpretations actually given, which I have not been able to discover. The *λόγου κόμπῳ*, which is the exact opposite to the *φιλοκαλοῦμεν μετ' εὐτελείας*, is described by Aristotle as making what he calls *βαναυσία καὶ ἀπειροκαλία*, or magnificence degenerated into ostentation; which he says ἐν τοῖς μικροῖς τῶν διαπανμάτων πολλὰ ἀναλίσκει—οὐ τοῦ καλοῦ ἕνεκα, ἀλλὰ τὸν πλοῦτον ἐπιδεικνύμενος. *Aristot. Ethic. IV. 2, 20. Αἴσχιον* immediately below is used in the sense of *αἰσχροῦν μάλλον*. "That rather is disgraceful." Compare *III. 63, 8. and VIII. 27, 3.* where *αἴσχιον* is again used in the same sense.

4. ἔνι τε τοῖς αὐτοῖς κ. τ. λ.] "We do not conceive that civil society needs to be divided into two distinct castes; the one wholly devoted to the care of the state, (like the *φύλακες* of Plato's *Utopia*) and maintained by the labour of a vassal people, like the Spartans with their Helots; the other degraded to the exclusive pursuit of trade or labour, and held unfit to concern themselves with any higher objects. With us the statesman does not lay

ATHENS. A. C. 431, O. Olymp. 87. 2.

- trusts not to ignorance for courage and self-devotion; she seeks not selfish ends in bestowing her friendship; but deems theirs the most heroic patriotism, who, best appreciating their own happiness, will yet cheerfully sacrifice it for their country's good; and that the truest friendship which is cemented by kindness, given unhesitatingly and unupbraidingly.
- “αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,  
 “καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολι-  
 “τικὰ μὴ ἐνδεῶς γινῶναι· μόνοι γὰρ τὸν τε  
 “μῆδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ’  
 “ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἤτοι κρίνομέν  
 “γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ  
 “τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι,  
 “ἀλλὰ μὴ προδιδασθῆναι μᾶλλον λόγῳ πρό-  
 “τερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν. διαφερόντως 4  
 “γὰρ δὴ καὶ τόδε ἔχομεν ὥστε τολμᾶν τε οἱ  
 “αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν  
 “ἐκλογίζεσθαι· ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς

2. πολεμικὰ L.g. 4. τῶνδε] τῶν τε f.g. τῶν I. 5. καὶ οἱ αὐτοὶ C.G.L.  
 O.P.e. 48. 7. ἡγούμεθα g. 8. προσδιδασθῆναι d. διδασθῆναι e. ἐν λόγῳ Q.  
 9. ἐπὶ τὰ δ L.O. 48. 10. δὴ] δεῖ A.h. 11. μάλιστα] om. 48. 12. ἀμάθεια A.C.

“aside his humbler duties and employments; nor is the mechanic thought incapable of forming a judgment on public affairs. We consider no man to be so incapable; nay, we do not allow that or any other plea to be urged as an excuse for a member of civil society taking no part in that society's concerns. If we, the people at large, cannot originate or direct public measures, we can at least judge of their merit or demerit, as many are competent critics of poetry who have not the faculty of being poets themselves. Nor do we think that our measures are less wise or vigorous, because they are previously discussed by the eloquence of our orators; but we apprehend that they would suffer far more from being undertaken in blind ignorance, without any previous discussion about them.” Such I believe to be the exact sense of this passage, when the meaning is fully developed, and expressed in language with which we are familiar. The last clause, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, refers to the Lacedæmonian horror of eloquence and long speeches. Κρίνομέν γε ἢ ἐνθυμούμεθα, “We can judge at any rate,

“if we cannot frame or contrive.” The particle γε always expresses the most certain part of an alternative, although the two things be not placed in the same order as in English. Compare Aristotle, Eth. Nic. I. 8, 7. ἐν γέ τι ἢ τὰ πλείστα κατορθοῦν. “They must be right on some point at any rate, if not on most points.” Κρίνομεν is that power of deciding on measures proposed by the executive government, which was thought by the highest authorities in Greece to be best entrusted to the people at large assembled in their ἐκκλησία. Compare Aristotle, Polit. III. 7. p. 105, &c. ed. Oxford, 1810. and Thucyd. VI. 39, 1. Αὐτοὶ is “we ourselves,” i. e. the people at large, as distinguished from their statesmen and orators. Ἐνθυμούμεθα expresses the forming plans or measures, the turning them over in the mind; as VIII. 68, 1. Antiphon is said to have been κράτιστος ἐνθυμηθῆναι, καὶ ἂν γνώῃ εἰπεῖν.

12. ὁ τοῖς ἄλλοις κ. τ. λ.] I hope that it is not unbecoming to experience changes of opinion in a successive review of passages like this. As they are not grammatical, every interpreter must invent something of a theory of his own in order to explain them, and

ATHENS. A. C. 431, O. Olymp. 87. 2.

- 5“ δὲ ὅκνον φέρει. κράτιστοι δ’ ἂν τὴν ψυχὴν δικαίως κρι-  
 “ θείην οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γιννώσκοντες, καὶ  
 6“ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς  
 “ ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ  
 7“ ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ 5  
 “ δράσας τὴν χάριν ὥστε ὀφειλομένην δι’ εὐνοίας ᾧ δέδωκε

1. δ’ ἂν εἰκότως τὴν ψυχὴν κριθείην L.O.P. 48. δ’ ἂν ψυχὴν δ. κρ. C.e. δ’ ἂν  
 τὰς ψυχὰς δ. κρ. f. δικαίως] εἰκότως G. 2. σαφέστατα] om. c.f. 6. δι’  
 εὐνοίας] om. A.

these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what is at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain with the least violation of the rules of the language the anomalous use of the relative *ὁ*. The old way would have been, I think, to call it an accusative case governed by *κατὰ* understood; the later editors take it as a nominative, and supply *τοῦναντίον γίγνεται*, supposing that the following words *ἀμαθία μὲν—φέρει* are the explanation of the word *τοῦναντίον*, and substituted here in the place of it. That is, in other words, we must consider the clause *ἀμαθία—φέρει* as a single logical term, which is predicated of *ὁ τοῖς ἄλλοις; ὁ τοῖς ἄλλοις* signifying, “the relations of reflection and enterprize to each other “in the case of other men.” And of these relations it is stated that they have this character, “Ignorance makes men “bold, but reflection makes them “cowards.” Grammatically speaking then we must supply some such verb as *ἔχει ὥδε* to the relative *ὁ*, and consider the next clause as an explanation of the word *ὥδε*. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed *ὁ* has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires instead of the nominative *ὁ*, the conjunction *ὅπου*, “whereas.”

3. *ἐς ἀρετὴν*] “Goodness,” as opposed to courage and intellectual attainments, of which he had spoken before.

And goodness is often used to signify “kindness, beneficence,” as those are the most popular of all virtues. That “virtue” in English has not this meaning, is owing to its being a foreign word, and introduced from books where its sense had been more precise and philosophical. And it is remarkable, that Aristotle in his *Rhetoric*, where he adopts the popular notions, defines *ἀρετὴ* to be *δύναμις εὐεργετική*, a wholly different definition from the more philosophical one given in the *Ethics*. See *Rhetor.* I. 9, 2.

4. *οὐ γὰρ πάσχοντες*] Compare III. 55, 1. *οὐς εὖ παθὼν τις προσηγάγετο ξυμμάχους*.

5. *βεβαιότερος*] Vid. Wakefield. *Silv.* Crit. 4. pag. 120. BEKK.

6. *ὥστε ὀφειλομένην—σῶζειν*] This is well illustrated by a well known passage in Aristotle, *Eth. Nic.* IX. 7, 1. which has been aptly quoted by Göller and Mr. Bloomfield. *Οἱ δ’ εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας* \* \* \* *τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὥς κομπονιμένους τὰς χάριτας, τοῖς δ’ οὐκ εἶναι ἐπιμέλεις τὸ ἀνταποδοῦναι.* All the Greek expressions, *ἔχειν χάριν, κατατίθεσθαι χάριν, &c.* are borrowed from the business of banking: and as a man is anxious to support his banker’s credit, that he may not lose the money which he has put into his hands; so the obliger is here said to be a sure friend to the obliged, in order

ATHENS. A. C. 431, 0. Olymp. 87. 2.

“σώζειν· ὁ δ’ ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν  
 “ἀλλ’ ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ 8  
 “ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ  
 “ἀδεῶς τινὰ ὠφελοῦμεν. XLI. ξυνελών τε λέγω τὴν τε  
 5 So then as a nation “πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι,  
 Athens is the school “καὶ καθ’ ἕκαστον δοκεῖν ἄν μοι τὸν αὐτὸν  
 of Greece; and her “ἄνδρα παρ’ ἡμῶν ἐπὶ πλείστ’ ἂν εἶδη καὶ  
 individual citizens are the most accomplished

1. δι’ αὐτὸς ὀφείλων L.O. 48.

βραδύτερος G.

2. ὄφλημα L.O.c.

ἀποδώσειν L.P.

οὐ] οἱ A.

6. δοκεῖ K.

7. πλείστ’ ἂν εἶδη B.C.E.F.

H.I.K.M.g. Haack. Poppo. Goell. Bekk. πλείστ’ ἂν ἦδη N. πλείστ’ ἂν ἦδὺ  
 G.L.O.P.Q.i. 48. πλείστον ἂν εἶδη A.V. πλείστον ἂν εἶδη h. vulgo πλείστ’ εἶδη.

that he may be both able and willing to return the obligation hereafter. The construction of the particular words is however doubtful. The scholiast interprets the passage thus: “So that he on whom he has benevolently conferred the kindness, may retain it in his memory.” But δι’ εὐνοίας may be joined with σώζειν, and the sense may be, “So as to keep alive the obligation by means of good-will exhibited towards the person on whom he has conferred it.” And this version I am inclined to prefer to any other, and Götter in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch’s Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντός ὥσπερ εὐεργέταις εὖνους, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς εὖ πεποιθότας ὑπ’ αὐτοῦ περιέπειν αἰεὶ καὶ σώζειν. In the words that immediately follow, τὴν ἀρετὴν ἀποδώσων, ἀρετὴ has again the sense of goodness and kindness, as in the earlier part of the sentence.

3. τῆς ἐλευθερίας τῷ πιστῷ] i. e. ἐλευθεριότητι, as it is explained by Schneider; Lexicon, ἐλευθεριότης. “With the free and confiding spirit inspired by the consciousness of our liberty, and which best becomes a free man.”

7. παρ’ ἡμῶν] i. e. ἐξ ἡμῶν παρελθόντα. “From amongst us; of our people.” Compare Antigone, 966 and 1123, where παρ’ ὑγρῶν Ἰσμηνοῦ βέβρωται properly “presenting thyself to us from the streams of Ismenus.” We have seen that the preposition ἐκ in the

same manner takes the place of ἐν, and that the Latin “ab” is used in the same signification. See note on I. 64, 1. For whatever exists in a place, presents itself to our eyes or our minds from that place. Τὸ σῶμα παρέχασθαι ἐπὶ πλείστ’ εἶδη. “To be at the state’s service” (literally, “to offer his person;” for σῶμα means more than the mere bodily powers, as in the similar passage in Herodotus, I. 32, 14. ἀνθρώπου σῶμα ἐν οὐδὲν ἀσφαρκές ἐστι.) “for the most various kinds of action.” Μετὰ χαρίων μάλιστα εὐτραπέλως. “With the happiest versatility.” Compare what Florizel says to Perdita in the Winter’s Tale:

What you do

Still betters what is done. When you speak, sweet,

I’d have you do it ever; when you sing, I’d have you buy and sell so; so give alms; Pray so; and for the ordering your affairs, To sing them too. When you do dance, I wish you

A wave o’ the sea, that you might ever do Nothing but that; move still, still so, and own

No other function. Each your doing,

So singular in each particular, Crowns what you’re doing in the present deeds,

That all your acts are queens.

ἐπὶ πλείστ’ ἂν εἶδη] Sic Thucyd. I. 136, 6. ἐκείνου δ’ ἂν, εἰ ἐκδοίη αὐτὸν—σωτηρίας ἂν τῆς ψυχῆς ἀποστερηῖται. Aristoph. Nubib. 1052. Εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέ ποτ’ ἂν ἐποίηε τὸν Νέστορα ἀγορητὴν ἂν. Plura e Demosthenes et Luciano sunt in Lexicis. DUKER.



ATHENS. A. C. 431, O. Olymp. 87. 2.

specimens of the human race. Nor is this idle boasting; for experience and reality are its warrants. The power and the protection of Athens are felt in every land; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her.

- 2 “μετὰ χαρίτων μάλιστ’ ἂν εὐτραπέλως τὸ  
 “σῶμα αὐταρκες παρέχεσθαι. καὶ ὥς οὐ  
 “λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον  
 “ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς  
 “πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησά- 5  
 “μεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς  
 “κρείσσων ἐς πείραν ἔρχεται, καὶ μόνη οὔτε  
 “τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ’  
 “οἷων κακοπαθεῖ, οὔτε τῷ ὑπὲρ κατὰ μεμψιν  
 4 “ὥς οὐχ ὑπ’ ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 10  
 “σημείων καὶ οὐ δὴ τοι ἀμάρτυρόν γε τὴν δύναμιν παρα-  
 “σχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα θαυμασθησόμεθα, καὶ  
 “οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου οὔτε ὅστις  
 “ἔπεισι μὲν τὸ αὐτίκα τέρψει, τῶν δ’ ἔργων τὴν ὑπόνοιαν ἢ  
 “ἀλήθεια βλάβει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν 15  
 “ἐσβατόν τῇ ἡμετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι,

3. λόγον N.V. μᾶλλον τάδε F. 4. αὐτὴ A.B.E.F.G.H.K.N.Q.V. Porro. Goell. Bekk. C. et vulgo αὐτῇ. 6. ἀκοῆς τῶν νῦν e. 7. κρείσσων C.I.L.O.P. 8. πολέμῳ Lex. Seg. p. 334. 8. ὑφ’ οἷων κακοπαθεῖ] om. i. 10. ὥς] ἔως A.E.F.h. ἔρχεται B.h. 11. γε] τε B.g. 14. ἔπεισι] ἔπεισι A. ἡ ὑπόνοια τὴν ἀλήθειαν L.Q. (Vid. Coraen Plutarch. 2. p. 363.) τὴν ὑπόνοιαν ἀλήθεια O.P. 48.

8. ἀγανάκτησιν ἔχει] “Occasions indignation.” Literally, “has no indignation for an invading enemy to feel; contains nothing to excite indignation in him.” For this use of ἔχει in the sense of παρέχει, see the note on I. 9, 2.

11. οὐ δὴ τοι ἀμάρτυρόν γε] Λόγος ἀμάρτυρος was the term applied to those speeches in courts of judgment which rested merely upon arguments, and had no evidence to support their statements. See Isocrates against Euthynus. Ἀμάρτυρος then seems to have been a well known term in the courts for a cause that rested merely on the party's own assertions, and hence the emphasis which is here laid on it.

14. τῶν δ’ ἔργων τὴν ὑπόνοιαν—βλάβει] “The truth of the facts will be injurious to the impression conceived of

“them: our magnificent notions will “be destroyed by the touch of truth.” Mr. Bloomfield well observes that τῶν ἔργων should be taken both with τὴν ὑπόνοιαν and ἡ ἀλήθεια. “We need no “poet who as far as his verses will go “will give pleasure for the moment, “while as to the deeds really done, our “impression of them will be lessened “when we know the truth of them.” That is to say, that the admiration will have rested on words, ἔπεισι, not on the basis of facts, ἔργων. For the construction, θαυμασθησόμεθα must be repeated from the preceding sentence. The sense of the participles προσδεόμενοι, καταναγκάσαντες, and ξυγκατοκίσαντες would be expressed in Latin by “quippe quibus neque Homero laudatōre opus sit; quippe qui coegerimus “et constituerimus.”

“πανταχοῦ δὲ μνημεῖα κακῶν τε καὶ ἀγαθῶν αἰδία ξυγκατοι-  
 “κίσαντες. περὶ τοιαύτης οὖν πόλεως οἶδε τε γενναίως, 5  
 “δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτήν, μαχόμενοι ἐτελεύτησαν,  
 “καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς  
 5 “κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως,

They have died for her, and her praise is theirs. My task then is mostly completed; yet it may be added, that their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as had been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's ene-  
 “διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου  
 “ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μὴδὲν  
 “ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ’  
 “οἷς νῦν λέγω φανεράν σημείοις καθιστάς.  
 “καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν 2  
 “πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε  
 “ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν  
 “Ἑλλήνων ἰσόρροπος ὥσπερ τῶνδε ὁ λόγος  
 “τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν 3

1. δέ] τε K. καλῶν c.f. καὶ ἀγαθῶν G.L.O.P.Q.e.f. ἰδία A.B.F.H.g.h.  
 ἰδία E. ξυγκατοικήσαντες C.G.H.I.L.M.O.P.e.f. 48. 2. περὶ τῆς τοιαύτης g.  
 οὖν] om. B.g.h. 3. αὐτὴν μὴ ἀφαιρεθῆναι f. 5. δὴ] om. L. 8. ἅμα] om. e.  
 10. αὐτοῖς L.c. αὐτῇ d. 12. ἐκόσμησαν] ὕμνησαν i. πολὺς e.

5. διὸ δὴ—καθιστάς] D. Hal. p. 47.  
 Καὶ εἰ ἐμήκυνα, et omittit vocem ὁμοίως.  
 WASS.

13. ἰσόρροπος ὁ λόγος τῶν ἔργων φανείη] In other cases, as he had just said, τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἢ ἀληθεία βλέπτει, or in other words, ὁ λόγος τῶν ἔργων κρατεῖ. (I. 69, 8.) But here, ὁ λόγος τῶν ἔργων οὐ κρατεῖ μᾶλλον ἢ ἰσόρροπος φαίνεται. “The fame of their actions does not go beyond the actions themselves, but hangs in equal balance with them.” For the construction, ἰσόρροπος τῶν ἔργων, “Their deeds just equipoise,” compare Sophocl. Elect. 87. γῆς ἰσόμοιρος ἀήρ. “Earth’s equal partner, air;” that is, “they jointly divide the world between them.”

14. δοκεῖ δέ μοι κ. τ. λ.] Pericles here passes from the general merits of those whose eulogy he is pronouncing to the particular merit of their having died for their country. “The greatness of Athens is one clear proof of their

“worth; and another proof of it, in  
 “my judgment, is that very death for  
 “their country which we are now cele-  
 “brating. It is a proof both when it is  
 “the first to give us information of  
 “their worth; (i. e. as Gøller explains  
 “it, when nothing before had been  
 “known of a man;) and when it comes  
 “at the last to confirm the testimony  
 “already borne by a life of virtue. It  
 “is a proof of worth always; for even  
 “they who in other points have done  
 “amiss ought to have their worth in  
 “the wars in their country’s cause set  
 “above every thing else; for their good  
 “has wiped out their evil, and they  
 “have served the whole state rather  
 “than in their private relations been  
 “mischievous.” These explanations of  
 πρώτη τε μνηύουσα καὶ τελευταία βεβαι-  
 ούσα, and of προτίθεσθαι, are given by  
 Gøller in his second edition; and I  
 adopt them as much better than what I  
 had formerly given. I had confounded  
 πρώτη μνηύουσα with πρώτον μνηύουσα.

ATHENS. A. C. 431, O. Olymp. 87. 2.

mies was dearer to them  
 than the fairest prospect which added years  
 4 could offer them; and  
 having gained this,  
 they were content to  
 die; and their last  
 field witnessed their  
 5 brightest glory, undimmed by a single  
 thought of weakness.

“*ἀνδρὸς ἀρετὴν πρώτη τε μηνύουσα καὶ τε-  
 λευταία βεβαιούσα ἢ νῦν τῶνδε καταστροφή.  
 καὶ γὰρ τοῖς τᾶλλα χείροσι δίκαιον τὴν ἐς  
 τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγα-  
 θίαν προτιθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανί-  
 σαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν  
 ἰδίων ἔβλαψαν. τῶνδε δὲ οὔτε πλουτῶν τις  
 τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη,  
 οὔτε πενίας ἐλπίδι, ὥς κἂν ἔτι διαφυγῶν αὐτὴν πλουτή-  
 σειεν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο· τὴν δὲ τῶν ἐναν-  
 τίων τιμωρίαν ποθεινότεραν αὐτῶν λαβόντες, καὶ κινδύνων  
 ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ’ αὐτοῦ  
 τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ  
 ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ  
 ἤδη ὀρωμένου σφίσιν αὐτοῖς ἀξιούντες πεποιθέναι, καὶ* 15

1. ἀρετὴν] (ωὴ d. ἀρετὴν (ωὴ Tusanus. 3. τὴν] om. K. 4. τῆς] γῆς O.  
 7. πλούτῳ B.F.H.K.M.N.V.b.c.d.e.f.g.h.i. et Haack. Poppo. Goell. vulgo πλού-  
 του, quod retinuit Bekkerus. 8. ἔτι τὴν V. ἔτι] om. corr. F.G. εἰς ἔτι f.  
 9. ὥς] οὐκ Q. ὥς οὐκ ἂν V. κἂν] ἂν K.Q. 12. ἐβουλήθησαν A.B.C.E.F.G.  
 H.K.V.f.g. Haack. Poppo. Goell. Bekk. vulgo ἡβουλήθησαν. μετ’ αὐτοῦ] om.  
 Dionysius, p. 136. 13. ἐφικέσθαι Tusanus.

9. οὔτε πενίας ἐλπίδι κ. τ. λ.] “The  
 “hope of poverty,” i. e. which poverty  
 is apt to entertain, according to Göller;  
 or, “a hope respecting poverty, a hope  
 “on the subject of poverty,” as Mr.  
 Bloomfield understands the construc-  
 tion, and I think rightly. Ποθεινότεραν  
 αὐτῶν “More to be coveted than those  
 “objects; i. e. than the continued en-  
 joyment of wealth, or its ultimate  
 “acquisition after a long period of  
 “poverty.” Κινδύνων τόνδε κάλλιστον  
 νομίσαντες “Thinking that the hazard  
 “of battle, which was now before them,  
 “was of all others the best worth ven-  
 “turing, (i. e. better worth venturing  
 “than the chances of longer life,) they  
 “wished by risking it to gain the cer-  
 “tainty of vengeance on their enemies,  
 “and to hold their hopes for the future  
 “subject to its issue.” Μετ’ αὐτοῦ, i. e.

καλλίστου τούδε κινδύνου. Τῶν δὲ ἐφί-  
 εσθαι, i. e. the objects already stated,  
 the relief of their poverty, or the con-  
 tinued enjoyment of their wealth.—  
 “They wished to look forward to fu-  
 “ture pleasure in life subordinately to  
 “risking their lives first in their coun-  
 “try’s service: if they survived that  
 “venture, then, and not till then, they  
 “would indulge their own individual  
 “hopes of future happiness.” The  
 Latin language will express the writer’s  
 meaning more clearly: “Ita volebant  
 “futura vitæ commoda expetere, si ho-  
 “nestissimum illud pugnae periculum,  
 “quo hostes ulcisci cuperent, prius  
 “subiissent.”

13. τιμωρεῖσθαι] Vid. Euripidem  
 Orest. 1164. confer eundem Suppl. 857.  
 WASS.

ATHENS. A. C. 431, O. Olymp. 87. 2.

“ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγήσάμενοι ἢ τὸ  
 “ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχροὺν τοῦ λόγου ἔφυγον, τὸ  
 “ δ’ ἔργον τῷ σώματι ὑπέμειναν, καὶ δι’ ἐλαχίστου καιροῦ  
 “ τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλά-  
 5 “ γησαν. XLIII. Καὶ οἶδε μὲν προσηκόντως τῇ πόλει  
 Let us follow their ex- “ τοιοῖδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφα-  
 ample, contemplating “ λεστέραν μὲν εὐχέσθαι, ἀτολμοτέραν δὲ  
 our country’s great-

1. τὸ A.B.E.F.G.K.d.e.g.h.i. Parm. Poppo. Bekk. C. pr. G. et vulgo τῷ.  
 ἀμύνεσθαι A.C.E.F.G.H.K.L.M.O.V.d.e.f.g.h.i. Parm. Haack. Poppo. Goell.  
 Bekk. cum Dionysio, qui πεποιθέναι ἐν τῷ ἀμύνεσθαι παθεῖν. B. et vulgo ἀμύνα-  
 σθαι. τὸ A.B.C.E.F.G.H.K.V.g. Parm. Poppo. Bekk. vulgo τῷ vel inclinato  
 accentu τῷ. 3. καὶ δι’—ἀπηλλάγησαν om. E. 7. δέ] om. K.

1. ἐν αὐτῷ τὸ ἀμύνεσθαι κ. τ. λ.] The  
 only difficulty here is in the words  
 μᾶλλον ἡγήσάμενοι, where Dobree cuts  
 the knot, and proposes at once to read  
 κάλλιον for μᾶλλον. But is not this  
 passage to be added to the number of  
 those quoted by Lobeck, (Parerga ad  
 Phrynichum, c. VI. p. 753.) in which  
 the verbs ἡγείσθαι, οἰεσθαι, and νομί-  
 ζειν, are used with what is called a  
 “ pregnant meaning,” that is, that they  
 contain besides the simple notion of  
 “ thinking,” that of “ thinking right,  
 “ thinking good, approving, inclining  
 “ in favour of,” &c.? Thus in Dinar-  
 chus, against Demosth. p. 62. Reiske,  
 οἴσθε τὴν αἰτίαν τουτοισὶν ἀναθεῖναι·  
 “ Ye are minded to lay to their charge:”  
 where Reiske wishes to read οἴσθε δύναι.  
 So Xenophon, Hellen. V. 1, 15. οἴσθε  
 ταῦτα πάντα καρτερεῖν. “ Think it right  
 “ to bear all these things.” And Dio-  
 nysius Halicarn. De Composit. Verborum,  
 as quoted by Lobeck with a refer-  
 ence which I have been unable to  
 verify, ἡγούμην τάττειν. The sense  
 therefore is, “ being minded rather to  
 “ resist and die, than to fly and save  
 “ their lives.” Nor does the article τὸ  
 ἀμύνεσθαι interfere with this construc-  
 tion. Compare II. 53, 4. τὸ μὲν προστα-  
 λαμπωρεῖν οὐδεὶς πρόθυμος ἦν, and the  
 various other instances quoted by Mat-  
 thix, Gr. Gr. §. 542. obs. 2. Jelf, 670.

3. δι’ ἐλαχίστου καιροῦ κ. τ. λ.] The  
 common interpretation of these words  
 is as follows: “ In the briefest moment  
 “ of the chance of battle, at the height

“ of glory rather than of fear, they  
 “ died.” But it may be doubted whe-  
 ther it is not better to connect τύχης  
 ἅμα ἀκμῇ, “ When their fortune was at  
 “ its height;” corresponding with the  
 term μετὰ ῥώμης καὶ κοινῆς ἐλπίδος in  
 the following chapter. We should then  
 join τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπη-  
 λάγησαν. “ Were taken away from  
 “ what was their glory rather than  
 “ their fear;” i. e. “ Death found them  
 “ not dreading his approach, fearful  
 “ and miserable, but in the height of  
 “ their glory; for the battle field was  
 “ not their terror but their glory.”  
 This interpretation appears to me to  
 add to the rhythm of the sentence, by  
 dividing it into clauses of more equal  
 length, and suiting the divisions to the  
 natural pauses of the voice: it also gets  
 rid of what never has appeared to me a  
 very intelligible expression, δι’ ἐλαχί-  
 στου καιροῦ τύχης: and lastly, the con-  
 ceit of τῆς δόξης μᾶλλον ἢ τοῦ δέους  
 ἀπηλλάγησαν seems to me to be very  
 much in the manner of Thucydides,  
 and to match not unsuitably with what  
 had immediately preceded it, τὸ μὲν  
 αἰσχροὺν τοῦ λόγου ἔφυγον, κ. τ. λ. Com-  
 pare also Lysias, Funeral Oration, p. 75.  
 Reiske. ἀπαλλάξαντες δὲ τοῦ δέους καὶ  
 τὰς ψυχὰς ἡλευθέρωσαν.

4. τύχης] Agnoscit, et cum Schol. ex-  
 plicit Suidas consarcinator in τύχη.  
 Vide Etymol. et Hesych. qui bonam  
 fortunam intelligunt. Glossæ successus.  
 WASS.

ATHENS. A. C. 431, O. Olymp. 87. 2.

ness, till our minds and hearts are fully inspired with a sense and a love of it. It is but the fruit of virtues such as theirs whom we are now lamenting. They, when they could give her nothing else, gave her their own lives: and

“μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν  
 “ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὥφελίαν, ἣν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς  
 “ὕμᾱς εἰδότες μηκύνει, λέγων ὅσα ἐν τῷ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν, ἀλλὰ  
 “μᾶλλον τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν  
 “ἐργῶ θεωμένους καὶ ἐραστὰς γιγνομένους

1. πολέμου L.O.P.

6. πόλεως] πολέμου c.

7. θεωμένους] γιγνομέ-

νους i. γιγνομένην d. θεμένους E. γενομένους αὐτῆς καὶ ὅταν μὲν ὑμῖν K.

1. μηδὲν] Vide an legendum μηδὲν ἀξιοῦν, non obstante sequenti σκοποῦντας. DOBREE.

7. ἐργῶ θεωμένους] This must be opposed to σκοποῦντας λόγῳ. And as the latter signifies, “viewing a thing in or from what is said of it,” so the former, I suppose, may equally well signify, “viewing a thing in or from the reality of what it does.” Levesque, the French translator, interprets it, “C’est en agissant pour la patrie qu’il faut s’occuper de sa puissance.” And Poppo prefers this version; but I think that the context is against it, both grammatically, considering the evident antithesis of σκοποῦντας μὴ λόγῳ μόνῳ, and also because Pericles is speaking here of the best training or preparation for doing our country service, and not of doing service actually. And this preparation, he says, consists not in listening to speeches, but in observing what the country really is, and in so learning to love it; and then comes the practical fruit of this preparation, μὴ περιρᾶσθε πολεμικοὺς κινδύνους. Thus the words ἐργῶ θεωμένους might furnish matter for an oration or a poem. They mean, “Look at our temples, and the statues which embellish them; go down to Piræus, observe the long walls, visit the arsenals, and the docks of our three hundred ships; frequent our theatres, and appreciate the surpassing excellence of our poets, and the taste and splendour of our scenic representations; walk through the markets, observe them filled with the productions of every part of the

world; and listen to the sounds of so many dialects and foreign languages which strike your ears in the streets of our city, the resort of the whole world.”

[At the end of this note in the first edition I had added these words; “So learn to know and to value the fruits of civilization, the child of commerce and of liberty.” This sentiment has been said by a writer in the Quarterly Review, for whom I entertain a very sincere respect, “to be conceived in the very spirit of modern shallowness,” and to be contradicted by Thucydides himself, who ascribes the greatness of Athens not to commerce, but to the virtue and wisdom of her citizens. This last remark is true, and as the ancient philosophers and statesmen entertained no great love or respect for commerce, I have struck out the words as being unsuited to the character of Pericles or to that of Thucydides. But surely to describe splendid public buildings, extensive arsenals, a flourishing state of theatrical representations, and well-stocked markets, as the fruits of commerce and liberty, is nothing in itself absurd or shallow; for these and such things as these are amongst the most evident results of trade and free government; and I was not speaking of any higher or deeper sources of national prosperity. And it will not be denied, I suppose, that commerce and liberty produce good of some sort; whether overbalanced or not by evil of another kind. Besides, whether my sentiment was shallow or not, the reviewer should

ATHENS. A. C. 431. O. Olymp. 87. 2.

their return is an enduring monument in every heart in every land, for ever. Let us do likewise; remembering that to us to live conquered and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death.

“αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξῃ εἶναι,  
“ἐνθυμουμένους ὅτι τολμῶντες καὶ γιγνώ-  
“σκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυ-  
“νόμενοι ἄνδρες αὐτὰ ἐκτήσαντο, καὶ ὅποτε  
“καὶ πείρα του σφαλείησαν, οὐκουν καὶ τὴν  
“πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες  
“στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προ-  
“ιέμενοι. κοινῇ γὰρ τὰ σώματα διδόντες ἰδία 2

2. ἐνθυμούμενος A.B.F.f.g.h. 4. ἄνδρες] om. i. 7. στερίσκειν] διδάσκειν i.  
αὐτοὶ G.L.O.P.c.d.f.i. 48. προίεμενοι P.

beware of talking about “modern shallowness,” as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere onesidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century or the nineteenth in such a sweeping manner, does but provoke a similar narrowness of view in his opponents: “modern shallowness” is a term only calculated to lead others to talk as unwisely of “ancient ignorance or bigotry.” The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly; but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

3. ἐν τοῖς ἔργοις αἰσχυρόμενοι] Compare I. 84, 5. V. 9, 6.

4. καὶ ὅποτε καὶ πείρα—προίεμενοι]  
“And what if to them personally vic-

“tory were denied, yet they could not  
“brook that their country should be  
“the loser, but overpaid her with the  
“joint offering of their own lives, more  
“precious than any victory.” Ἐρανος  
is properly the money subscribed by  
the members of a friendly society, for  
the relief of each other in distress;  
their joint fund. It is applied generally  
to any sum raised by subscription,  
whether by a society or otherwise; for  
instance, when the commons at Rome  
subscribed for the funeral of Menenius  
Agrippa, it is called κατ’ ἀνδρα ἔρανι-  
σμός. Dionys. Halic. Antiq. Rom. VI.  
96. An entertainment also to which  
each man contributes his share is called  
ἔρανος, “pic-nic.” In this passage of  
Thucydides it simply signifies, “a joint  
“offering,” a tribute to their country  
which all those who fell in her service  
jointly presented. It is expressed ex-  
actly by the words that follow, κοινῇ  
διδόντες; for κοινῇ cannot be translated  
“upon the public;” but the meaning  
is, that the sacrifice which they jointly  
made was repaid to them individually  
in glory. It should be remembered  
that each individual had his name and  
his tribe recorded on the monument  
erected to those who fell in battle; and  
that the money advanced as an ἔρανος  
in the common benefit societies of  
Athens, was repaid again to the joint  
fund by the individual to whom it had  
been given, if ever his circumstances  
enabled him to do it; so that in that  
case it would be κοινῇ διδόντες κοινῇ  
ἐλάμβανον, here it was κοινῇ διδόντες

ATHENS. A. C. 431, O. Olymp. 87. 2.

“ τὸν ἀγέρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημό-  
 “ τατον, οὐκ ἐν ᾧ κεύνται μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν  
 “ παρὰ τῷ ἐντυχόντι αἰὲ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνη-  
 3 “ στος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος,  
 “ καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, 5  
 “ ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ’  
 4 “ ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδαιτᾶται. οὗς  
 “ νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὐδαιμον τὸ ἐλεύθερον τὸ δὲ  
 “ ἐλεύθερον τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολε-  
 5 “ μικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγούντες δικαιότερον 10  
 “ ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ’ ἀγαθοῦ, ἀλλ’ οἷς  
 “ ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς  
 6 “ μάλιστα μεγάλα τὰ διαφέροντα, ἣν τι πταίσωσω. ἀλγει-

1. ἀγέρων G.I.K.g.h. ἀγέρων V. ἔλαβον d. 2. ἀλλ’ ἢ C.G.L.O.  
 P.e. 47. 48. om. A. ἢ om. E. 3. καὶ ante λόγου om. F. 4. πᾶσα ἢ γῆ P.  
 5. μόνον C.I.b. οἰκία g.h. ἐπισημαίνει g. ἐπιγραφῇ A.F.I. 6. τῇ μῇ]  
 τιμῇ C.I. 8. νῦν] om. O. 9. περιορᾶσθαι B. 10. δικαιότεροι c. 11. οὐκ  
 ἔστιν ἐλπίς P. ἐλπίς οὐκ ἔστιν C.G.e. 48. 13. πταίσωσω K.

ἰδίᾳ ἐλάμβανον. For the ἔρανοι of Athens, see Böckh, Staatshaushaltung der Athener. I. p. 264. or p. 328. of the English translation.

1. ἀγέρων] Ita e Thucydide Pollux, II. 14. WASS. Variat scriptura etiam infr. cap. 44. 6. Vid. Steph. Thesaur.—DUKKE.

τὸν τάφον ἐπισημότατον κ. τ. λ.] “ They received the most honourable “ of tombs; not so much that in which “ they are actually lying, as that in “ which their glory is left behind with “ an enduring record, on every occa- “ sion of word or deed that may call “ for its remembrance.” A few lines below, ἄγραφος μνήμη τῆς γνώμης μᾶ- λον ἢ τοῦ ἔργου, means, “ an unwritten “ memorial in heart and mind rather “ than in any actual and external mo- “ nument.” In this manner γνώμη and ἔργον are distinguished, V. 108.

10. κακοπραγούντες] Confer Demosth. Coron. 349. 7. et Æschylum Pers. 600. Euripid. Hec. 956. Alcest. 782. WASS.

13. ἀλγειωτέρα γὰρ ἀνδρὶ γε κ. τ. λ.] “ For more grievous to a man of noble “ mind is the misery which comes to- “ gether with cowardice than the unselft “ death which befalls him in the midst “ of his strength and hope for the “ common welfare.” . κάκωσις is “ mi- “ sery” or “ wretchedness,” as in VII. 82, 1. κοινὴ ἐλπίς is, I think, “ hope for “ the common good,” a hope not for personal success or happiness, but for the happiness of the country. The sense is the same with that expressed by Æschylus, Seven against Thebes, 687. Schütz. κακῶν δὲ καὶ σιγῶν οὐτὶν εὐκλειαν ἐρεῖς. The words ἐν τῷ, or, as Bekker has written them, ἐν τῷ, I have included in brackets, as an undoubted interpolation. They were merely the explanation of μετὰ τοῦ, first added in the margin, and then inserted in the text. Accordingly Stobæus in his quotation of the passage omits them; Göller has enclosed them in brackets, and Mr. Bloomfield considers them as a mere marginal interpretation. Poppo

ATHENS. A. C. 431, O. Olymp. 87, 2.

“νοτέρα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ  
 “μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ράωμης καὶ κοινῆς ἐλπίδος  
 “ἅμα γιγνόμενος ἀναίσθητος θάνατος. XLIV. διόπερ καὶ

But for the parents of the dead—trite words  
 5 of comfort can ill atone for the loss of blessings whose value they had learnt too well to prize.

“τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ  
 “ὀλοφύρομαι μᾶλλον ἢ παραμυθῆσομαι. ἐν  
 “πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τρα-  
 “φέντες· τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπερε-

1. ἐν τῷ (ita enim accentum inclinavit Abreschius) om. Stobæus, p. 88. post μετὰ τοῦ ponunt C.G.I.L.O.P.e. 47. 48. μετὰ τοῦ om. Tusanus. 3. ἅμα] ἅμα τε C.G.I.L.O.P. 48. ἀναίσθητος] καὶ ἀναίσθητος C.G.I.L.M.O.e. 5. ὀλοφύρομαι H. 6. στραφέντες i.

has marked both these words and the following ones, μετὰ τοῦ, as suspicious; but Göller has rightly quoted other passages of Thucydides, to shew that the expression μετὰ τοῦ μαλακισθῆναι is in agreement with his usual style. Compare I. 6, 5. μετὰ τοῦ γυμνάζεσθαι. The epithet ἀναίσθητος means to describe the speediness of the pang of death, when it comes in the heat of battle, without the protracted suffering of disease. So Dionysius quotes this passage as an eulogium pronounced upon death in battle; ὅτι ταχύς καὶ ἀναίσθητος, καὶ ἐκτὸς βασάνων καὶ τῶν κακῶν τῶν ἐκ τῆς νόσου. Ars Rhetor. c. 6, 4. See also Plutarch, Demetrius 29. θάνατον ἀναίσθητον πρὸ τῆς ἡττης.

4. οὐκ ὀλοφύρομαι μᾶλλον κ. τ. λ.] “I do not bewail their fate, but am rather going to comfort them.” There seems no reason why this transition from the present tense to the future should be noticed as remarkable. It was evident, from what he had been saying, that Pericles was at that instant not bewailing or condoling with the parents; although the particular points of comfort that he was going to urge were not yet mentioned. He therefore correctly says, οὐκ ὀλοφύρομαι ἀλλὰ παραμυθῆσομαι. The sense of what follows I believe to be this; “For they know that their condition from their birth has been subject to manifold misfortunes; but that their lot may be truly regarded as fortunate, whose

“portion has been most full of honour, “such as is their death, such as is “your sorrow; and the duration of “whose life has been commensurate “with that of their happiness.” The abstract term τὸ εὐτυχές is defined by the concrete οἱ ἂν—λάχωσιν, a confusion between two modes of expression, τοῖτους δὲ εὐτυχεῖς εἶναι, οἱ ἂν—λάχωσιν, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπεστάτης λαχεῖν. Compare c. 62, 4. καταφρόνησις δέ, ὅς ἂν κ. τ. λ. III. 45, 7. ἀδύνατον—δοτὶς οἴεται. III. 56, 8. τὸ ξυμφέρον μὴ ἄλλο τι, ἢ δταν—ἐχῶσι. V. 16, 1. VI. 14. VII. 68, 1. &c. Xenophon, Hellenic. II. 3, 51. προστάτου ἔργον εἶναι, ὅς ἂν—μὴ ἐπιτρέπη. The words οἱς ἐνυδαμονῆσαι τε—ξυμετρήθη, are obscure from their affected point and brevity. He means that they are truly fortunate whose life does not outlast their happiness; or in his own strange phraseology, “whose life has been so exactly “measured, that they are happy in it, “and seeing the end of it at the same “moment. That even at the moment “of ending it, their happiness still lasts “out, and they are yet happy in it.” The sentiment is common enough, but it would not be easy to find another instance of such a far-fetched method of expressing it. Elmsley has collected a number of passages in which are verbs similarly compounded with ἐν, in his note on the 508th line of the Bacchæ of Euripides: ἐνδοσυχῆσαι, ἐνπεύσαι, ἐναποπατεῖν, &c.



- 5 " δὲ ὅκνον φέρει. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρι-  
 " θεῖεν οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινγνώσκοντες, καὶ  
 6 " διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς  
 " ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ  
 7 " ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους. βεβαίωτερος δὲ ὅς  
 " δράσας τὴν χάριν ὥστε ὀφειλομένην δι' εὐνοίας φ' δέδωκε

1. δ' ἂν εἰκότως τὴν ψυχὴν κριθεῖεν L.O.P. 48. δ' ἂν ψυχὴν δ. κρ. C.e. δ' ἂν τὰς ψυχὰς δ. κρ. f. δικαίως] εἰκότως G. 2. σαφέστατα] om. c.f. 6. δι' εὐνοίας] om. A.

these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what is at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain with the least violation of the rules of the language the anomalous use of the relative δ. The old way would have been, I think, to call it an accusative case governed by κατὰ understood; the later editors take it as a nominative, and supply τοῖνάντιον γίγνεται, supposing that the following words ἀμαθία μὲν—φέρει are the explanation of the word τοῖνάντιον, and substituted here in the place of it. That is, in other words, we must consider the clause ἀμαθία—φέρει as a single logical term, which is predicated of δ τοῖς ἄλλοις; δ τοῖς ἄλλοις signifying, "the relations of reflection and enterprize to each other" in the case of other men." And of these relations it is stated that they have this character, "Ignorance makes men bold, but reflection makes them cowards." Grammatically speaking then we must supply some such verb as ἔχει ὥδε to the relative δ, and consider the next clause as an explanation of the word ὥδε. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed δ has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires instead of the nominative δ, the conjunction ὅπου, "whereas."

3. ἐς ἀρετὴν] "Goodness," as opposed to courage and intellectual attainments, of which he had spoken before.

And goodness is often used to signify "kindness, beneficence," as those are the most popular of all virtues. That "virtue" in English has not this meaning, is owing to its being a foreign word, and introduced from books where its sense had been more precise and philosophical. And it is remarkable, that Aristotle in his Rhetoric, where he adopts the popular notions, defines ἀρετὴ to be δύναμις εὐεργετική, a wholly different definition from the more philosophical one given in the Ethics. See Rhetor. I. 9, 2.

4. οὐ γὰρ πάσχοντες] Compare III. 55, 1. οὐς εὖ παθὼν τις προσηγάγετο ἐνυμμάχους.

5. βεβαίωτερος] Vid. Wakefield. Silv. Crit. 4. pag. 120. ΒΕΚΚ.

6. ὥστε ὀφειλομένην—φά[ειν] This is well illustrated by a well known passage in Aristotle, Eth. Nic. IX. 7, 1. which has been aptly quoted by Göller and Mr. Bloomfield. Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δρᾶσαντας \* \* \* τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὡς κομμουμένους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμέλεις τὸ ἀνταποδοῦναι. All the Greek expressions, ἔχει χάριν, κατὰτίθεσθαι χάριν, &c. are borrowed from the business of banking: and as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliger is here said to be a sure friend to the obliged, in order

ATHENS. A. C. 431, 0. Olymp. 87. 2.

“σώζειν· ὁ δ’ ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν  
 “ἀλλ’ ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ<sup>8</sup>  
 “ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ  
 “ἀδεῶς τινὰ ὠφελοῦμεν. XLI. ξυνελών τε λέγω τὴν τε  
 5 So then as a nation “πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύσιν εἶναι,  
 Athens is the school “καὶ καθ’ ἕκαστον δοκεῖν ἄν μοι τὸν αὐτὸν  
 of Greece; and her “ἄνδρα παρ’ ἡμῶν ἐπὶ πλείστ’ ἂν εἶδῃ καὶ  
 individual citizens are the most accomplished

1. δι’ αὐτὸς ὀφείλων L.O. 48. βραδύτερος G. 2. ὄφλημα L.O.c.  
 ἀποδώσειν L.P. οὐ] οἱ A. 6. δοκεῖ K. 7. πλείστ’ ἂν εἶδῃ B.C.E.F.  
 H.I.K.M.g. Haack. Poppo. Goell. Bekk. πλείστ’ ἂν ᾔδῃ N. πλείστ’ ἂν ᾔδῃ  
 G.L.O.P.Q.i. 48. πλείστον ἂν εἶδῃ A.V. πλείστον ἂν εἶδῃ h. vulgo πλείστ’ εἶδῃ.

that he may be both able and willing to return the obligation hereafter. The construction of the particular words is however doubtful. The scholiast interprets the passage thus: “So that he “on whom he has benevolently conferred the kindness, may retain it in “his memory.” But δι’ ἐννοίας may be joined with σώζειν, and the sense may be, “So as to keep alive the obligation “by means of good-will exhibited “towards the person on whom he has “conferred it.” And this version I am inclined to prefer to any other, and Göller in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch’s Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργέταις εὖνους, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς εὖ πεπονθότας ὑπ’ αὐτοῦ περιέπειν αἰεὶ καὶ σώζειν. In the words that immediately follow, τὴν ἀρετὴν ἀποδώσων, ἀρετὴ has again the sense of goodness and kindness, as in the earlier part of the sentence.

3. τῆς ἐλευθερίας τῷ πιστῷ] i. e. ἐλευθερίῳ, as it is explained by Schneider; Lexicon, ἐλευθερίως. “With the “free and confiding spirit inspired by “the consciousness of our liberty, and “which best becomes a free man.”

7. παρ’ ἡμῶν] i. e. ἐξ ἡμῶν παρελθόντα. “From amongst us; of our “people.” Compare Antigone, 966 and 1123. where παρ’ ὑγρῶν Ἰσμηνοῦ βεβήρων is properly “presenting thyself to us “from the streams of Ismenus.” We have seen that the preposition ἐκ in the

same manner takes the place of ἐν, and that the Latin “ab” is used in the same signification. See note on I. 64, 1. For whatever exists in a place, presents itself to our eyes or our minds from that place. Τὸ σῶμα παρέχεσθαι ἐπὶ πλείστ’ εἶδῃ. “To be at the state’s service” (literally, “to offer his person;” for σῶμα means more than the mere bodily powers, as in the similar passage in Herodotus, I. 32, 14. ἀνθρώπων σῶμα ἐν οὐδὲν ἀσφαρκές ἐστι.) “for the most “various kinds of action.” Μετὰ χαρίτων μάλιστα εὐτραπέλως. “With the “happiest versatility.” Compare what Florizel says to Perdita in the Winter’s Tale:

What you do  
 Still betters what is done. When you  
 speak, sweet,  
 I’d have you do it ever; when you sing,  
 I’d have you buy and sell so; so give alms;  
 Pray so; and for the ordering your affairs,  
 To sing them too. When you do dance, I  
 wish you  
 A wave o’ the sea, that you might ever do  
 Nothing but that; move still, still so, and  
 own  
 No other function. Each your doing,  
 So singular in each particular,  
 Crowns what you’re doing in the present  
 deeds,  
 That all your acts are queens.

ἐπὶ πλείστ’ ἂν εἶδῃ] Sic Thucyd. I. 136, 6. ἐκείνων δ’ ἂν, εἰ ἐκδοίη αὐτὸν—σωτηρίας ἂν τῆς ψυχῆς ἀποστερηθῇσαι. Aristoph. Nubib. 1052. Εἰ γὰρ πονηρὸν ἦν, “Ὀμηρος οὐδέποτε ἂν ἐποίει τὸν Νέστορα ἀγορητὴν ἂν. Plura e Demosthenes et Luciano sunt in Lexicis. DUKER.

specimens of the human race. Nor is this idle boasting; for experience and reality are its warrants. The power and the protection of Athens are felt in every land; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her.

- “μετὰ χαρίτων μάλιστ’ ἂν εὐτραπέλως τὸ  
 2 “σῶμα αὐταρκες παρέχεσθαι. καὶ ὥς οὐ  
 “λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον  
 “ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἢ δύναμις τῆς  
 “πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησά- 5  
 3 “μεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς  
 “κρείσσων ἐς πείραν ἔρχεται, καὶ μόνη οὔτε  
 “τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ’  
 “οἷων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατὰμεμψιν  
 4 “ὥς οὐχ ὑπ’ ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 10  
 “σημείων καὶ οὐ δὴ τοι ἀμάρτυρόν γε τὴν δύναμιν παρα-  
 “σχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα θαυμασθησόμεθα, καὶ  
 “οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου οὔτε ὅστις  
 “ἔπεισι μὲν τὸ αὐτίκα τέρψει, τῶν δ’ ἔργων τὴν ὑπόνοιαν ἢ  
 “ἀλήθεια βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν 15  
 “ἐσβατόν τῇ ἡμετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι,

3. λόγου N.V. μᾶλλον τάδε F. 4. αὐτὴ A.B.E.F.G.H.K.N.Q.V. Poppo. .  
 Goell. Bekk. C. et vulgo αὐτή. 6. ἀκοῆς τῶν νῦν e. 7. κρείσσων C.I.L.Ö.P.  
 8. πολέμῳ Lex. Seg. p. 334. 8. ὑφ’ οἷων κακοπαθεῖ] om. i. 10. ὥς] ἕως  
 A.E.F.h. ἔρχεται B.h. 11. γε] τε B.g. 14. ἔπεισι] ἔπεισι A. ἢ ὑπόνοια  
 τὴν ἀλήθειαν L.Q. (Vid. Coraën Plutarch. 2. p. 363.) τὴν ὑπόνοιαν ἀλήθεια  
 O.P. 48.

8. ἀγανάκτησιν ἔχει] “Occasions in-  
 “dignation.” Literally, “has no in-  
 “dignation for an invading enemy to  
 “feel; contains nothing to excite indig-  
 “nation in him.” For this use of ἔχει  
 in the sense of παρέχει, see the note on  
 I. 9, 2.

11. οὐ δὴ τοι ἀμάρτυρόν γε] Λόγος  
 ἀμάρτυρος was the term applied to those  
 speeches in courts of judgment which  
 rested merely upon arguments, and had  
 no evidence to support their statements.  
 See Isocrates against Euthynus. Ἀμάρ-  
 τυρος then seems to have been a well  
 known term in the courts for a cause  
 that rested merely on the party's own  
 assertions, and hence the emphasis  
 which is here laid on it.

14. τῶν δ’ ἔργων τὴν ὑπόνοιαν—βλάψει]  
 “The truth of the facts will be inju-  
 “rious to the impression conceived of

“them: our magnificent notions will  
 “be destroyed by the touch of truth.”  
 Mr. Bloomfield well observes that τῶν  
 ἔργων should be taken both with τὴν  
 ὑπόνοιαν and ἢ ἀλήθεια: “We need no  
 “poet who as far as his verses will go  
 “will give pleasure for the moment,  
 “while as to the deeds really done, our  
 “impression of them will be lessened  
 “when we know the truth of them.”  
 That is to say, that the admiration will  
 have rested on words, ἔπεισι, not on the  
 basis of facts, ἔργων. For the con-  
 struction, θαυμασθησόμεθα must be re-  
 peated from the preceding sentence.  
 The sense of the participles προσδεό-  
 μενοι, καταναγκάσαντες, and ἐνγκατοι-  
 κίσαντες would be expressed in Latin by  
 “quippe quibus neque Homero lauda-  
 “tore opus sit; quippe qui coegerimus  
 “et constituerimus.”

ATHENS. A. C. 431, O. Olymp. 87. 2.

“πανταχοῦ δὲ μνημεῖα κακῶν τε ἀγαθῶν αἰδία ξυγκατοι-  
 “κίσαντες. περὶ τοιαύτης οὖν πόλεως οἶδε τε γενναίως, 5  
 “δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτήν, μαχόμενοι ἐτελεύτησαν,  
 “καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς  
 5 “κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως,  
 They have died for “διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου  
 her, and her praise is “ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μὴδὲν  
 theirs. My task then is “ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ’  
 mostly completed; yet “οἷς νῦν λέγω φανεράν σημείοις καθιστάς.  
 it may be added, that “καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν 2  
 their glorious and beau- “πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε  
 tiful lives have been “ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν  
 crowned by a most “‘Ελλήνων ισόρροπος ὥσπερ τῶνδε ὁ λόγος  
 glorious death. En- “τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν 3  
 joying and enjoyed as  
 had been their life, it  
 never tempted them to  
 seek by unworthy fear  
 to lengthen it. To re-  
 pel their country’s ene-

1. δέ] τε K. καλῶν c.f. καὶ ἀγαθῶν G.L.O.P.Q.e.f. ἰδία A.B.F.H.g.h.  
 ἰδία E. ξυγκατοικήσαντες C.G.H.I.L.M.O.P.e.f. 48. 2. περὶ τῆς τοιαύτης g.  
 οὖν] om. B.g.h. 3. αὐτὴν μὴ ἀφαιρεθῆναι f. 5. δὴ] om. L. 8. δμα] om. e.  
 10. αὐτοῖς L.c. αὐτῇ d. 12. ἐκόσμησαν] ὕμνησαν i. πολὺς e.

5. διὸ δὴ—καθιστάς] D. Hal. p. 47.  
 Καὶ εἰ ἐμήκυνα, et omittit vocem ὁμοίως.  
 WASS.

13. ισόρροπος ὁ λόγος τῶν ἔργων φα-  
 νείη] In other cases, as he had just  
 said, τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἡ ἀλη-  
 θεία βλάπτει, or in other words, ὁ λόγος  
 τῶν ἔργων κρατεῖ. (I. 69, 8.) But here, ὁ  
 λόγος τῶν ἔργων οὐ κρατεῖ μάλλον ἢ  
 ισόρροπος φαίνεται. “The fame of their  
 actions does not go beyond the ac-  
 tions themselves, but hangs in equal  
 balance with them.” For the con-  
 struction, ισόρροπος τῶν ἔργων, “Their  
 deeds just equipoise,” compare So-  
 phocl. Elect. 87. γῆς ἰσόμοιρος ἀήρ.  
 “Earth’s equal partner, air;” that is,  
 “they jointly divide the world between  
 them.”

14. δοκεῖ δέ μοι κ. τ. λ.] Pericles here  
 passes from the general merits of those  
 whose eulogy he is pronouncing to the  
 particular merit of their having died for  
 their country. “The greatness of  
 “Athens is one clear proof of their

“worth; and another proof of it, in  
 “my judgment, is that very death for  
 “their country which we are now cele-  
 “brating. It is a proof both when it is  
 “the first to give us information of  
 “their worth; (i. e. as Göller explains  
 “it, when nothing before had been  
 “known of a man;) and when it comes  
 “at the last to confirm the testimony  
 “already borne by a life of virtue. It  
 “is a proof of worth always; for even  
 “they who in other points have done  
 “amiss ought to have their worth in  
 “the wars in their country’s cause set  
 “above every thing else; for their good  
 “has wiped out their evil, and they  
 “have served the whole state rather  
 “than in their private relations been  
 “mischievous.” These explanations of  
 πρώτη τε μηνύουσα καὶ τελευταία βεβαι-  
 ούσα, and of προτίθεσθαι, are given by  
 Göller in his second edition; and I  
 adopt them as much better than what I  
 had formerly given. I had confounded  
 πρώτη μηνύουσα with πρώτον μηνύουσα.

ATHENS. A. C. 431, O. Olymp. 87. 2.

mles was dearer to them  
 than the fairest prospect which added years  
 4 could offer them; and  
 having gained this,  
 they were content to  
 die; and their last  
 field witnessed their  
 5 brightest glory, undimmed by a single  
 thought of weakness.

“ἀνδρὸς ἀρετὴν πρώτη τε μνηύουσα καὶ τε-  
 “λευταία βεβαιούσα ἢ νῦν τῶνδε καταστροφή.  
 “καὶ γὰρ τοῖς τὰλλα χείροσι δίκαιον τὴν ἐς  
 “τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγα-  
 “θίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανί- 5  
 “σαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν  
 “ἰδίων ἐβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις  
 “τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη,  
 “οὔτε πενίας ἐλπίδι, ὥς καὶ ἔτι διαφυγὼν αὐτὴν πλουτή-  
 “σειεν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο· τὴν δὲ τῶν ἐναν- 10  
 “τίων τιμωρίαν ποθεινότεραν αὐτῶν λαβόντες, καὶ κινδύνων  
 “ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ’ αὐτοῦ  
 “τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ  
 “ἀφανὲς τοῦ κατορθώσεω ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ  
 “ἥδη ὀρωμένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναί, καὶ 15

1. ἀρετὴν] (ὡς d. ἀρετὴν (ὡς Tusanus. 3. τὴν] om. K. 4. τῆς] γῆς O.  
 7. πλούτῳ B.F.H.K.M.N.V.b.c.d.e.f.g.h.i. et Haack. Poppo. Goell. vulgo πλού-  
 του, quod retinuit Bekkerus. 8. ἔτι τὴν V. ἔτι] om. corr. F.G. εἰς ἔτι f.  
 9. ὥς Q. ὥς οὐκ ἂν V. καὶ] ἂν K.Q. 12. ἐβουλήθησαν A.B.C.E.F.G.  
 H.K.V.f.g. Haack. Poppo. Goell. Bekk. vulgo ἡβουλήθησαν. μετ’ αὐτοῦ] om.  
 Dionysius, p. 136. 13. ἐφικέσθαι Tusanus.

9. οὔτε πενίας ἐλπίδι κ. τ. λ.] “The  
 “hope of poverty,” i. e. which poverty  
 is apt to entertain, according to Göller;  
 or, “a hope respecting poverty, a hope  
 “on the subject of poverty,” as Mr.  
 Bloomfield understands the construction,  
 and I think rightly. Ποθεινότεραν  
 αὐτῶν “More to be coveted than those  
 “objects; i. e. than the continued en-  
 joyment of wealth, or its ultimate  
 “acquisition after a long period of  
 “poverty.” Κινδύνων τόνδε κάλλιστον  
 νομίσαντες “Thinking that the hazard  
 “of battle, which was now before them,  
 “was of all others the best worth ven-  
 turing, (i. e. better worth venturing  
 “than the chances of longer life,) they  
 “wished by risking it to gain the cer-  
 “tainty of vengeance on their enemies,  
 “and to hold their hopes for the future  
 “subject to its issue.” Μετ’ αὐτοῦ, i. e.

καλλίστου τοῦδε κινδύνου. Τῶν δὲ ἐφί-  
 εσθαι, i. e. the objects already stated,  
 the relief of their poverty, or the con-  
 tinued enjoyment of their wealth.—  
 “They wished to look forward to fu-  
 ture pleasure in life subordinately to  
 “risking their lives first in their coun-  
 try’s service: if they survived that  
 “venture, then, and not till then, they  
 “would indulge their own individual  
 “hopes of future happiness.” The  
 Latin language will express the writer’s  
 meaning more clearly: “Ita volebant  
 “futura vitæ commodā expetere, si ho-  
 nestissimum illud pugnæ periculum,  
 “quo hostes ulcisci cuperent, prius  
 “subiissent.”

13. τιμωρεῖσθαι] Vid. Euripidem  
 Orest. 1164. confer eundem Suppl. 857.  
 WASS.

ATHENS. A. C. 431, O. Olymp. 87. 2.

“ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ  
 “ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχροῦ τοῦ λόγου ἔφυγον, τὸ  
 “ δ’ ἔργον τῷ σώματι ὑπέμειναν, καὶ δι’ ἐλαχίστου καιροῦ  
 “ τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλά-  
 5 “ γησαν. XLIII. Καὶ οἶδε μὲν προσηκόντως τῇ πόλει  
 Let us follow their ex- “ τοιοῖδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφα-  
 ample, contemplating  
 our country’s great- “ λεστέραν μὲν εὖχεσθαι, ἀτολμοτέραν δὲ

1. τὸ A.B.E.F.G.K.d.e.g.h.i. Parm. Poppo. Bekk. C. pr. G. et vulgo τῷ.  
 ἀμύνεσθαι A.C.E.F.G.H.K.L.M.O.V.d.e.f.g.h.i. Parm. Haack. Poppo. Goell.  
 Bekk. cum Dionysio, qui πεποῦναι ἐν τῷ ἀμύνεσθαι παθεῖν. B. et vulgo ἀμύνα-  
 σθαι. τὸ A.B.C.E.F.G.H.K.V.g. Parm. Poppo. Bekk. vulgo τῷ vel inclinato  
 accentu τῷ. 3. καὶ δι’—ἀπηλλάγησαν om. E. 7. δέ] om. K.

1. ἐν αὐτῷ τὸ ἀμύνεσθαι κ. τ. λ.] The only difficulty here is in the words μᾶλλον ἡγησάμενοι, where Dobree cuts the knot, and proposes at once to read καλλιον for μᾶλλον. But is not this passage to be added to the number of those quoted by Lobeck, (Parerga ad Phrynichum, c. VI. p. 753.) in which the verbs ἡγεῖσθαι, οἰεσθαι, and νομίζειν, are used with what is called a “ pregnant meaning,” that is, that they contain besides the simple notion of “ thinking,” that of “ thinking right, “ thinking good, approving, inclining “ in favour of,” &c.? Thus in Dinar- chus, against Demosth. p. 62. Reiske, οἴεσθε τὴν αἰτίαν τουτοισιν ἀναδίνειν: “ Ye are minded to lay to their charge:” where Reiske wishes to read οἴεσθε δεῖν. So Xenophon, Hellen. V. 1, 15. οἴεσθε ταῦτα πάντα καρτερεῖν “ Think it right “ to bear all these things.” And Dio- nysius Halicarn. De Composit. Verborum, as quoted by Lobeck with a reference which I have been unable to verify, ἡγούμην τάττειν. The sense therefore is, “ being minded rather to “ resist and die, than to fly and save “ their lives.” Nor does the article τὸ ἀμύνεσθαι interfere with this construc- tion. Compare II. 53, 4. τὸ μὲν προστα- λαπαρεῖν οὐδεὶς πρόθυμος ἦν, and the various other instances quoted by Mat- thix, Gr. Gr. §. 542. obs. 2. Jelf, 670.  
 3. δι’ ἐλαχίστου καιροῦ κ. τ. λ.] The common interpretation of these words is as follows: “ In the briefest moment “ of the chance of battle, at the height

“ of glory rather than of fear, they “ died.” But it may be doubted whe- ther it is not better to connect τύχης ἅμα ἀκμῇ, “ When their fortune was at “ its height;” corresponding with the term μετὰ ρώμης καὶ κοινῆς ἐλπίδος in the following chapter. We should then join τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπη- λάγησαν “ Were taken away from “ what was their glory rather than “ their fear;” i. e. “ Death found them “ not dreading his approach, fearful “ and miserable, but in the height of “ their glory; for the battle field was “ not their terror but their glory.” This interpretation appears to me to add to the rhythm of the sentence, by dividing it into clauses of more equal length, and suiting the divisions to the natural pauses of the voice: it also gets rid of what never has appeared to me a very intelligible expression, δι’ ἐλαχί- στου καιροῦ τύχης: and lastly, the conceit of τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν seems to me to be very much in the manner of Thucydides, and to match not unsuitably with what had immediately preceded it, τὸ μὲν αἰσχροῦ τοῦ λόγου ἔφυγον, κ. τ. λ. Com- pare also Lysias, Funeral Oration, p. 75. Reiske. ἀπαλλάξαντες δὲ τοῦ δέους καὶ τὰς ψυχὰς ἡλευθέρωσαν.

4. τύχης] Agnoscit, et cum Schol. ex- plicat Suidas consarcinator in τύχη. Vide Etymol. et Hesych. qui bonam fortunam intelligunt. Glossæ successus. WASS.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

ness, till our minds and hearts are fully inspired with a sense and a love of it. It is but the fruit of virtues such as theirs whom we are now lamenting. They, when they could give her nothing else, gave her their own lives: and

“μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν  
 “ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὥφελίαν, ἣν ἂν τις πρὸς οὐδέν χειρόν αὐτοὺς  
 “ὑμᾶς εἰδότας μηκύνει, λέγων ὅσα ἐν τῷ τοὺς  
 “πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν, ἀλλὰ  
 “μᾶλλον τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν  
 “ἐργῷ θεωμένους καὶ ἐραστὰς γιγνομένους

1. πολέμους L.O.P. 6. πόλεως] πολέμου c. 7. θεωμένους] γιγνομέ-  
 nous i. γιγνομένην d. θεμέτους E. γενομένους αὐτῆς καὶ ὅταν μὲν ὑμῖν K.

1. μηδὲν] Vide an legendum μηδὲν ἀξιοῦν, non obstante sequenti σκοποῦντας. DOBREE.

7. ἐργῷ θεωμένους] This must be opposed to σκοποῦντας λόγῳ. And as the latter signifies, “viewing a thing in or “from what is said of it,” so the former, I suppose, may equally well signify, “viewing a thing in or from the “reality of what it does.” Levesque, the French translator, interprets it, “C’est en agissant pour la patrie qu’il “faut s’occuper de sa puissance.” And Poppo prefers this version; but I think that the context is against it, both grammatically, considering the evident antithesis of σκοποῦντας μὴ λόγῳ μόνῳ, and also because Pericles is speaking here of the best training or preparation for doing our country service, and not of doing service actually. And this preparation, he says, consists not in listening to speeches, but in observing what the country really is, and in so learning to love it; and then comes the practical fruit of this preparation, μὴ περιόρασθε πολέμους κινδύνους. Thus the words ἐργῷ θεωμένους might furnish matter for an oration or a poem. They mean, “Look at our temples, “and the statues which embellish “them; go down to Piræus, observe “the long walls, visit the arsenals, and “the docks of our three hundred ships; “frequent our theatres, and appreciate “the surpassing excellence of our poets, “and the taste and splendour of our “scenic representations; walk through “the markets, observe them filled with “the productions of every part of the

“world; and listen to the sounds of so “many dialects and foreign languages “which strike your ears in the streets “of our city, the resort of the whole “world.”

[At the end of this note in the first edition I had added these words; “So “learn to know and to value the fruits “of civilization, the child of commerce “and of liberty.” This sentiment has been said by a writer in the Quarterly Review, for whom I entertain a very sincere respect, “to be conceived in the “very spirit of modern shallowness,” and to be contradicted by Thucydides himself, who ascribes the greatness of Athens not to commerce, but to the virtue and wisdom of her citizens. This last remark is true, and as the ancient philosophers and statesmen entertained no great love or respect for commerce, I have struck out the words as being unsuited to the character of Pericles or to that of Thucydides. But surely to describe splendid public buildings, extensive arsenals, a flourishing state of theatrical representations, and well-stocked markets, as the fruits of commerce and liberty, is nothing in itself absurd or shallow; for these and such things as these are amongst the most evident results of trade and free government; and I was not speaking of any higher or deeper sources of national prosperity. And it will not be denied, I suppose, that commerce and liberty produce good of some sort; whether overbalanced or not by evil of another kind. Besides, whether my sentiment was shallow or not, the reviewer should

ATHENS. A. C. 431. O. Olymp. 87. 2.

their return is an enduring monument in every heart in every land, for ever. Let us do likewise; remembering that to us to live conquered and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death.

“αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξη εἶναι,  
 “ἐνθυμουμένους ὅτι τολμῶντες καὶ γιγνώ-  
 “σκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυ-  
 “νόμενοι ἄνδρες αὐτὰ ἐκτίσαντο, καὶ ὅποτε  
 “καὶ πείρα του σφαλείησαν, οὐκουν καὶ τὴν  
 “πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες  
 “στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προ-  
 “ἱέμενοι. κοινῇ γὰρ τὰ σώματα διδόντες ἰδία<sup>2</sup>

2. ἐνθυμούμενος A.B.F.f.g.h. 4. ἄνδρες] om. i. 7. στερίσκειν] διδάσκειν i.  
 αὐτοὶ G.L.O.P.c.d.f.i. 48. προέμενοι P.

beware of talking about “modern shallowness,” as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere onesidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century or the nineteenth in such a sweeping manner, does but provoke a similar narrowness of view in his opponents: “modern shallowness” is a term only calculated to lead others to talk as unwisely of “ancient ignorance or bigotry.” The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly; but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

3. ἐν τοῖς ἔργοις αἰσχυρόμενοι] Compare I. 84, 5. V. 9, 6.

4. καὶ ὅποτε καὶ πείρα—προέμενοι]  
 “And what if to them personally vic-

tory were denied, yet they could not brook that their country should be the loser, but overpaid her with the joint offering of their own lives, more precious than any victory.” *ἔρανος* is properly the money subscribed by the members of a friendly society, for the relief of each other in distress; their joint fund. It is applied generally to any sum raised by subscription, whether by a society or otherwise; for instance, when the commons at Rome subscribed for the funeral of Menenius Agrippa, it is called *κατ’ ἀνδρα ἔρανισμός*. Dionys. Halic. Antiq. Rom. VI. 96. An entertainment also to which each man contributes his share is called *ἔρανος*, “pic-nic.” In this passage of Thucydides it simply signifies, “a joint offering,” a tribute to their country which all those who fell in her service jointly presented. It is expressed exactly by the words that follow, *κοινῇ διδόντες*; for *κοινῇ* cannot be translated “upon the public;” but the meaning is, that the sacrifice which they jointly made was repaid to them individually in glory. It should be remembered that each individual had his name and his tribe recorded on the monument erected to those who fell in battle; and that the money advanced as an *ἔρανος* in the common benefit societies of Athens, was repaid again to the joint fund by the individual to whom it had been given, if ever his circumstances enabled him to do it; so that in that case it would be *κοινῇ διδόντες κοινῇ ἐλάμβανον*, here it was *κοινῇ διδόντες*.



ATHENS. A. C. 431, O. Olymp. 87. 2.

“ τὸν ἀγήρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημό-  
 “ τατον, οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν  
 “ παρὰ τῷ ἐντυχόντι αἰεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνη-  
 3 “ στος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος,  
 “ καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, 5  
 “ ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ’  
 4 “ ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδαιτᾶται. οὐς  
 “ νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὐδαιμον τὸ ἐλεύθερον τὸ δὲ  
 “ ἐλεύθερον τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολε-  
 5 “ μικροὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιοτέρον 10  
 “ ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ’ ἀγαθοῦ, ἀλλ’ οἷς  
 “ ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς  
 6 “ μάλιστα μεγάλα τὰ διαφέροντα, ἣν τι πταίσωσω. ἀλγει-

1. ἀγήρων G.I.K.g.h. ἀγείρων V. ἔλαβον d. 2. ἀλλ’] ἢ C.G.L.O.  
 P.e. 47. 48. om. A. ἢ om. E. 3. καὶ ante λόγου om. F. 4. πᾶσα ἡ γῆ P.  
 5. μόνων C.I.b. οἰκία g.h. ἐπισημαίνει g. ἐπιγραφῇ A.F.I. 6. τῇ μὴ]  
 τιμῇ C.I. 8. νῦν] om. O. 9. περιορᾶσθαι B. 10. δικαιοτέροι c. 11. οὐκ  
 ἔστιν ἐλπίς P. ἐλπίς οὐκ ἔστιν C.G.e. 48. 13. πταίωσιν K.

ιδία ἐλάμβανον. For the ἔρανοι of Athens, see Böckh, Staatshaushaltung der Athener. I. p. 264. or p. 328. of the English translation.

1. ἀγήρων] Ita e Thucydide Pollux, II. 14. WASS. Variat scriptura etiam infr. cap. 44, 6. Vid. Steph. Thesaur.—DUKER.

τὸν τάφον ἐπισημότατον κ. τ. λ.] “ They received the most honourable “ of tombs; not so much that in which “ they are actually lying, as that in “ which their glory is left behind with “ an enduring record, on every occa- “ sion of word or deed that may call “ for its remembrance.” A few lines below, ἄγραφος μνήμη τῆς γνώμης μᾶ- λον ἢ τοῦ ἔργου, means, “ an unwritten “ memorial in heart and mind rather “ than in any actual and external mo- “ nument.” In this manner γνώμη and ἔργον are distinguished, V. 108.

10. κακοπραγοῦντες] Confer Demosth. Coron. 349. 7. et Æschylum Pers. 600. Euripid. Hec. 956. Alcest. 782. WASS.

13. ἀλγεινότερα γὰρ ἀνδρὶ γε κ. τ. λ.] “ For more grievous to a man of noble “ mind is the misery which comes to- “ gether with cowardice than the unfelt “ death which befalls him in the midst “ of his strength and hope for the “ common welfare.” κάκωσις is “ mi- “ sery” or “wretchedness,” as in VII. 82, 1. κοινὴ ἐλπίς is, I think, “hope for “ the common good,” a hope not for personal success or happiness, but for the happiness of the country. The sense is the same with that expressed by Æschylus, Seven against Thebes, 687. Schütz. κακῶν δὲ καίσχεσθαι οὐκ εὐκλειαν ἐρεῖς. The words ἐν τῷ, or, as Bekker has written them, ἐν τῷ, I have included in brackets, as an undoubted interpolation. They were merely the explanation of μετὰ τοῦ, first added in the margin, and then inserted in the text. Accordingly Stobæus in his quotation of the passage omits them; Göller has enclosed them in brackets, and Mr. Bloomfield considers them as a mere marginal interpretation. Poppo

ATHENS. A. C. 431, O. Olymp. 87. 2.

“νοτέρα γὰρ ἀνδρί γε φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ  
 “μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ρώμης καὶ κοινῆς ἐλπίδος  
 “ἅμα γιγνόμενος ἀναίσθητος θάνατος. XLIV. διόπερ καὶ

But for the parents of the dead—trite words  
 5 of comfort can ill atone for the loss of blessings whose value they had learnt too well to prize. “τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ  
 “ὀλοφύρομαι μᾶλλον ἢ παραμυθίσομαι. ἐν  
 “πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τρα-  
 “φέντες· τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπε-

I. ἐν τῷ (ita enim accentum inclinavit Abreschius) om. Stobæus, p. 88. post μετὰ τοῦ ponunt C.G.I.L.O.P.e. 47. 48. μετὰ τοῦ om. Tussanus. 3. ἅμα] ἅμα τε C.G.L.O.P. 48. ἀναίσθητος] καὶ ἀναίσθητος C.G.I.L.M.O.e. 5. ὀλοφύρομαι H. 6. στραφέντες i.

has marked both these words and the following ones, μετὰ τοῦ, as suspicious; but Göller has rightly quoted other passages of Thucydides, to shew that the expression μετὰ τοῦ μαλακισθῆναι is in agreement with his usual style. Compare I. 6, 5. μετὰ τοῦ γυμνάζεσθαι. The epithet ἀναίσθητος means to describe the speediness of the pang of death, when it comes in the heat of battle, without the protracted suffering of disease. So Dionysius quotes this passage as an eulogium pronounced upon death in battle; ὅτι ταχὺς καὶ ἀναίσθητος, καὶ ἐκτὸς βασάνων καὶ τῶν κακῶν τῶν ἐκ τῆς νόσου. Ars Rhetor. c. 6, 4. See also Plutarch, Demetrius 29. θάνατον ἀναίσθητον πρὸ τῆς ἥττης.

4. οὐκ ὀλοφύρομαι μᾶλλον κ. τ. λ.] “I do not bewail their fate, but am rather going to comfort them.” There seems no reason why this transition from the present tense to the future should be noticed as remarkable. It was evident, from what he had been saying, that Pericles was at that instant not bewailing or condoling with the parents; although the particular points of comfort that he was going to urge were not yet mentioned. He therefore correctly says, οὐκ ὀλοφύρομαι ἀλλὰ παραμυθίσομαι. The sense of what follows I believe to be this; “For they know that their condition from their birth has been subject to manifold misfortunes; but that their lot may be truly regarded as fortunate, whose

“portion has been most full of honour, such as is their death, such as is your sorrow; and the duration of whose life has been commensurate with that of their happiness.” The abstract term τὸ εὐτυχές is defined by the concrete οἱ ἂν—λάχωσιν, a confusion between two modes of expression, τοὺς δὲ εὐτυχεῖς εἶναι, οἱ ἂν—λάχωσιν, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπεστάτης λαχεῖν. Compare c. 62, 4. καταφρόνησις δέ, ὅς ἂν κ. τ. λ. III. 45, 7. ἀδύνατον—δοῖς οἶται. III. 56, 8. τὸ ξυμφέρων μὴ ἄλλο τι, ἢ θᾶν—ἐχῶσι. V. 16, 1. VI. 14. VII. 68, 1. &c. Xenophon, Hellenic. II. 3, 51. προστάτον ἔργον εἶναι, ὅς ἂν—μὴ ἐπιτρέπη. The words οἱς ἐνυδαμονῆσαι τε—ξυνεμετρήθη, are obscure from their affected point and brevity. He means that they are truly fortunate whose life does not outlast their happiness; or in his own strange phraseology, “whose life has been so exactly measured, that they are happy in it, and seeing the end of it at the same moment. That even at the moment of ending it, their happiness still lasts out, and they are yet happy in it.” The sentiment is common enough, but it would not be easy to find another instance of such a far-fetched method of expressing it. Elmsley has collected a number of passages in which are verbs similarly compounded with ἐν, in his note on the 508th line of the Bacchæ of Euripides: ἐνδοσυχῆσαι, ἐνιπτεύσαι, ἐναποπατεῖν, &c.

ATHENS. A. C. 431, O. Olymp. 87. 2.

Yet they may hope  
for new ties and new  
affections; or if their  
age denies this hope,  
then let the thought of  
the happy past console  
the short space of life  
that yet remains to  
them; and let its  
glory, the best solace  
of old age, be their  
comfort.

- “στάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευ-  
“τῆς, ὑμεῖς δὲ λύτης, καὶ οἷς ἐνευδαιμονῆσαι  
“τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμε-  
3 “τρήθη. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὦν  
“καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων 5  
“εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε.  
“καὶ λύπη οὐχ ὦν ἂν τις μὴ πειρασάμενος  
“ἀγαθῶν στερίσκηται, ἀλλ’ οὗ ἂν ἐθὰς γενό-  
4 “μενος ἀφαιρεθῇ. καρτερεῖν δὲ χρή καὶ ἄλλων παίδων  
“ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ γάρ τε τῶν 10  
“οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ  
“πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ,  
“ξυνοίσει· οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι οἱ  
“ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυ-  
5 “νεύωσιν. ὅσοι δ’ αὖ παρηβήκατε, τὸν τε πλείονα κέρδος ὄν 15  
“εὐτυχεῖτε βίον ἡγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ  
6 “τῶνδε ἐκλείει κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγῆρων  
“μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν,  
“ὥσπερ τινὲς φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

1. νῦν] om. L.O.V. ante μὲν ponit K.

λευτῆσαι g. Reiskius ἐνευτελευτῆσαι.

C.E.F.H.I.K.L.M.O.V.c.h. 48. et pr. G.

Poppo. Goell. Bekk. A.B.E. et vulgo ἀφαιρεθείη.

ἔστι I. ἡλικίαν C. ἡλικία E. γάρ τε A.B.C.E.F.G.H.K.L.O.V.c.d.e.f.g.h.i.

47. 48. Poppo. Goell. ceteri τε γάρ. 12. τε] om. g.

A.B.C.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Parm. 47. 48. Haack. Poppo. Goell.

Bekk. E. et vulgo ξυνοίσειν. τι] τε A.B.E.F.H.V.

H.g. post καὶ A.B.E.F.V.c.f. 14. παραλαμβάνοντες c.

κινδυνεύουσιν L.M. 15. πλείονα C.L.O.P.

δν A.B.E.F.G.H. Parm. Haack. Poppo. Goell. Bekk. ἂν g. C. et vulgo δν.

16. τῇ] om. g. 17. τῶνδε]

τοῦδε c. ἀγῆρων I.P.e.

2. οἷς] ἐν οἷς nonnulli.

7. μὴ] om. c.

9. ἀφαιρεθῇ C.F.G.I.L.O. 47. 48.

χρή] om. g.

10. ἔτι]

ἀσφάλεια F.

13. ξυνοίσει

14. μὴ post ἂν ponunt

16. τῇ] om. g.

17. τῶνδε]

τοῦδε c.

ἀγῆρων I.P.e.

πάλον παρασκευῆς, ὁμοίον τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι.

17. ἀγῆρων] Ad senes ἀγῆρων elegantius, quomodo Æschylus Agam. ἡβᾶ, utitur. Ἀεὶ γὰρ ἡβᾶ τοῖς γερούσιν εὖ μαθεῖν. 593. Vid. Valerium Flaccum, l. 77. Confer. Demosth. p. 156. c.—Wass.

4. πείθειν] Confer Lysiam, p. 520. Wass.

11. τῇ πόλει ἀσφαλείᾳ ξυνοίσει, οὐ γὰρ οἷόν τε κ. τ. λ.] A large family of children will add to the security of the state, by making the parents have a greater stake in its welfare. Compare l. 91, 6. οὐ γὰρ οἷόν τ’ εἶναι μὴ ἀπὸ ἀντι-



ATHENS. A. C. 431, O. Olymp. 87. 2.

manhood under the care of their country; “*ἄλλα γὰρ οἷς κείται ἀρετῆς μέγιστα, τοῖς*  
 2 a reward wise as well “*δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι. νῦν*  
 as liberal; for encouragement is the parent “*δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος*  
 of merit. “*ἅπιτε.*”

**XLVII.** Τοιοῦδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι 5  
 τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου  
 2 SECOND YEAR OF τούδε ἐτελεύτα. Τοῦ δὲ θέρους εὐθὺς ἀρχο-  
 THE WAR.  
 The Peloponnesians μένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δύο  
 again invade Attica. μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον ἐς τὴν  
 The plague breaks out Ἀττικὴν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου 10  
 in Athens.  
 3 Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἐδήρουν τὴν γῆν.  
 4 καὶ ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ, ἡ  
 νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον  
 μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι καὶ περὶ Λῆμνον

1. τοῖς δὲ Poppo. Goeller. Bekk. vulgo τοιοῦδε. 3. ἕκαστος A.B.E.F.H.  
 K.L.N.O.P.V.c.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri ἐκάστω. 4. ἀπο-  
 χωρεῖτε A.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goell. 6. τῷ πολέμῳ τῷδε P. τοῦ  
 πολέμου τούτου C.e. τῷ πολέμῳ τούτῳ G. 7. τοῦδε ἐτελεύτα] om. b. δέ]  
 γὰρ C.g.h. 9. τὸ πρότερον Q. 10. εὐξιδάμου I. om. C.e. 13. γίνεσθαι  
 H.L.O.P. et corr. F.

1. τοῖς δέ] So it should be written, and not τοιοῦδε, the conjunction δὲ being here, as in so many other places, used in the apodosis. Compare III. 98, 1. where οἱ δὲ ἀντίειχον, which is the reading of the best MSS. has been properly restored by Bekker, instead of the old reading οἷδε. Compare also Herodotus, I. 13, 2. συνέβησαν—ἦν μὲν δὴ τὸ χρηστήριον ἀνέλη μιν βασιλεία εἶναι Λυδῶν, τὸν δὲ βασιλεύειν, where the old editions read τόνδε; but the MS. marked F by Schweighæuser, reads τὸν δέ.

2. νῦν δὲ ἀπολοφυράμενοι—ἅπιτε] “But now, having performed each of you to his relations all due rites of lamentation, depart.” He does not mean that they were to bewail their friends, and then depart; for the funeral oration was the concluding part of the whole ceremony. (See ch. 34, 7.) Compare also the last sentences of the funeral oration ascribed to Demosthe-

nes, and of the Menexenus of Plato. I have not altered the reading ἅπιτε, although the best MSS. read ἀποχωρεῖτε; because it is possible that ἀποχωρεῖτε may have been a marginal gloss; but it is more probable that ἅπιτε was inserted as the more common expression, (compare Demosth. and Plato Menexenus), and that Thucydides wrote ἀποχωρεῖτε.

9. ὥσπερ καὶ τὸ πρῶτον] See ch. 10.  
 13. λεγόμενον μὲν καὶ πρότερον κ. τ. λ.] “Λεγόμενον est nominativus absolutus (quum dicatur), ut εἰρημένον, I. 140, 5. Poppo, Prolegom. I. p. 105. Others explain the neuter gender of λεγόμενον by referring it, with the Scholiast, to νόσημα, a word of similar sense to νόσος, or to the sense generally, rather than to any particular word. “The plague broke out, a thing which is said to have often visited other countries,” &c.

ATHENS. A. C. 440. Olymp. 87, 2.

καὶ ἐν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ  
 φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι.  
 οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' 5  
 αὐτοὶ μάλιστα ἐβνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε  
 5 ἄλλη ἀνθρωπεία τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν  
 ἡ μαντείας καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ  
 ἦν, τελευτῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώ-  
 μενοι. XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ  
 Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς  
 Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασι-  
 λέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2  
 πόλιν ἐξαπιναίως ἐνέπεσε, καὶ τὸ πρῶτον ἐν  
 τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ  
 ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-  
 15 μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν  
 αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3  
 ἐβνησκον πολλῷ μᾶλλον ἤδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4  
 ὡς ἕκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' ὅτου εἰκὸς  
 ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης

It was said to have  
 been brought from  
 10 Africa and Egypt; and  
 first appeared in Pi-  
 reus. Thucydides pro-  
 ceeds to describe its  
 symptoms, both from  
 his own experience,  
 and from his observa-  
 tion of it in others.

Aithiopiae tēs hypēr Aigýptou, ἔπειτα δὲ καὶ ἐς  
 Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασι-  
 λέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2  
 πόλιν ἐξαπιναίως ἐνέπεσε, καὶ τὸ πρῶτον ἐν  
 τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ  
 ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-

μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν  
 αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3  
 ἐβνησκον πολλῷ μᾶλλον ἤδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4  
 ὡς ἕκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' ὅτου εἰκὸς  
 ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης

1. γε] om. c. γε τοσοῦτός γε g. λιμὸς K.Q. οὐδὲ—γενέσθαι] om. Q.  
 3. τὸ πρότερον e. 4. μάλιστα] μᾶλλον L.O. 5. ἄλλῃ] om. e. τέχνη  
 ἀνθρ. e. πρὸς τοῖς ἱεροῖς K. 6. μαντείας A.B.C.K.N.V. et pr. F.G.h. Goell.  
 Bekk. E. corr. F.G. et vulgo μαντείοις. 8. ἤρξατο δὲ τὸ κακὸν ἐξ αἰθιοπίας  
 Demetr. Phal. p. 30. ed. Oxon. τὸ μὲν πρῶτον] om. d. τὸ solum om. c.  
 9. αἴγυπτον O. καὶ post δὲ om. K. 10. καὶ ἐς λιβύην K. 17. οὖν] om. L.  
 19. ἄστινας] om. P. νομίζη K.

1. οὐδὲ φθορὰ οὕτως κ. τ. λ.] Οὕτως is  
 here the predicate. Οὕτως γενέσθαι,  
 "To have happened to such a degree."  
 Compare Matthiæ, Gr. Gr. §. 604.  
 Jelf, 375, 3.

5. πρὸς ἱεροῖς] Vid. Laërt. in Epi-  
 menide, pag. 71. WASS.

6. μαντείας] So Bekker and Göl-  
 ler read instead of μαντείοις. But Poppo  
 observes that Thucydides uses μαντεῖον  
 in the same sense as μαντεία; that is,  
 not only to express the place where the  
 prophecies were delivered, but the pro-  
 phecies themselves. And this is true;  
 but the sense required here seems not

so much to be "prophecies," as "pro-  
 "phesyings;" and this would be ex-  
 pressed by μαντεία, rather than by μαν-  
 τεῖον.

15. ἐς τὰ φρέατα] "Into the reservoirs  
 "or tanks made to catch the rain-wa-  
 "ter;" in which sense the word is  
 used again in the next chapter. So  
 also Herodotus, II. 108, 4. and De-  
 mosthenes against Polycles, p. 1225.  
 Reiske.

19. καὶ τὰς αἰτίας—σχεῖν] "The causes  
 "which, where the change from health  
 "to universal sickness was so great,  
 "were sufficient to have had the power

ATHENS. A. C. 430. Olymp. 87. 2, 3.

μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν· ἐγὼ δὲ οἶόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκοπῶν, εἴ ποτε καὶ αὖθις ἐπιπέσοι, μάλιστα ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. Τὸ μὲν γὰρ ἔτος, ὡς ὠμολο- 5

The disorder first at-  
tacked the head; and  
then gradually spread  
over the whole system.  
The crisis generally  
took place in seven  
or nine days. Many  
however were carried  
off by the subsequent  
exhaustion. Those who  
recovered their health,  
γείτο, ἐκ πάντων μάλιστα δὴ ἐκείνο ἄνοσον ἐς  
τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν· εἰ δέ τις  
καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη.  
τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως ἀλλ'  
ἐξαίφνης ὑγιεῖς ὄντας πρῶτον μὲν τῆς κεφαλῆς 10  
θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθμήματα  
καὶ φλόγωσις ἐλάμβανε, καὶ τὰ ἐντὸς, ἣ τε

1. δυνάμεις i. ἐς] om. i. μεταστῆσαν c. ἔχει I. c. 2. δέ] τε F. H.  
τε] τι F. H. d. cum Tusano. ἐγένετο V. εἴπητε K. 3. ἔχη F. ἔχει K.  
5. γὰρ] δὴ Demetrius: qui mox ὠμολόγητο. 10. πρῶται Q. 3. ἔχη F. ἔχει K.  
11. ἐρυθρήματα h. 12. τε] om. c. μέν ἐκ τῆς g. h.

"to create such a change." The need-  
less multiplication of words in this pas-  
sage has been often noticed; but *τοσαύ-  
της μεταβολῆς* must be taken closely  
with *δοτινας*, the genitive here as in so  
many other instances corresponding to  
the English ablative, "which in so  
"great a change:" literally, "which  
"belonging to or having to do with so  
"great a change," &c. He means to  
say, that "as the effect produced was so  
"tremendous, where can we find causes  
"which will not appear inadequate to  
"have produced it."

8. ἐς τοῦτο πάντα ἀπεκρίθη] "All  
"disorders seemed to be shut out from  
"their own proper nature, and all to  
"be turned into the plague." Verbs  
compounded with *ἀπὸ*, and followed by  
an accusative case of their object, with  
the preposition *ἐς*, seem to have a sort  
of pregnant sense, and to imply the  
leaving other things, and the turning  
to this one object. Thus *ἀποβλέπειν ἐς  
πατέρων* *θῆκας*, III. 58, 4. is literally,  
"to draw off one's eyes from other ob-  
jects in order to turn them to the  
"tombs of our fathers." So *ἀποβαίνειν  
ἐς μοναρχίην*, Herodot. III. 82, 6. "To  
"end, or have its issue, in monarchy:"  
i. e. "to turn from all other things to

"monarchy." The English expres-  
sion, "a determination of blood to the  
"head," or, "the humours determin-  
"ing to one point," appears very nearly  
to correspond with the passage in the  
text. Mr. Bloomfield quotes a similar  
expression from Agathias, II. 3. p. 70.  
ed. Niebuhr. *ἅπαντα (πάθη) εἰς ὀλεθρον  
ἀπεκρίνετο*.

9. *προφάσεως*] Ita loquitur Hippo-  
crates Progn. p. 150. et Pseudo-Diocles  
Epist. οὐδὲ μίας Ar. C. Dissolutione  
Attica, ut alibi. WASS. "With no osten-  
sible cause; with nothing to account  
"for it."

11. *θέρμαι ἰσχυραὶ*] i. e. *πυρετός*, ut  
Tim. Lex. voc. Plat. p. 101. explicat. Τὸ  
*θέρμα* pro febris ex Aristoph. citat Pollux,  
IV. 186. cf. eruditiss. Ruhnquen. Huc  
etiam pertinet Phrynichi observatio, p.  
146. *Θέρμα οὕτως ὁ Μένανδρος διὰ τοῦ  
α, ἀλλ' οὕτε Θουκυδίδης, οὐθ' ἡ ἀρχαία  
κωμῳδία, οὕτε Πλάτων θέρμη δέ. v. Intt.  
ed. Pauli. Lucretius, lib. 1. 1143. Prin-  
cipio caput incensum fervore gerebant  
Et duplices oculos suffusa luce rubenteis.  
Sudabant etiam fauces intrinsecus atro  
Sanguine, et ulceribus vocis via septa  
coibat, Atque animi interpretes manabat  
lingua cruore. GOTTL.*

ATHENS. A. C. 430. Olymp. 87. 3.

in many instances  
lost their hands, feet,  
or their sight, and  
sometimes their me-  
mory, so that they  
had no knowledge  
of themselves or of  
5 others.

φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδης ἦν καὶ  
πνεῦμα ἄτοπον καὶ δυσῶδες ἡφίει· ἔπειτα ἐξ  
αὐτῶν πταρμὸς καὶ βράγχος ἐπεγίγνετο, καὶ ἐν  
οὐ πολλῷ χρόνῳ κατέβαινε ἐς τὰ στήθη ὁ  
πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὅποτε ἐς τὴν  
καρδίαν στηρίζαι, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσει  
χολῆς πᾶσαι ὅσαι ὑπὸ ἰατρῶν ὠνομασμένοι εἰσὶν ἐπῆσαν,  
καὶ αὐταὶ μετὰ τάλαιπωρίας μεγάλης. λύγξ τε τοῖς πλείοσιν 3  
ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδούσα ἰσχυρὸν, τοῖς μὲν μετὰ

1. φάρυξ A.B.C.F. αἱματώδης Q.V.g. 2. ὑφίει Q. 3. ἐγίγνετο A.B.H.  
4. χρόνῳ] om. A. 6. ἐστήριξε Galen. Progn. 3. 7. πᾶσαι] om. P.  
8. αὐταὶ L.O. τοῖς πλείοσι] ante κενὴ ponit c. 9. ἐνέπεσε A.B.E.F.H.V.  
c.d.f.g.h. Haack. Poppo. Goell.

2. ἄτοπον καὶ δυσῶδες] “Monstrous  
“and fetid;” i.e. “fetid to a monstrous  
“and almost preternatural degree.”  
Compare ἀνευ δαπάνης καὶ πολιορκίας,  
II. 77, 2. “Without cost and a block-  
ade;” i.e. “without incurring the cost  
“of a blockade.”

5. καὶ ὅποτε—ἐπῆσαν] Descripsit  
Nemesius, cap. XX. de Natur. Hom.  
ubi in edit. Plant. est eis τὴν καρδ.  
πᾶσαι ὀπύσαι ἀπὸ ἰατρῶν. Καρδία, ut  
idem Nemes. hic est os ventriculi: συνή-  
θως οἱ παλαιοί, inquit, καρδίαν καὶ τὸ  
στόμα τῆς γαστρὸς καλοῦσιν, ὡς Ἱππο-  
κράτης καὶ Θουκυδίδης de quo plura vid.  
apud Foes. ad Hippocrat. II. Epidem. 2.  
et Gataker. II. Adversar. Miscellan. 16.  
Interpres Latinus hic cor vertit, forte  
sequutus Lucretium, qui VI. 1149. hæc  
ita effert: *Inde ubi per fauces pectus  
completat, et ipsum Morbida vis in cor  
mæstum confuзерat ægris.* Victorius  
XXVII. Var. Lect. 17. eo nomine re-  
prehendit Lucretium, quasi qui hanc  
significationem vocis καρδία, qua Thu-  
cydides ea utitur, ignoraverit. Sed Lam-  
binus ad Lucret. et Hieron. Mercurial.  
I. Var. Lect. 1. putant Lucretium potius  
imitatione Græcorum, et eadem signifi-  
catione, cor dixisse, qua illi καρδίαν.  
Hoc benignius est, et mihi verius videtur.  
Στηρίζαι Gataker. passive, vel reciproce  
sumi scribit: Steph. in Thes. neutra-  
liter, pro steterat, constitit, ut in verbis  
Homeri Od. μ. 434. et Dioscoridis,  
VI. 1. (Alexipharmacor. cap. 1.) Sed

non dubito, quin hæc omnia explenda  
sint accusativo suppresso, hic ἑαυτὸν,  
vel ἑαυτὸ, nempe ὁ πόνος, vel τὸ κακόν,  
in Homero ἑμαυτὸν, et in Dioscoride  
ἑαυτό. DUKER.

ὅποτε στηρίζαι] Compare for this  
use of the optative, ὅσον χρόνον ἡ νόσος  
ἀκμάζοι, and Matthiæ, Gr. Gr. §. 521.  
Jelf, 843. b. στηρίζαι, like κατέσκηπτε  
towards the end of the chapter, is an  
instance of what is so common in every  
language, a transitive verb used intransi-  
tively. So we should say in English,  
“When the disorder fixed on the  
“stomach.” Like κατασκήπτω also it  
denotes the action of a body striking a  
resisting object with violence, and so  
being arrested in its rapid motion.  
Thus the lightning, when spending it-  
self on the object which it strikes, is  
said σκήπτει, or σκήπτεσθαι: so rolling  
stones from a mountain, when they are  
brought up or stopped in their course;  
as ἐς τὸ ἐνέσκηψαν (οἱ λίθοι) διὰ τῶν  
βαρβάρων φερόμενοι. Herod. VIII. 39,  
2. Thus also στηρίζειν is used by Eu-  
ripides, Bacchæ, 1081.

πρὸς οὐρανὸν  
καὶ γαίαν ἐστήριξε φῶς σεμενοῦ πυρός.

8. λύγξ τε ἐνέπιπτε κενὴ] Λύγξ is what  
we call a hiccup, (compare Plato,  
Sympos. p. 185.) but here it seems to  
be almost approaching to what is called  
“retching;” and λύγξ κενὴ is that  
ineffectual retching, consequent upon



4 ταῦτα λωφῆσαντα, τοῖς δὲ καὶ πολλῶ ὕστερον. καὶ τὸ μὲν  
 ἔξωθεν ἀπτομένῳ σῶμα οὐτ' ἄγαν θερμὸν ἦν οὔτε χλωρὸν,  
 ἀλλ' ὑπέρυθρον, πελιτνὸν, φλυκταίναις μικραῖς καὶ ἑλκεσιν  
 ἐξηνηθηκός· τὰ δὲ ἐντὸς οὕτως ἐκάετο ὥστε μήτε τῶν πάνν  
 λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μήτ' ἄλλο τι ἢ 5  
 ἱγυμνοῖτ' ἀνέχεσθαι, ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς  
 5 αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων

1. καὶ post δὲ om. L.P. τῷ C. 2. οὔτε vel οὐτ' C.E.G.I.L.O.P.e. A.B.F.  
 et vulgo οὐκ. 3. πελιτνὸν Ælius Dionysius cum Photio, Haack. Goell. et in  
 edit. minor. Bekk. probante Poppo, sed hic vulgatum codicum πελιδνὸν in textu  
 conservavit. 4. ἐκάετο A.B.E.F.H.Q.V.c. ἐκήετο O. C.G. vulgo, et Poppo,  
 ἐκαίετο. 5. σινδονίων Galenus. μηδ' C.G.e. Bekk. 6. ἱγυμνοὶ C.G.I.  
 K.V.d.e. Bekk. cum Galeno ceteri γυμνόν. γυμνὸν Poppo. Haack. Goell.  
 7. ἀνθρώπων] om. N.V.

exhaustion, when nothing is actually brought off the stomach. Several of the recent editors read ἐνέπεσε. But although the aorist occurs twice, in ἔδρασαν and ἡγήνησαν, in describing subordinate circumstances of the disorder, yet each separate symptom or stage in its progress is given in the imperfect tense. ἐλάμβανε, ἦν, ἡφίει, ἐπε- γίγνετο, κατέβαινε, ἀνέστρεφε, ἐπῆσαν, ἐκάετο, &c.

1. λωφῆσαντα] "λωφῆσαντα cum ταῦτα jungendum videtur, non cum "σπασμὸν—alias potius fuisset λω- φῶντα." DOBREE. The proposed interpretation is doubtful; for if the retching and convulsions followed the disorder of the stomach "at a long "interval," what was the intermediate state of the patient? But the remark as to the tense is just, and is certainly in favour of the reading ἐνέπεσε just before. Poppo explains it as equivalent to ὅς ἐλωφῆσε.

2. ἀπτομένῳ] Servat Lucret. tepidum manibus proponere tactum. Confer Are- tæum, p. 28, 30. Avicen. II. vol. 78. a. Hippocr. §. II. 117. WASS.

3. πελιτνὸν] πελιτνὸν ex Thucyd. adnotasse Ælium Dionysium scribit Eustath. in II. I. 735. DUKER. Conf. Phot. Lex. p. 299. et Pierson. ad Moer. p. 325. BEKK.

5. ἄλλο τι ἢ ἱγυμνοῖτ' ἀνέχεσθαι] Poppo retains the old reading γυμνόν,

and refers it to τὸ σῶμα. But I cannot think that this is correct Greek. If we retain γυμνόν, I should prefer Dobree's method of explaining it, γυμνὸν ὄντα ἀνέχεσθαι, referring the description to a single patient. But Dobree adds, "Videndum quoque an recte Galenus "γυμνοὶ, i. e. ὄντες." And this would be an expression like πάσχοντες ἡρεί- χοντο, I. 77, 6. ἀνέχεσθαι γῆν τεμνομένην ὀρώντας, II. 74, 1. and others of the same kind, V. 69, 1. VI. 16, 4. And if it be said that we should expect rather the accusative case, γυμνοὺς, it may be ob- served, that in point of meaning τὰ ἐντὸς οὕτως ἐκάετο is the same as τὰ ἐντὸς οὕτως ἐκάοντο, scil. οἱ κάμνοντες, so that the persons to whom ἀνέχεσθαι refers are virtually the nominative case to the principal verb in the sentence, under which circumstances ὥστε is joined to a nominative case. See Hermann's notes on Viger, note 353.

7. τοῦτο—ἔδρασαν ἐς φρέατα] "And "many did this into tanks or reservoirs." So the Greek words may be translated literally into English: "did this" is of course equivalent to what he had said before, "threw themselves:" and there- fore the same construction follows ἔδρα- σαν τοῦτο, which would have followed ἔρριψαν εἰνατοῖς. For the meaning of φρέατα, which signifies tanks or reser- voirs, and not wells, see the note on chap. 48, 2.

ATHENS. A. C. 430. Olymp. 87. 3.

καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεόν καὶ ἔλασσον ποτόν. καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ πάντος. καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζει, 7 οὐκ ἐμαραίνεται ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἡ διεφθείροντο οἱ πλείστοι ἐναταῖοι καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος, ἔτι ἔχοντές τι δυνάμειος, ἢ εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἐλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπι- 10 πιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. διεξῆει γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρξά- 8 μενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις

1. εἰς τὰ φρέατα g. τῇ δίψῃ ἀπαύστῳ A.B.C.E.F.G.H.I.K.L.O.P.V.b.c.e. f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀπαύστῳ τῇ δίψῃ. συνεχόμενοι B.h. 3. τοῦ] τὸ C. 4. καὶ τὸ] τὸ δὲ Lex. Seg. p. 125, 30. ὅσονπερ Bekk. ἀκμάζει L.O.Q. 6. πλείους A.F.H.N.V.g.h. Haack. Poppo. ἐναταῖοι B.F.G. 8. τοῦ νοσήματος] om. Q. ἐς] ἐπὶ e. ἐκαύσεως L.O.P.Q. τε] om. c.f. 9. αὐτῆς] c. ἐγγενομένης c. γενομένης d.i. ἀκρατοὺς γρ. A. ἐπι- πιτούσης K.i. 10. διὰ τὴν ἀσθένειαν C.I.L.N.O.P.Q.e. ἀπεφθείροντο A.B.E. F.G.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo διεφθείροντο. 11. διεξῆει] καὶ διεξῆει I.N.O.P. 12. ἰδρυθὲν E. 13. γε] τε L.O.P. c. ἀντίληψιν h.

3. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν] The words τοῦ μὴ ἡσυχάζειν should be taken apparently as the genitive case explanatory of the preceding word ἡ ἀπορία: "A feeling of not knowing what to do with themselves, inasmuch as they could not rest; the misery of "restlessness." Compare VII. 42, 2. πέρας—τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, and the note on the passage; and Hippocrates de Morbo Sacro, prope init. κατὰ τὴν ἀπορίην τοῦ μὴ γινώσκειν. Also compare Matthiæ, Gr. Gr. §. 321.

9. διαρροίας ἀκράτου] It has been doubted whether ἀκράτου is used here in a technical sense, as describing the nature of the diarrhoea, or merely signifies, "vehement, excessive," like ἀκρutos εὐευθερία in Appian, VI. 95. I think, however, that it is here used in a technical sense, as we read in Hippocrates Prædict. I. §. 111. αἱ ἀκροὶ τε-

λευτῶσαι καθάρσιες, παροξυντικαί: and again, §. 50. τὰ τελευτῶντα ὑποχωρήματα εἰς ἀφρώδεια, ἀκροτα, παροξυντικά. The word is explained by Galen, ἀκροται ὑποχωρήσεις, αἱ ἀμικτοὶ ὑγρότητος ὑδατώδους, αὐτὸν μόνον ἔχουσιν εἰλικρινῇ ὑπερχόμενον κάτω χυμὸν, εἴτε τὸν τῆς ξανθῆς χολῆς, εἴτε τὸν τῆς μελαινης. There is more to the same purpose in a note on the words αἱ ἐς ἀκροτέστερα τελευταί, Hippocrat. De Morbis Vulgaribus, II. §. 2. ed. Foes. Francofurt. 1624.

13. τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ] Göller refers αὐτοῦ to κακόν, "Its seizing upon the extremities;" and he compares III. 12, 2. τὴν ἐκείνων μέλλεισιν τῶν ἐς ἡμᾶς δεινῶν. Ἐπισήμινει is, "left its mark," as Mr. Bloomfield translates it; i.e. "marked the man as having had the disorder." The word is applied to the mark or signature of the

ATHENS. A. C. 430. Olymp. 87. 3.

αὐτοῦ ἐπεσήμαινε· κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας  
 χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέ-  
 9 φευγον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν. τοὺς δὲ καὶ λήθη  
 ἐλάμβανε παραντικά ἀναστάντας τῶν πάντων ὁμοίως, καὶ  
 ἡγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεῖους. I. γενόμενον<sup>5</sup>  
 No animals of prey γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε  
 would touch the bodies  
 of persons who had  
 died of this disorder;  
 or if they did, they  
 were poisoned by it. αἷα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπεῖαν  
 φύσιν προσέπιπτεν ἐκάστω, καὶ ἐν τῷδε ἐδή-  
 λωσε μάλιστα ἄλλο τι ὃν ἢ τῶν ξυντρόφων  
 τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἄπτεται,<sup>10</sup>  
 πολλῶν ἀτάφων γιγνομένων ἢ οὐ προσήει ἢ γευσάμενα  
 12 διεφθείρετο. τεκμήριον δέ· τῶν μὲν τοιούτων ὀρνίθων ἐπί-  
 λειψις σαφὴς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε

1. γὰρ A.B.E.F.G.H.K.L.c.g.i. Haack. Poppo. Goell. Bekk. C. et vulgo γὰρ καί.  
 ἐς A.B.E.F.G.H.K.L.N.O.P.V.b.c.g. Haack. Poppo. Goell. Bekk. C. et ceteri ἐς τά.  
 2. διέφυγον g. 3. τοῖς C. 4. ἐλάβετο C. τῶν om. C.I.L.O.P. 5. τε  
 αὐτοὺς om. g. 8. ἐν om. g. τῷ K. 10. καὶ τὰ τετράποδα L.g. 11. γενομένων  
 C.G.I.L.O.e. προσήκει b. γευσάμενοι B. 12. διεφθείροντο d.

auditors of the public accounts at Athens, by which they signified that the account had been duly passed. See Demosth. Coron. p. 310. Reiske. Mr. Bloomfield well quotes from Hippocrates De Morbo Sacro, p. 306. ed. Foes. οὐ γὰρ ἔτι ἐπιληπτον γίνεται ἢν ἀπαξ ἐπισημανθῇ: to which he might have added the words which occur a few lines before; περιγίνεται (τὰ παιδία) ἐπίσημα ἔοντα· ἢ γὰρ στόμα παρασπάται, ἢ ὀφθαλμοὶ, ἢ αὐχὴν, ἢ χεῖρ.

1. ἐς ἄκρας χεῖρας καὶ πόδας] "On the fingers and toes." And two lines below, παραντικά ἀναστάντας seems to be rightly understood by Mr. Bloomfield as indicating that the effect was only temporary. "They suffered a total loss of memory when they first recovered from the disorder;" as if afterwards their memory returned to them.

7. χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπεῖαν φύσιν] "More grievously than human nature could well endure:" literally, "more grievously than in proportion to human nature." See Matthiæ, Gr.

Gr. §. 449. Jelf, 783. i.

12. τεκμήριον δέ· τῶν μὲν τοιούτων κ. τ. λ.] I have placed a colon after the words τεκμήριον δέ, because if τεκμήριον were the predicate of the whole proposition, the common practice of the Greek language would require that the article should be prefixed to the subject ἐπὶ λειψις. But the colon after τεκμήριον δέ occurs again in a similar manner, II. 39, 3. τεκμήριον δέ· οὔτε γὰρ Λακεδαιμόνιοι κ. τ. λ. So also I. 11, 2. δῆλον δέ· τὸ γὰρ ἔρυμα κ. τ. λ.

13. οὔτε ἄλλως] This use of ἄλλως to signify "elsewhere" seems to confirm what has been said in the note, I. 77, 3. on the word ὁπωσοῦν, namely, that it has in that place very nearly the same meaning as ὅτιοῦν. Is it not natural that such little inaccuracies should sometimes occur in writers who lived before the great number of written compositions had given exactness to their language; and is it not like the expression in Sophocles, βῆναι κείμεν ὄθεν περ ἦκει, Œdip. Colon 1227. where κείμεν is a confusion of words for κείσε?

ATHENS. A. C. 430. Olymp. 87. 3.

περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αἰσθήσιν παρεῖχον  
τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιατᾶσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι  
ἀτοπίας, ὡς ἐκάστω ἐτύγχανέ τι διαφερόντως ἐτέρῳ πρὸς  
5 No specific was found  
for it; no constitution  
seemed to escape it. It  
was accompanied by a  
distressing depression  
of spirits; and the vi-  
olence of the conta-  
gion caused a general  
panic. Those whose  
10 herole virtue led them  
still to visit the sick,  
when their own friends  
had deserted them, fell  
the most certain sacri-  
fice. The only allevi-  
ation of the general  
misery was, that they  
15 who had once reco-  
vered were not liable  
to a second attack of  
the disorder.

ἕτερον γιγνόμενον, τοιοῦτον ἦν ἐπὶ πᾶν τὴν  
ιδεάν. καὶ ἄλλο παρελύπει κατ' ἐκείνον τὸν 2  
χρόνον οὐδὲν τῶν εἰωθότων· ὁ δὲ καὶ γένοιτο,  
ἐς τοῦτο ἐτελεύτα. ἔθνησκον δὲ οἱ μὲν ἀμελείᾳ, 3  
οἱ δὲ καὶ πάννυ θεραπευόμενοι. ἔν τε οὐδὲ ἐν 4  
κατέστη ἱάμα ὡς εἰπεῖν ὅ τι χρῆν προσφέ-  
ροντας ὠφελεῖν· τὸ γάρ τῳ ξυνενεγκὸν ἄλλον  
τοῦτο ἐβλαπτε. σῶμά τε αὐταρκες ὃν οὐδὲν 5  
διεφάνη πρὸς αὐτὸ ἰσχύος πέρι ἢ ἀσθενείας,  
ἀλλὰ πάντα ξυνήρει καὶ τὰ πάσῃ διαίτῃ θερα-  
πεύόμενα. δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ 6  
ἢ τε ἀθυμία ὅποτε τις αἰσθοῖτο κάμνων (πρὸς  
γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τῇ γνώμῃ  
πολλῷ μᾶλλον προτίεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντεῖχον), καὶ  
ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ

3. παραλείποντι C.G.d.i. 6. καὶ ἄλλο—ἐτελεύτα] Hæc omittit Levesquius,  
interpretamentum arbitratus illorum quæ ab initio c. 49. leguntur. ΒΕΚΚΕΡ.  
7. δ] οἱ Β. 9. οὐδὲ ἐν E.F.G.K.L.N.O.Q.V. Bekker. οὐδὲ A.B.P.g. C. et  
vulgo οὐδέν. ἐγκατέστη A.B.P. ἐν κατέστη g. 10. ἱάμα] ἅμα C. χρῆ]  
C.G.I.L.O.d.e.i. προσφέροντας K. 13. διεφθάρη, omisso οὐδέν, K. 14. ξυνήρει  
πάντα L.O.P. 18. οὐκάτεῖχον Β. 19. ἕτερας Α. θεραπείας] νόσου e. θερα-  
πείας G.

10. ὅ τι χρῆν προσφέροντας ὠφελεῖν]  
Compare Hippocrates, De Morbo Sacro,  
p. 301, l. ult. ed. Foes. μὴ ἔχειν ὅ τι  
προσενέγκαντες ὠφελήσουσι.

13. ἰσχύος πέρι ἢ ἀσθενείας] "As far  
"as strength or weakness were con-  
cerned, all constitutions fell alike the  
"victims of the disorder;" that is, none  
was so strong as to resist it, none was  
so weak, as not to afford it a hold upon  
it. "All the prevailing disorders have  
"attacked me," said Nelson writing  
from Corsica in 1794, "but I have not  
"strength enough for them to fasten

"on." Southey's Life of Nelson, vol. I.  
p. 118.

19. ἀναπιμπλάμενοι] This is a favourite  
term of Plato to express defilement or  
pollution, from the notion of a body  
overloaded or surfeited with food, and  
so becoming disordered and unsound.  
Ἀναπλήσας. ἀναπληρώσας. ὁ δὲ Πλάτων  
ἀντὶ τοῦ μολύντας. Suidas. Thus Thucy-  
dides seems to use it as signifying,  
"becoming fully charged with infec-  
"tion," ἀναπιμπλάμενοι τῆς νόσου, as  
opposed to καθαροὶ ὄντες. See Ruhn-  
ken's note on Timæus, Lexic. Platonic.

ATHENS. A. C. 430. Olymp. 87. 3.

πρόβατα ἔθνησκον· καὶ τὸν πλείστον φθόρον τοῦτο ἐνεποίει.  
 7 εἴτε γὰρ μὴ θέλοιεν δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο  
 ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύ-  
 σοντος· εἴτε προσίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς  
 τι μεταποιοῦμενοι· αἰσχύνη γὰρ ἠφείδουν σφῶν αὐτῶν, 5  
 ἐσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν  
 ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκαμνον, ὑπὸ τοῦ  
 8 πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλεόν δὲ ὅμως οἱ διαπεφευγότες  
 τὸν τε θνήσκοντα καὶ τὴν πονούμενον ῥκτίζοντο διὰ τὸ  
 προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δις γὰρ 10  
 9 τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε. καὶ ἐμακαρί-

3. ἐρήμοι Bekk. 6. τοὺς] om. I. 7. οἱ] om. g. ἐξέκαμον E.F.H.V.g.h.  
 τοῦ] om. N.V. 8. κακοῦ νικώμενοι] om. C.e. διαφυγόντες I. 10. καὶ ante  
 αὐτοὶ om. C.

ἀνέπλεως. He compares the expression in Livy, IV. 30. "Vulgate contactu in homines morbi, et primo in agrestes ingruent servitiae: urbs deinde impletur."

5. μεταποιοῦμενοι] Suidas in μεταποιεῖσθαι. μάλισθ οἱ ἀρ. μετ. pro ἀντιποιοῦμενοι. Plato Polit. ἥκιστα βασιλικῆς ΜΕΤΑΠΟΙΟΥΜΕΝΟΥΣ τέχνης. Hesych. μετασκενάζεται, φροντίζει. Dion. Halicarn. Antiq. VI. 91. Πόλιν αὐτῶν ἐξ ἐφόδου ἀντιλαμβάνεται, ἐπιβαλλομένων μὲν τῶν ἐν αὐτῇ ΜΕΤΑΠΟΙΕΙΣΘΑΙ τινος ΑΡΕΤΗΣ. WASS. Tangit hunc locum Plutarch. περὶ πολυφιλίας in fin. DUK. Compare also Xenophon, Anab. IV. 7, 12. οὗτοι ἀντεποιοῦντο ἀρετῆς.

6. ἐπεὶ καὶ τὰς ὀλοφύρσεις κ. τ. λ.] It is uncertain whether these words should be translated, "were tired out with lamenting for the dying," or, "with the bemoanings of the dying." The latter meaning has this in its favour, that the lamentations of friends would be rather for the dead than for the dying: and the bemoanings of the sick and dying are mentioned again in VII. 75. 4. as one of the most distressing circumstances of the retreat of the Athenians from their lines before Syracuse. πρὸς ὀλοφυρμῶν τραπόμενοι ἐς ἀπορίαν (τοὺς οἰκεῖους) καθίστασαν. On the other hand ἐκκάμνειν and ἀποκάμνειν

are generally used to express "being tired out with what we are doing ourselves," and not "with what another is doing." See Sophocl. Ed. Col. 1773—6. Dindorf. πάνθ' ὅσος' ἂν μέλλω πράσσειν—οὐ δέ μ' ἀποκάμνειν, and Xenoph. Hellen. VII. 5, 19. which passage is quoted by Poppo. And ὀλοφύρσεις might certainly be made for a dying friend, as well as for one actually dead, if we understand not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.

8. ὅμως] "Still, whatever were the particular instances of intrepid humanity, visiting the sick and dying without any consideration for its own safety, yet the sufferers met with the liveliest compassion and the greatest attention from those who had themselves had the plague, and had recovered from it." Such I conceive to be the sense of the conjunction ὅμως, intimating that even the most humane, while risking their own lives by their kindness, were less free and unhesitating in their charitable work than those, who, from having once experienced the disorder, were relieved from all personal apprehension for the future, while they were best able to appreciate the misery of the sufferers.

ATHENS. A. C. 430. Olymp. 87. 3.

ζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρήμα περιχαρεῖ  
καὶ ἔς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μὴδ' ἂν ὑπ'  
ἄλλου νοσήματός ποτε ἔτι διαφθαρήναι.

LII. Ἐπείσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ  
5 καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἥσσαν  
τοὺς ἐπελθόντας. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, 2  
ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαι-  
τωμένων ὁ φθόρος ἐγίνετο οὐδενὶ κόσμῳ,  
ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες  
10 ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ  
τὰς κρήνας ἀπάσας ἡμιθνήτες τοῦ ὕδατος ἐπι-  
θυμία. τά τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν, αὐτοῦ 3  
ἐναποθνησκόντων ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄν-  
θρωποι οὐκ ἔχοντες ὅ τι γένωνται, ἐς ὀλιγωρίαν ἐτράποντο  
15 καὶ ἱερῶν καὶ ὁσίων ὁμοίως. νόμοι τε πάντες συνεταρά- 4  
χθησαν οἷς ἐχρῶντο πρότερον περὶ τὰς ταφάς, ἔθαπτον δὲ

1. τὸ παραχρήμα A.E.

3. ἔτι διαφθ.] ἐπιδιαφθ. C.

7. ἔτους] θέρους Q.

cum Galeno (π. ἐπιφορὰς πυρετῶν 1, 5.)

8. ἐγένετο B.g.h.

9. ἀλλήλους c.

θνήσκοντες G.L.O.P.

11. τοῦ A.B.C.E.F.K.c.g.h. Poppo. Goell. Bekk. C.

et ceteri τῇ τοῦ.

12. ἐσκήνουν L.O. ἐσκήνωτο H.V. ἐσκήνητο G.

14. γένοιντο A.B.g.h. γένηται E.

15. ὁσίων F. ξυνεταράχθησαν C.K.

7. ὥρα ἔτους] "The season or best  
"time of the year;" understood gene-  
rally of the summer, as in this passage,  
and in Pollux, I. §. 60. and in Galen,  
De Alim. Facult. 2. p. 319. as quoted  
by Mr. Bloomfield, ὥραν ἔτους ὀνομά-  
ζουσιν οἱ Ἕλληνες ἐκείνους τὸν καιρὸν ἐν  
ᾧ μεσοῦντι τὴν τοῦ κυνὸς ἐπιτολὴν γίγνε-  
σθαι συμβαίνει' χρόνος δ' ἐστὶ οὗτος  
ἡμέρων τεσσαράκοντα. But sometimes  
also of the spring, as the most beautiful  
season. So the word "prime" in Eng-  
lish applies sometimes to early youth,  
but generally to the ripest manhood.

14. οὐκ ἔχοντες ὅ τι γένωνται] "Not  
"knowing what to have recourse to."  
Mr. Bloomfield. "Ὅ τι γένοιντο, which  
is the reading of some manuscripts,  
would signify, "not knowing what  
"might happen to them." See Her-

mann, De Regulis Syntacticis, Appendix  
to Viger; and the example there quoted  
from Herodotus, I. 53, 2. εἰ στρατεύηται  
ἐπὶ Πέρσας—καὶ εἴ τινα στρατὸν προσ-  
θέοιτο φίλον; "Whether he should or  
"ought to march against the Persians,  
"and whether he could gain the aid of  
"any auxiliary army." The words in  
Æschylus, Prometh. 913. Schütz. οὐδ'  
ἔχω τίς ἂν γενοίμαν, have accordingly  
this meaning, "nor do I know in that  
"case what might happen to me."  
Whereas in Thucydides, V. 65, 5. the  
subjunctive is rightly used, οὐκ εἶχον ὅ  
τι εἰκάσωσιν, "Did not know what to  
"make of it; or, what they ought to  
"guess about it."

15. ἱερῶν καὶ ὁσίων] See the note on  
I. 71, 7.

5 ὥς ἕκαστος ἐδύνατο. καὶ πολλοὶ ἐς ἀναισχύντους θήκας  
 ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνούς ἤδη προ-  
 τεθνάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς  
 νήσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφήπτον, οἱ δὲ  
 καιομένου ἄλλου ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπήεσαν. 5  
 LIII. πρῶτόν τε ἤρξε καὶ ἐς τὰλλα τῇ πόλει ἐπὶ πλέον  
 2 ἀνομίας τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἂ πρότερον  
 ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστρο-  
 φον τὴν μεταβολὴν ὀρώντες τῶν τ' εὐδαιμόνων  
 "Let us eat and  
 "drink, for to-mor-  
 "row we die."  
 καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρό- 10  
 τερον κεκτημένων εὐθὺς δὲ τὰκείνων ἐχόντων.  
 3 ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίου  
 ποιεῖσθαι, ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως  
 4 ἡγούμενοι. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ

1. ἐδύνατο A.B.C.E.F.G.H.K.L.O.V.g. Haack. Poppo. Goell. Bekk. ceteri  
 ἡδύνατο. 2. ἐτρέποντο L.O. συχνῶς O.P. προστεθνάναι G.d.e.  
 4. νουήσαντας O.P.b. ἑαυτὸν F. 5. ἐπιβαλόντες ἄνωθεν G.L.O.P.e. ἐπι-  
 βάλλοντες ἄνωθεν C. ἄνωθεν ἐπιβάλλοντες d. 6. ἐπὶ πλέον τῇ πόλει Q.e.  
 8. ἀπέκρυπτε τὸ A.E.N. ἀπέκρυπτε τῷ F.H.Q. ἐκρύπτετο K. 11. τὰ ἐκείνων  
 E.F. 12. ἐπαυρήσεις L.O.Q. 13. τε τὰ C. καὶ χρήματα K. 14. τὸ  
 τῷ vel τοῦ pr. F. προταλαιπωρεῖν C.E.K.i.

1. ἐς ἀναισχύντους θήκας] "Had re-  
 "course to shameless burials of their  
 "dead." Θήκη, which is properly "the  
 "place where the dead are deposited,"  
 is used incorrectly for the act of dis-  
 posing of the dead in whatever manner;  
 as ταφή and τάφος are sometimes con-  
 fused, or as θάπτω is applied even to  
 the burning of a dead body, as well as  
 to the burying it. Διὰ τὸ συχνούς ἤδη  
 προτεθνάναι σφίσιν: "Because they had  
 "had so many friends die already."  
 \*Ὀν φέροιεν: "Which they happened  
 "to be carrying." For this sense of  
 the optative see Matthiæ, §. 527. Jelf,  
 831. and the note on Thucyd. I. 50, 1.  
 ἄς καταδύσειαν.

3. τοὺς νήσαντας] Aristoph. Lysistr.  
 269. πυρὰν νήσαντες. Lucian. de Mort.  
 Peregr. p. 560. πυρὰν ὅτιμεγίστην νήσας.  
 Et sic alii: quod Atticorum esse docet  
 Thom. Magist. Νῆσαι πυρὰν λέγουσιν,  
 οὐ συναγαγεῖν, οὐδὲ συνθεῖναι. Νῆσαι

autem est σωρεῖν. Schol. parv. Ho-  
 meri ad Od. ο'. 321. Πῦρ τ' εὖ νῆσαι,  
 ἐκροῖτ ξύλα σωρεῖσαι, ἔνεκεν τοῦ πῦρ  
 ποιῆσαι. DUCKER.

8. ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν]  
 Compare V. 25, 3. ἐπὶ ἐξέτη—ἀπέσχοντο  
 μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεύσαι.  
 The infinitive here, as in the words  
 already noticed, τοῦ μὴ ἡσυχάζειν, is  
 explanatory of the preceding verb.  
 Vid. an legend. cum MSS. ἀπέκρυπτε  
 τῷ, vel ἀπεκρύπτετό τῷ et de vocum  
 positione vid. Demosth. fals. legat. p. 377.  
 13. Reiske. De phrasi ipsa sup. c. 37, 3.  
 [εἰ καθ' ἡδονὴν τι δρᾷ.] DOBREE. Surely  
 neither of these corrections is admissible.  
 Jacobs, as quoted by Poppo, refers to  
 Lysias, Areopag. p. 276. περὶ ὧν ἀπο-  
 κρυπτόμεθα μηδὲνα εἰδέναι.

14. τὸ μὲν προσταλαιπωρεῖν—πρόθυμος  
 ἦν] For other examples of this use of  
 the article with the infinitive mood,  
 where the simple infinitive might seem

ATHENS. A. C. 430. Olymp. 87. 3.

οὐδεὶς πρόθυμος ἦν, ἀδελον νομίζων εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν  
 διαφθαρήσεται· ὃ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς  
 αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρησίμον κατέστη.  
 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργε, τὸ μὲν 5  
 5 κρίνοντας ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὄραν ἐν  
 ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων  
 μέχρι τοῦ δίκην γενέσθαι βιουὺς ἂν τὴν τιμωρίαν ἀντι-  
 δοῦναι, πολὺ δὲ μειζῶν τὴν ἤδη κατεψηφισμένην σφῶν  
 ἐπικρεμασθῆναι, ἣν πρὶν ἐμπεσεῖν εἰκὸς εἶναι τοῦ βίου τι  
 10 ἀπολαῦσαι.

LIV. Τοιοῦτ' ὅτε μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες  
 ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἕξω  
 15 The plague reminded the Athenians of an old prophecy of which the reading had been formerly disputed, whether it was λοιμός or λιμός : but now every one decided in favour of λοιμός. The  
 15 δηουμένης. ἐν δὲ τῷ κακῷ, οἷα εἰκὸς, ἀνεμνή- 2  
 σθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ  
 πρεσβύτεροι πάλαι ᾄδεσθαι,  
 ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.  
 ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν 3  
 ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν ἀλλὰ

1. αὐτῷ I.G. ἔλθῃ F.H.N.Q.V. 2. ἡδὺ A.C.E.F.H.Q.V.e.h. Haack.  
 Poppo. Goell. Bekk. ἡδὺ B. G. et ceteri ἡδε. καὶ] om. C.G.L.O.P. τὸ] τε  
 G.K.L.N.O.P.e. τε τὸ C. 3. αὐτὸ A.B.C.E.F.G.H.I.K.L.N.O.P.c.d.e. Haack.  
 Poppo. Goell. Bekk. vulgo αὐτόν. καὶ post τοῦτο om. C.G.L.O.P.e. 4. τὸν  
 μὲν E. 5. ἐν ἴσῳ ὄραν V. 7. τὴν τιμωρίαν βιουὺς ἂν C.L.O.Q. ἃ omisso  
 articulo G.P. et, qui βίου habere dicitur, e. 11. μέντοι Q. 12. γῆς] τῆς C.  
 13. δὲ om. E. 16. δωρικὸς K.P.Q.e. 18. ἐν τῷ ἔπει] om. G.L.O. ἐν τῷ ἔπειτα  
 A.B. ἔπει, omisiss ἐν τῷ, e.

more natural, see Matthiæ, Gr. Gr. §. 542. obs. 2. Jelf, 670. προσταλαιπωρεῖν τῷ κακῷ is "To endure toil and sorrow "in waiting upon, or devoting oneself to, "duty." In the next line the words πρὶν ἐπ' αὐτὸ ἐλθεῖν are meant to distinguish the pursuit of virtue from the attainment of it. A long course of virtuous habits was necessary, before τὸ καλὸν could be acquired; that is, before a man could love goodness for its own sake, and could appreciate its intrinsic beauty and excellence. It was feared then that the

plague would cut short their virtuous efforts, before they had yet attained to the full habit of virtue. τὸ ἐς αὐτὸ κερδαλέον: "What served the ends of "his pleasure, what ministered to it." Ἐς αὐτὸ is ἐς τὸ ἡδύ. But Poppo and Göller take the article with ἐς αὐτὸ not with κερδαλέον. τὸ ἐς αὐτό, scil. τὸ ἡδύ, "so far as pleasure was concerned."

4. τὸ μὲν κρίνοντας κ. τ. λ.] Τὸ μὲν non valet partim, sed pendet e σεβείν et refertur ad τὸ θεῖον quod inest in θεῶν φόβος. POPPO. Prolegom. I. p. 112.



ATHENS. A. C. 430. Olymp. 87. 3.

plague hardly touched  
Peloponnesus at all,  
but confined itself to  
4 Attica and to whatever  
other places were most  
thickly peopled.

λιμὸν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως  
λοιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἅ  
ἔπασχον τὴν μνήμην ἐποιοῦντο. ἦν δέ γε οἶμαι  
ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε  
ὑστερος καὶ ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς οὕτως  
5 ἄσονται. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστη-  
ρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ  
πολεμεῖν ἀνείλε κατὰ κράτος πολεμουσὶ νίκην ἔσεσθαι, καὶ  
6 αὐτὸς ἔφη ξυλλήψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ  
7 γιγνόμενα ἤκαζον ὁμοία εἶναι. ἐσβεβληκότων δὲ τῶν Πελο- 10  
ποννησίων ἡ νόσος ἤρξατο εὐθύς· καὶ ἐς μὲν Πελοπόννησον  
οὐκ ἐσῆλθεν, ὃ τι ἄξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἀθήνας  
μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυαν-  
8 θρωπότατα. ταῦτα μὲν τὰ κατὰ τὴν νόσον γενόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδῖον, 15  
παρῆλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου

1. ἐπὶ] ὑπὸ g. εἰκότως] om. c.f. 2. οἱ μὲν γὰρ L. 4. πόλεμός ποτε  
ἄλλος K. καταλάβοι f. δωρικὸς C.I. 5. ὑστερον P. 9. οὖν] om. g.  
10. ἤκαζον C. Poppo. Goell. Bekk. A.B.E.F.G. et vulgo εἴκαζον. εἶναι ὁμοία g.  
12. ἄξιον καὶ A.B.C.E.F.H.K.N.Q.V.c.e.g.h.i. Haack. Poppo. Goell. Bekk. G. et  
vulgo καὶ ἄξιον. 14. τὴν νόσον] πελοπόννησον K. γινόμενα C.e. 15. ἔτεμον C.  
πεδῖον] χωρίον C.O.P.i. 16. λαυρίου A.B.g. λαυρίου ὄρους V.

10. ἤκαζον] Though only one MS. in this place reads ἤκαζον, yet it is the reading of all the best MSS. in the other passage in Thucydides where the word occurs, VI. 92, 4. where the grammarians tell us that this was the proper Attic form. See Etymolog. Magn. p. 166. in Ἀτρεΐδῃσι. οἱ Ἀθηναῖοι τῆς εἰς διφθόγγου τὸ ἐν φωνῇεν τρέπουσιν, οἶον, εἰκάς, ἤκαζον.

12. ὃ τι ἄξιον καὶ εἰπεῖν] Compare IV. 48. ὃ τι καὶ ἀξιόλογον, which in point of signification is exactly equivalent. "In any degree worth as much as speaking of; worth even speaking of." See Kühner's Gr. Gr. §. 728. 2. Jelf. 760.

16. τὴν Πάραλον γῆν καλουμένην] This, as appears from the description, in-

cluded the extreme point, the Cornwall, of Attica; being applied equally to the coast looking towards Eubœa, as to that looking towards Peloponnesus. It is said to have formed one of the general divisions of Attica in the earliest times; and the παράλος are mentioned as one of the parties opposed to the landed aristocracy of the plain in the civil contests which existed in the time of Pisistratus. See Herodotus I. 59, 4. The term παράλος may be compared to the Italian Riviera; which is applied to the two narrow strips of the Genoese territory, to the eastward and westward of Genoa, confined between the ridge of the Apennines and the Mediterranean. "Riviera di Levante," and "Riviera di Ponente."

ATTICA. COASTS OF PELOPONNESUS. A. C. 430. Olymp. 87 3.

The Peloponnesians οὐ τὰ ἀργύρεα μέταλλά ἐστιν Ἀθηναίους.  
 ravage the south καὶ πρῶτον μὲν ἔτεμον ταύτην ἢ πρὸς Πελο- 2  
 eastern coast of At- πόνησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὐβοίαν τε  
 tica. καὶ Ἄνδρον τετραμμένην. Περικλῆς δὲ στρατηγὸς ὢν καὶ 3  
 5 τότε περὶ μὲν τοῦ μὴ ἐπεξίεναι τοὺς Ἀθηναίους τὴν αὐτὴν  
 γνώμην εἶχεν ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ· LVI. ἔτι  
 δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν  
 Mean time the Athe- παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν  
 nians again retaliate by sending a fleet to harass the coasts of τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπειδὴ  
 Peloponnesus. 10 ἐτοῖμα ἦν, ἀνήγετο. ἦγε δ' ἐπὶ τῶν νεῶν 2  
 ὀπλίτας Ἀθηναίων τετρακισχιλίους, καὶ ἱππέας τριακοσίους  
 ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν  
 ποιηθείσαις· ξυνεστρατεύοντο δὲ καὶ Χῖοι καὶ Λέσβιοι πεν-  
 τήκοντα ναυσίν. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, 3  
 15 Πελοποννησίους κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παρα-  
 λίᾳ. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς Πελοποννήσου ἔτεμον 4  
 τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες ἐς  
 ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι προεχώρησέ γε.  
 ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον τὴν τε Τροιζηνίδα 5  
 20 γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἑρμιονίδα· ἔστι δὲ πάντα  
 ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἄραυτες δὲ ἀπ' 6  
 αὐτῶν ἀφίκοντο ἐς Πρασιάς τῆς Λακωνικῆς πόλισμα ἐπι-  
 θαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ πόλισμα  
 εἶλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ' οἴκου 7

1. ὄρους οὐ f. ὄρος οὐ d.i. ἀργύρεα C.E.Q.V.d.e.g.i. 2. ἡ B.C.G.c.  
 Goell. Dobræus, Bekk. ἦν P. A.E.F. et vulgo ἦ. 3. τὴν τε πρὸς B. 4. δέ]  
 τε C. καὶ] τῶν ἀθηναίων N.V. 5. μὴ] om. K.g.h. ἐξίεναι c. 8. παρα-  
 λίαν] περαιάν P.c.f. γῆν] om. C.i. ἐπίπλουν ἐν τῇ g. 11. τετρακισχι-  
 λίων P. 12. τότε πρῶτον g. νεῶν] om. b. et corr. G. 13. Χεῖοι c.  
 14. δὴ c. 15. ἐν τῇ] om. c. 17. ἐσβαλόντες N.V. προσβάλλοντες C. 18. μὲν]  
 om. L.O.P. 19. ἀναγόμενοι C.G.L.O.P.f.g. 20. καὶ ἀλιάδα C.e. τὴν  
 Ἑρμ.] τὴν om. C.e. Ἑρμιονίδα Q.d. πάντα] om. G.L.O.P. post ταῦτα ponunt  
 C.e. 22. ἀφίκοντες I.

ATTICA. POTIDÆA. A. C. 430. Olymp. 87. 3.

8 ἀνεχώρησαν. τοὺς δὲ Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας ἀλλ' ἀνακεχωρηκότας.

LVII. Ὅσον δὲ χρόνον οἱ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν νεῶν, ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους 5 ἔφθειρε καὶ ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δέισαντας τὸ νόσημα, ὥς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει εἷη καὶ θάπτοντας ἅμα ἦσθάνοντο, θᾶσσον ἐκ

2 τῆς γῆς ἐξελθεῖν. τῇ δὲ ἐσβολῇ ταύτῃ πλείστον τε χρόνον 10 ἔμειναν καὶ τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἄγωνν ὁ Νικίου καὶ Κλεόπομπος ὁ Κλεινίου ξυστράτηγοι ὄντες Περικλέους, λαβόντες

Some reinforcements sent from Athens to the army besieging Potidæa carry the plague with them, and after losing a great 2 many men are obliged to return home.

τὴν στρατιὰν ἥπερ ἐκείνος ἐχρήσατο, ἐστρά- 15 τευσαν εὐθύς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Ποτίδαιαν ἔτι πολιορκουμένην, ἀφικόμενοι δὲ μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον καὶ παντὶ τρόπῳ ἐπειρῶντο ἐλεῖν. προὐχώρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τᾶλλα 20

τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιὰν, ὥστε

1. ἀνεχώρουν d.i. 3. δέ] τε K.c.f. δέ τε A.B.F.H.g.h. οἱ Πελοπ. A.B. E.F.H.K.V.c.d.f.g.h.i. Poppo. ἦσαν] om. d. 4. τῇ ἀθ. B.C.E.F.G.H.K. c.d.f.g.h.i. Poppo. Goell. Bekk. τῇ τῶν ἀθ. I. A. et ceteri τῶν ἀθ. 6. ἐπίχθη P. 9. καὶ θάπτοντας] καθάπτοντας d.e. θάπτον C.L.O.P.e. ἐκ] om. L.O.P. 11. ἔμειναν A.B.G.g. ἐνέμειναν C.E.F. ἄπασαν Q. 13. λεόπομπος c. 14. ξυστράτηγοι C.K.c. 16. τοὺς ἐν τῇ θράκῃ G.L.O. τῆς ἐπιθρακῆς c. 17. ἔτι om. G. 18. τε] om. d. 19. προυχ. Bekk. 20. ἄλλα e. 21. ἀξίου P.V. γάρ] δὲ L. 22. πάνυ om. F.

9. θάπτοντας ἅμα ἦσθάνοντο] I understand this of the flame and smoke of the funeral piles; for θάπτειν is applied generally to any manner of performing the last rites, whether by interment or by burning. See Herodot. V. 8, 1. ἐπειτα δὲ θάπτονται, κατακαύσαντες ἢ ἄλλως γῇ κρύψαντες. On which Wesseling ob-

serves, "Igne sepeliunt, θάπτονται πυρὶ, "ut in Ælian. de Natur. Animal. X. 22." Compare the use of the word θηκῇ in ch. 52, 5.

13. Ἄγωνν] Ἀθηναῖους δεδραπηνόκτας εἰς τὴν πολιορκίαν ait Diodorus, p. 310. d. πλείων τῶν χιλιῶν τάλαντων. v. Nostrum, II. 70, 2. Wass.

POTIDÆA. ATHENS. A. C. 430. Olymp. 87. 3.

καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ  
τῆς ξὺν Ἀγνωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας.  
Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ 3  
Χαλκιδέας. ὁ μὲν οὖν Ἀγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς 4  
5 τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεν-  
τήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα  
ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες  
ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων  
10 οἱ Ἀθηναῖοι, ὡς ἦ τε γῇ αὐτῶν ἐτέμνητο τὸ δεύτερον καὶ ἡ  
The Athenian people  
Irritated and depressed  
by their sufferings, at-  
tempt in vain to ob-  
tain peace from Lace-  
dæmon, and are vio-  
lent in their outcries  
15 against Pericles. He  
calls an assembly of  
the people, and ad-  
dresses them in a  
speech calculated at  
once to soothe and to  
encourage them.  
νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἡλλοίωντο  
τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ  
εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι'  
ἐκείνων ταῖς ζυμφοραῖς περιπεπτωκότες, πρὸς  
δὲ τοὺς Λακεδαιμονίους ὥρμητο ζυγχορεῖν.  
καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς 2  
ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ 3  
ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ. ὁ 4  
δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαί-  
20 νοντας καὶ πάντα πειοῦντας ἅπερ αὐτὸς ἡλπίζε, ξύλλογον  
ποιήσας (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσύναι τε καὶ  
ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον  
καὶ ἀδεέστερον καταστήσαι. παρελθὼν δὲ ἔλεξε τοιάδε. 5

LX. “ΚΑΙ προσδεχομένη μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ  
25 “γεγέννηται (αἰσθάνομαι γὰρ τὰς αἰτίας), καὶ ἐκκλησίαν

1. καὶ πρὸς τοὺς i. νοῆσαι C. 2. σὺν B.F.H.K.V.c.h.i. 3. καὶ] om. P.  
4. ἀνεχώρησε ταῖς ναυσὶν ἐς C.G.L.O.P.e. 10. αὐτοῦ c. 12. μὲν] om. Dio-  
nysius. 14. περιπεπτωκότες f. 16. πρέσβεις αὐ τινας d.i. ὡς] πρὸς  
Dionysius. 17. ἐγένοντο Q. δὲ C.G.e. 18. καθεστηκότες C.G.L.e.  
23. παρελθὼν δὲ A.B.C.E.F.G.H.K.L.N.O.P.Q.V.e.g.i. cum Tusano. Haack.  
Poppo. Goell. Bekk. vulgo καὶ παρελθὼν. 24. μοι om. G. ἐς] εὖ K. et  
recens E. omisso pronomine. ἐμὲ A.B.C.F.H.N.O.g.h. cum Dionysio, p. 923.  
Haack. Poppo. Goeller. Bekk. vulgo με. 25. αἰσθόμενος L.O. ἐκκλη-  
σίας i.

7. οἱ δὲ πρότεροι στρατιῶται] Nempe οἱ μετὰ Ἀρχεστράτου, I. 57, 4. καὶ οἱ μετὰ  
Καλλίου, I. 61, 1. et seqq. ΗΛΛΑΚ.

ATHENS. A. C. 430. Olymp. 87. 3.

SPEECH OF  
PERICLES.  
(60—64.)

- 2 He defends himself generally for preferring the interest of the nation to a consideration of the sufferings of individuals: and asserts his own various claims to their confidence; which he had done nothing justly to forfeit.
- 3 “τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω  
“καὶ μέμψωμαι εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλε-  
“παίνετε ἢ ταῖς ξυμφοραῖς εἴκετε. ἐγὼ γὰρ  
“ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην  
“ὠφελεῖν τοὺς ιδιώτας, ἢ καθ’ ἕκαστον τῶν 5  
“πολιτῶν εὐπραγοῦσαν ἀθρόαν δὲ σφαλλο-  
“μένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ  
“καθ’ ἑαυτὸν διαφθειρομένης τῆς πατρίδος  
“οὐδὲν ἦσσαν ξυναπόλλυται, κακοτυχῶν δὲ  
4 “ἐν εὐτυχούσῃ πολλῶ μᾶλλον διασώζεται. ὅποτε οὖν πόλις 10  
“μὲν τὰς ιδίας ξυμφορὰς οἶα τε φέρειν, εἰς δὲ ἕκαστος τὰς  
“ἐκείνης ἀδύνατος, πῶς οὐ χρή πάντας ἀμύνειν αὐτῇ, καὶ μὴ  
“ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ’ οἶκον κακοπραγίαις ἐκπε-  
“πληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίσσθε, καὶ ἐμέ τε  
“τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς οἱ ξυνέγνυτε 15  
5 “δι’ αἰτίας ἔχετε. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε ὅς  
“οὐδενὸς οἶομαι ἦσσαν εἶναι γινῶναι τε τὰ δέοντα καὶ  
“ἐρμηνεύσαι ταῦτα, φιλόπολις τε καὶ χρημάτων κρείστων.

2. μέμψωμαι A.B.C.E.G. μέμφομαι F.K. Bekk. εἴ τι] ὅτι b.c. 3. ἢ ταῖς] εἰ ταῖς B.h. 4. πλείω A.B.E.F.G.H.K.N.V.d.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. om. c. C. et ceteri πλείω. 7. τὸ] om. g. 11. δὲ ὦν E. 12. ἐκείνης] ιδίας G. 13. πραγίαις P. εὐπραγίαις G. 14. ἀφίσσθε L.O.P. ἀφίσσθαι c. ἀφίσσθαι M.d.f.g. ἐμέ τε τὸν A.B.E.F.H.K.N.V.c.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἐμὲ τόν. 15. ὃ C. 17. οἶομαι ἦσσαν A.B.E.H.K.Q.V.c.f.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. C.F.G. et vulgo ἦσσαν οἶομαι.

2. μέμψωμαι] I have here ventured to differ from Bekker, and have retained μέμψωμαι still in the text, as Götter has also done in his second edition. Bekker himself reads, VIII. 109. πορεύεσθαι διανοεῖτο—ὅπως μέμψηται τε—καὶ—ἀπολογησθαι, and if the aorist subjunctive is right in one of these cases, it must surely be so in the other. Wherever ὅπως can be in any degree brought to bear the sense of “how” as after δρᾶν, πράσσειν, σκοπεῖν, παρασκενάζεσθαι, or any similar verbs, I

should insert the future indicative instead of the aorist subjunctive without scruple. See the note on I. 82, 5. ὁρᾶτε ὅπως μὴ πράξομεν. But where the sense is simply “in order that,” “with a view to,” the condemnation of the aorist form should be, I think, much less decisive.

4. ἡγοῦμαι] Huc spectat Hierocles apud Stobæum, p. 229. 20. Wlass.

9. κακοτυχῶν] Agnoscit Pollux, III. 99. Κακοτυχῆς Euripides. Wlass.

ATHENS. A. C. 430. Olymp. 87. 3.

“ὁ τε γὰρ γνούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ δ  
 “ἐνεθυμήθη· ὁ τ’ ἔχων ἀμφότερα, τῇ δὲ πόλει δύσνους, οὐκ  
 “ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε,  
 “χρήμασι δὲ νικωμένων, τὰ ξύμπαντα τούτου ἐνὸς ἂν  
 5 “πωλοίτο. ὥστ’ εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων γ  
 “προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν  
 “τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. καὶ γὰρ οἷς μὲν  
 “αἵρεσις γεγένηται τᾶλλα εὐτυχούσι, πολλὴ  
 “ἄνοια πολεμῆσαι· εἰ δ’ ἀναγκαῖον ἦν ἡ  
 10 “εἰζαντας εὐθύς τοῖς πέλας ὑπακοῦσαι ἡ  
 “κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν  
 “κίνδυνον τοῦ ὑποστάντος μεμπτότερος. καὶ 2  
 “ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι·  
 “ὕμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν  
 15 “πεισθῆναι μὲν ἀκεραίοις μεταμέλειν δὲ κα-  
 “κουμένοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ  
 “ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν  
 “λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστω, τῆς δὲ ὠφελίας  
 “ἄπεστιν ἔτι ἡ δῆλωσις ἅπασι, καὶ μεταβολῆς μεγάλης, καὶ  
 20 “ταύτης ἐξ ὀλίγου, ἐμπεσούσης, ταπεινῇ ὑμῶν ἡ διάνοια  
 “ἐγκαρτερεῖν ἂ ἐγνωτε. δουλοὶ γὰρ φρόνημα τὸ αἰφνίδιον 3

1. καὶ εἰ A.B.C.E.F.G.H.V.c.e.f.g. Haack. Poppo. Goell. Bekk. εἰ om. K.  
 vulgo εἰ καὶ. 2. δὲ] om. i. 3. τε] τὰ d.i. τοῦδε] τοῦ K. 5. πολοίτο Q.  
 ἀπολοίτο g. 7. τοῦ γε A.B.C.E.F.G.H.K.L.O.V.c.d.e.g.h.i. Haack. Poppo.  
 Goell. Bekk. vulgo γε τοῦ. 9. ἡ om. G. 12. καὶ γὰρ d.i. 13. δ] om. P.  
 14. μεταβέβλησθε F. 15. μεταβαλεῖν G.I.L.O.P. μεταμέλειν E. 19. ἔτι]  
 ἤδη g. ἅπασι] om. C.G.I.e. 21. ἐγκατερεῖν O. τὸ ἀπροσδ. καὶ αἰφν. c.f.  
 τὸ αἰφν. καὶ τὸ ἀπροσδ. Dionysius.

1. ὁ τε γὰρ γνούς κ. τ. λ.] Compare Aristotle, Rhetoric, II. 1, 3. τοῦ μὲν οὖν αὐτοῦς εἶναι πιστοὺς τοὺς λέγοντας, τρία ἐστὶ τὰ αἷτια· ἐστὶ δὲ ταῦτα, φρόνησις, καὶ ἀρετὴ, καὶ εὖνοια. \* \* \* ἡ γὰρ δι’ ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν· ἡ δοξάζοντες ὀρθῶς διὰ μοχθηρίαν οὐ τὰ δοκοῦντα λέγουσιν· ἡ φρόνημοι μὲν καὶ ἐπιεικέεις εἰσιν, ἀλλ’ οὐκ εὖνοι· διόπερ ἐν-

δέχεται μὴ τὰ βέλτιστα συμβουλεύειν γινώσκοντας. Compare also Xenophon? de Repub. Atheniens. I. §. 7.

18. ἔχει ἤδη τὴν αἴσθησιν ἐκάστω] Compare the note on ch. 41, 3.

20. ταπεινῇ—ἐγκαρτερεῖν] Compare δλίγα ἀμύνειν, I. 50, 6. and Matthiæ, Gr. Gr. §. 448. obs. 6. Jelf. 863. obs. 2.

“καὶ ἀπροσδόκητον καὶ τὸ πλείστῳ παραλόγῳ ξυμβαῖνον·  
 “ὁ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ τὴν νόσον  
 4 “γεγένηται. ὅμως δὲ πόλιν μεγάλην οἰκούντας καὶ ἐν ἡθεσιν  
 “ἀντιπάλοις αὐτῇ τεθραμμένους χρεῶν καὶ ξυμφοραῖς ταῖς  
 “μεγίσταις ἐθέλειν ὑφίστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφα-5  
 “νίξειν (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρ-  
 “χούσης δόξης αἰτιᾶσθαι ὅστις μαλακία ἐλλείπει καὶ τῆς  
 “μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον), ἀπαλ-  
 “γήσαντας δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβά-  
 “νεσθαι. LXII. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ 10

Their public prospects  
 are most encouraging.  
 The sovereignty of the  
 sea is theirs; and the  
 mere loss of their  
 country-houses and  
 the ravage of their  
 lands was unworthy  
 their serious regret.  
 Victory would abun-

“γένηταί τε πολὺς καὶ οὐδὲν μᾶλλον περιγε-  
 “νόμεθα, ἀρκεῖται μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς  
 “ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς  
 “αὐτὸν ὑποπτεύμενον, δηλώσω δὲ καὶ τόδε,  
 “ὅ μοι δοκεῖτε οὐτ’ αὐτοῖς πώποτε ἐνθυμηθῆναι 15  
 “ὑπάρχον ὑμῖν μεγέθους πέρι ἐς τὴν ἀρχὴν,  
 “οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις οὐδ’ ἂν νῦν

1. τῷ πλείστῳ F. συμβαῖνον f. 2. ἡμῖν A.B.C.E.G.K.L.O.c.d.e.h.  
 Porpo. 4. καὶ ξυμφορὰς τὰς μεγίστας K.f. καὶ τὰς ξυμφορὰς Dionysius.  
 7. εἰ τις L. ὅστις ἂν Dionysius, qui mox ἐλλείπη. 9. δὲ χρεῶν τὰ c. 11. τε]  
 om. c.f. 17. πρὶν λόγοις] πρόσθεν λόγοις f. προλόγοις c.

4. ξυμφοραῖς—ὑφίστασθαι] Compare  
 Matthiæ, §. 393. Jelf, 601. 1. and  
 Thucyd. VII. 66, 2. ὑποστάντες τῷ  
 ναυτικῷ, where ὑφίστασθαι again governs  
 a dative. It governs an accusative, IV.  
 59, 2. 127, 2. I. 144, 5.

6. τῆς ὑπαρχούσης δόξης] “His pro-  
 per and natural character or reputa-  
 “tion.” Compare ch. 45, 4. τῆς ὑπαρ-  
 χούσης φύσεως.

8. ἀπαλήσαντας] Agnoscit Suidas  
 h. v. Cæterum ἀπολοφύρομαι Xenophon,  
 Ἑλλήν. I. 1, 27. WASS. Accusativos in  
 principio sequentis periodi, τὸν δὲ πόνον,  
 Portus recte interpretatur περὶ τοῦ πό-  
 νου. Plura hujus generis suppediabant  
 Stolberg. cap. IX. de Solæcism. et  
 Barbarismis &c. Perizon. ad Ælian.  
 II. 13. et Interpretes Actor. Apostol.  
 ad X. 36. DUKER.

10. τὸν δὲ πόνον—μὴ γένηταί τε πολὺς

κ. τ. λ.] “But for your efforts and suf-  
 “ferings in the war, lest you should  
 “fear that they may be very great, and  
 “after all may lead to no happy issue.”  
 &c. See “Annotations in Sophocles  
 “Electram,” vers. 4. and the passages  
 there quoted, in the Museum Criticum,  
 I. p. 62. also Matthiæ Gr. Gr. §. 426.  
 Οὐκ ὀρθῶς αὐτὸν ὑποπτεύμενον, i. e. τὸν  
 πόνον, “that you are wrong in looking  
 “upon them so anxiously and fear-  
 “fully.”

17. οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις] Not  
 certainly ἐνεθυμήην, but ἐχρησάμην; so  
 that I have put a comma after λόγοις  
 instead of a colon. The sense is,  
 “Whose existence neither have you  
 “yourselves apparently ever been aware  
 “of; nor have I in any of my former  
 “speeches brought it forward, nor  
 “would I even now,” &c.

ATHENS. A. C. 430. Olymp. 87. 3.

dantly recompense  
such trifling losses: and  
victory was theirs, if  
they exerted that high  
and confident spirit  
which they were so well  
5 entitled to bear.

“ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσ-  
“ποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ  
“τὸ εἰκὸς ἑώρων. οἴεσθε μὲν γὰρ τῶν ξυμ- 2  
“μάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω δύο  
“μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ  
“θαλάσσης, τοῦ ἑτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας,  
“ἐφ’ ὅσον τε νῦν νέμεσθε καὶ ἦν ἐπὶ πλεόν βουλευθῆτε· καὶ  
“οὐκ ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ  
“πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν  
10 “ἔθνος τῶν ἐν τῷ παρόντι. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν 3  
“καὶ τῆς γῆς χρεῖαν, ὧν μεγάλων νομίζετε ἔστερῆσθαι,  
“αὕτη ἡ δύναμις φαίνεται· οὐδ’ εἰκὸς χαλεπῶς φέρειν αὐτῶν  
“μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς  
“ταύτην νομίσαντας ὀλιγωρῆσαι, καὶ γινῶναι ἐλευθερίαν  
15 “μὲν, ἣν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥαδίως  
“ταῦτα ἀναληφσόμεν, ἄλλων δ’ ὑπακούσασι καὶ τὰ προσ-

1. κομπωδεστέραν V. τὴν] om. L.O. 4. μόνων K. et corr. E.  
5. φανερώς P. 7. νέμεσθαι F. ἦν] om. B.h. πλείον E.F.H.K.i.  
9. κωλύσει post παρόντι ponunt C.G.e. ἄλλο] om. c. 10. ἔθνος ἀνθρώπων  
τῶν C.G.I.L.O.P.e. 12. αὐτῇ A.E.I.L.O. αὐτῶν] inter versus g. 13. ἦ]  
καὶ K. οὐκ ἦπιον A.E.F.I.K.M.P.V.g.h. καὶ ἐν ἐγκαλλ. K. 16. τὰ]  
καὶ F.P. om. L.O. προσεκεκμημένα A.B.C.E.F.H.g. Bekk. Goell. προεκεκμημένα K.  
προεκεκμημένα G.I.L.O.M.e. προσεκεκμημένα P. Porpo.

5. τῶν ἐς χρῆσιν φανερῶν] “Ad usum  
“patentium: of the two parts of the  
“world, visible and obvious for man’s  
“use,” &c. i. e. which lay before him  
as if inviting him to make use of  
them.

9. οὔτε βασιλεὺς] “The king,” κατ’  
ἐξοχῇ. i. e. the king of Persia. “There  
“exists no power to check the career  
“of your navy, neither the king, nor  
“any other nation now in the world.”  
Οὐ κατὰ τὴν τῶν οἰκιῶν χρεῖαν, “Far  
“from being on a level with the benefits  
“which you derive from your houses.”  
Compare VII. 75, 4. μείζω ἢ κατὰ δάκρυα  
πεπονθότας, and Matthiæ, Gr. Gr. §. 581. b. Jelf, 783. i.

13. μᾶλλον ἢ οὐ] This same expression  
occurs again, III. 36, 3. Herodot. IV.

118, 5. V. 94, 3. VII. 16, 8. and Demo-  
sthenes, advers. Timoth. p. 1198. l. 14.  
p. 1200. l. 12. advers. Polyclem, p. 1226.  
l. 23. ed. Reiske. According to Her-  
mann, (notes on Viger, note 265.) a ne-  
gative must always precede μᾶλλον, so  
that the form is οὐ μᾶλλον ἢ οὐ, a ques-  
tion being equivalent to a negative, as  
in Demosth. adv. Timoth. τί εἰδὲι—ἀπο-  
δοῦναι μᾶλλον ἢ οὐ—ὑποθεῖναι; But this  
explanation will not suit the passage in  
Thucyd. III. 36, 3. as Hermann himself  
confesses. It seems to be no more than  
an instance of that multiplication of  
negatives which appears to be natural  
in all languages, as it is still preserved  
among the common people even where  
it is proscribed in the writings and  
conversation of the educated classes.



“κεκτημένα φιλεῖν ἐλασσοῦσθαι, τῶν τε πατέρων μὴ χεί-  
 “ρους κατ’ ἀμφοτέρα φανῆναι, οἱ μετὰ πόνων καὶ οὐ παρ’  
 “ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες  
 “παρέδοσαν ἡμῖν αὐτὰ (αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ  
 “κτωμένους ἀτυχήσαι), ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε μὴ<sup>5</sup>  
 “φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι. αὔχημα μὲν  
 “γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχούς καὶ δειλῶ τινὶ ἐγγίγνεται,  
 “καταφρόνησις δὲ ὅς ἂν καὶ γνώμη πιστεύῃ τῶν ἐναντίων  
 “προέχειν, ὃ ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας  
 “τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται,<sup>10</sup>  
 “ἐλπίδι τε ἥσσουν πιστεύει, ἥς ἐν τῷ ἀπόρῳ ἢ ἰσχύς, γνώμη  
 “δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιότερα ἢ πρόνοια.  
 “LXIII. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ  
 “ἄρχειν, ὥπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν

4. ὑμῖν A.B.C.F.G.I.V.b.c.f.g.h.

p. 928. ὁμόσε καὶ μὴ Q.

Dionysius. καὶ ante δειλῶ om. G.e.

πιστεύει E.V.

9. περιέχειν C.

pysio.

11. πιστεύειν C.

14. ὃ ὑπὲρ ἅπαντας I.c.

5. ὁμόσε καὶ ἀμύνεσθαι μὴ Dionysius,

6. αὔχημα] φρόνημα Dionysius.

ἐγγίγνεται G.

7. ἀπὸ] ὑπὸ

8. ἂν] om. K.

10. ὀχυρωτέραν B.E.F.N.V.g.h. cum Dio-

14. ὃ ὑπὲρ ἅπαντας A.e.f. cum Dionysio. ὃ ὑπὲρ

2. κατ’ ἀμφοτέρα φανῆναι] i. e. κατὰ τὸ κατέχειν τε καὶ διασώσαντες παραδιδόναι. GÖLL.

8. καταφρόνησις δὲ, ὅς ἂν κ. τ. λ.] Compare the note on ch. 44, 2. τὸ εὐ-τυχές, οἱ ἂν—λάχωσιν.

9. καὶ τὴν τόλμαν κ. τ. λ.] “And if Fortune be impartial, ability, with a high and confident spirit, is the surest warrant for daring; nor is its trust placed in hope, which is but the comfort of the desperate, but in a judgment grounded upon present realities, whose anticipations are far more trustworthy.” Such seems to be the sense of this passage, and so Krüger and Götter interpret it. Ἀπὸ τῆς ὁμοίας τύχης is literally, “setting out from, or with, equal fortune.” Ἐκ τοῦ ὑπέρφρονος resembles the expression, IV. 10, 3. στρατὸς ἐκ τοῦ ὁμοίου μείζων, and ἐκ τοῦ προφανοῦς, and others of the same kind, where the adjective with ἐκ is used like an adverb. Ἐκ is here in

English “with,” that is, it expresses the circumstances accompanying an action, or that state from or with which an action sets out. See Schäfer’s note on Demosth. Olympiodor. p. 1173. Reiske. Ἰσχὺν ἐλπίδος occurs again, IV. 65, 4. and the same sentiment is repeated, V. 103. 113. namely, that hope acts peculiarly on those who have nothing better to trust to, who are ἐν ἀπόρῳ. Γνώμη ἀπὸ τῶν ὑπαρχόντων: compare IV. 18, 2. ἀπὸ τῶν ὑπαρχόντων γνώμη σφαλέντες. “Deceived in the judgment which they had formed not on contingent prospects, but on resources actually existing.” For even these, although βεβαιότερα ἢ ἐξ αὐτῶν πρόνοια, are yet not infallible. Compare I. 140, 3.

13. τῷ τιμωμένῳ] Here again the participle is used according to the English idiom, where the infinitive mood in Greek commonly supplies its place. Compare note on I. 36, 1.

ATHENS. A. C. 430. Olymp. 87. 3.

On the other hand, defeat was not only degradation, but would entail on them the bitter vengeance of those who had so many reasons to hate them.

“ τοὺς πόνοους ἢ μηδὲ τὰς τιμὰς διώκειν μηδὲ νομίσαι περὶ ἐνὸς μόνου, δουλείας αὐτ’ ἐλευθερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερήσεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε. ἥς οὐδ’ ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ τὸδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνην ἀνδραγαθίζεται ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφῆναι δὲ ἐπικίνδυνον. τάχιστ’ ἂν τε πόλιν οἱ τοιοῦτοι ἐτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἀπραγμον οὐ σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρεи ἀλλ’ ἐν ὑπηκόῳ, ἀσφαλῶς δουλεύειν. LXIV. ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν παράγεσθε, μήτε ἐμὲ δι’ ὀργῆς ἔχετε, ᾧ καὶ αὐτοὶ ξυνδιέγνώτε πολεμεῖν, εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς ἦν μὴ ἐβελησάντων ὑμῶν ὑπακούειν, ἐπιγεγέννηται τε πέρα ὧν προσεδεχόμεθα ἡ νόσος ἦδε, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρεῖσσον γεγενημένον. καὶ δι’ αὐτὴν οἶδ’ ὅτι

They could not then recede, if they wished it, from their high and commanding situation, but they might, if they would, maintain it and exalt it. Let them remember what they have been, what they were, and what they would

2. νομίσαιτε I. 6. ἀνδραγαθίζεσθαι P. 7. δοκεῖ ἄδικον c. 8. τε] ποτε B.g. 11. μὴ] om. e. 12. ἀσφαλές K. 14. παραγένησθε B.h. 16. ἐναντίοι] πολέμιοι i. 17. ἐπακούειν c. ἐπεὶ γεγέννηται C.b.c. 18. ἡμεῖς E. 19. ἐλπίδων I.L.O.P.Q.e.

4. κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε] Krüger has, I think, rightly explained this expression, κινδύνου τούτων δ’ ἀπήχθεσθε, “ Danger arising from the animosities which you incurred in the exercise of your dominion.” Compare for the sentiment I. 75, 2. οὐκ ἀσφαλές ἔτι ἐδόκει εἶναι, τοῖς πολλοῖς ἀπηχθημένους, ἀνέντας (scil. τὴν ἀρχὴν) κινδυνεύειν. and I. 76, 1. and V. 90. 91. 5. εἴ τις καὶ τὸδε—ἀνδραγαθίζεται] i. e. εἴ τις καὶ τὸδε scil. τὸ ἐκστῆναι τῆς ἀρχῆς, ἀνδραγαθία δὴθεν διανοίεται. Τόδε ἀνδραγαθίζεται, “ Is for so playing the

“ honest man.” 8. τάχιστ’ ἂν τε πόλιν κ. τ. λ.] “ Atque huiusmodi homines, et si aliis idem persuaserint, et sicubi seorsum ab aliis liberi, [“velut in coloniam deducti” Porro.] civitatem incoluerint, eam protinus perdant.” PORTUS. 11. οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρεи] Scil. τὸ ἀπραγμον. “ Quietness is good not in a sovereign city but in one that is subject, that it may live in safe slavery.” So the later editors understand this passage, and I believe rightly.

wish to be in the eyes  
of posterity; and let  
them by a determined  
3 resistance to their ene-  
mies secure at once  
their safety and their  
glory.

- “ μέρος τι μάλλον ἔτι μισοῦμαι, οὐδὲ δικαίως, εἰ  
“ μὴ καὶ ὅταν παρὰ λόγον τι εὖ πράξῃτε ἐμοὶ  
“ ἀναθήσετε. φέρειν τε χρὴ τά τε δαιμόνια  
“ ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀν-  
“ δρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει 5  
4 “ πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. γινώτε δὲ ὄνομα  
“ μέγιστον αὐτὴν ἔχουσιν ἐν πᾶσιν ἀνθρώποις διὰ τὸ ταῖς  
“ ξυμφοραῖς μὴ εἴκειν, πλείστα δὲ σώματα καὶ πόνοὺς ἀνα-  
“ λωκέναι πολέμῳ, καὶ δύνάμιν μεγίστην δὴ μέχρι τοῦδε  
“ κεκτημένην, ἧς ἐς αἰδίων τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν 10  
“ ὑπενδωμέν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσούσθαι),  
“ μνήμη καταλείψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλεί-  
“ στων δὴ ἤρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν  
“ πρὸς τε ξύμπαντας καὶ καθ’ ἐκάστους, πόλιν τε τοῖς πᾶσιν  
5 “ εὐπορωτάτην καὶ μεγίστην ὤκισαμεν. καίτοι ταῦτα ὁ μὲν 15  
“ ἀπράγμων μέμψαιτ’ ἂν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς  
5 “ ζηλώσει· εἰ δέ τις μὴ κέκτηται, φθονήσει. τὸ δὲ μισεῖσθαι  
“ καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ  
“ ὅσοι ἕτεροι ἐτέρων ἡξίωσαν ἄρχειν· ὅστις δ’ ἐπὶ μεγίστοις

1. ἔτι] om. e. 2. παράλογόν E.F.H.K.M.N.V.g. 3. φέρειν δὲ L.O.e.  
conjunctionem om. c. 4. πολέμων P.e. 6. τε post πρότερον om. N.V.  
ἦν] ἡ C. κωλυθῇ] “ Ἀπ καταλυθῇ.” BEKK. 7. πᾶσιν C.G.L.O.P.e.  
8. οἰκεῖν V. 10. τοῖς] om. P. νῦν μὴ ὑπενδ. N.V. 12. καταλείψεται P.  
κατελείψεται V. πλείστον C.G.L.Q. 13. δὴ ἤρξαμεν] διηρξαμεν E.  
14. τε post πόλιν om. g. 15. ὤκισαμεν P.Q. 16. μέμψαιτ’ H.Q. et correct. F.  
μέμψετ’ pr. F. καὶ αὐτὸς βουλόμενος ζηλώσει C.G.I.L.O.P.

3. φέρειν] Confer Demosth. Coron. 355. WASS.

6. κωλυθῇ] Bekker and Dobree conjecture καταλυθῇ. But this does not seem to me to be necessary. “Let not those feelings which were once habitual to our city now meet with a check in your case,” or “through you,” as some understand the words ἐν ὑμῖν.

14. καθ’ ἐκάστους] This expression has come to be considered like a single substantive, and is dependent on the

preposition πρὸς. πρὸς τε ξύμπαντας καὶ πρὸς καθ’ ἐκάστους. See Buttmann. Ind. ad Demosth. Midiam. as quoted by Poppe.

19. ὅστις δ’ ἐπὶ μεγίστοις κ. τ. λ.] “But he who, since he must incur odium, incurs it for the highest objects, counsels wisely.” Compare Cæsar’s favourite sentiment from Euripides:

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι κάλλιστον ἀδικεῖν, τᾶλλα δ’ εὐσεβεῖν χρεόν. Phœn. 524. ed. Matth.

ATHENS. A. C. 430. Olymp. 78. 3.

- “ τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλευέται. μῖσος μὲν γὰρ 7  
 “ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραυτίκα τε λαμπρότης καὶ ἐς  
 “ τὸ ἔπειτα δόξα ἀέμνηστος καταλείπεται. ὑμεῖς δὲ ἔς τε 8  
 “ μέλλον καλὸν προγνόντες ἔς τε τὸ αὐτίκα μὴ αἰσχρὸν, τῷ  
 5 “ ἤδη προθύμῳ ἀμφοτέρα κτήσασθε, καὶ Λακεδαιμονίοις  
 “ μῆτε ἐπικηρυκεύεσθε μῆτε ἔνδηλοι ἔστε τοῖς παροῦσι πόνοις  
 “ βαρυνόμενοι, ὥς οἵτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν  
 “ ἥκιστα λυποῦνται ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ  
 “ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.”
- 10 LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθη-  
 ναίους τῆς τε ἐπ’ αὐτὸν ὀργῆς παραλύειν καὶ ἀπὸ τῶν  
 παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ 2  
 δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο, καὶ οὔτε  
 πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἔς τε  
 15 τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς  
 παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ’  
 ἐλασσόνων ὀρμώμενος ἐστέρητο καὶ τούτων,  
 οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν  
 οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς  
 20 ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ’  
 εἰρήνης ἔχοντες. οὐ μέντοι πρότερόν γε οἱ 3  
 ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν  
 πρὶν ἐξημίωσαν χρήμασιν. ὕστερον δ’ αὖθις οὐ πολλῶ, ὅπερ 4

This speech only partly succeeded. Pericles is fined, but soon after restored to the office of general of the commonwealth. He lived about twelve months after this period, to the middle of the third year of the war. His character, and a defence of his foresight in judging Athens capable of coping successfully with the Peloponnesians.

1. μὲν] om. B.E.F.K.N.Q.V.g.h.i. 2. τε] om. L. 4. καλὸν P.  
 6. ἐπικηρυκεύεσθε I. 7. εἴ τινες V. 10. τοιαῦτα μὲν ὁ i. 11. ἐπ’] ἐς  
 C.G.L.O.P. αὐτῶν V. 14. τοὺς] om. g.e. 15. μᾶλλον]  
 om. P. 22. αὐτὸν] om. L.

3. ἐς τὸ μέλλον καλὸν προγνόντες]  
 “Providing in your decision for your  
 “future glory, and for your present  
 “escape from disgrace.” Προγνώσκειν  
 ἐς τὸ μέλλον καλὸν is, “To decide with  
 “a view to future glory.”  
 19. πολυτελέσι κατασκευαῖς] “Expen-  
 “sive establishments;” that is to say,  
 all the furniture, decorations, and gen-  
 eral style of living which they enjoyed

in the country; and which they had  
 practically lost, although they might  
 have removed their furniture strictly so  
 called into Athens. But a splendid  
 colonnade round a house would come  
 under the denomination of κατασκευή,  
 (compare note on I. 10, 2.) and yet would  
 have been incapable of removal, and  
 would probably be destroyed by an in-  
 vading enemy.

φιλεῖ ὁμιλος ποιεῖν, στρατηγὸν εἶλοντο καὶ πάντα τὰ πρά-  
 γματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεία ἕκαστος ἡλγει,  
 ἀμβλύτεροι ἦδη ὄντες, ὧν δὲ ξύμπασα ἡ πόλις προσεδεῖτο,  
 5 πλείστου ἄξιον νομίζοντες εἶναι. ὅσον τε γὰρ χρόνον  
 προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγεῖτο καὶ 5  
 ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη  
 ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ  
 6 προγνοῦς τὴν δύναμιν. ἐπεβίω δὲ δύο ἔτη καὶ μῆνας ἕξ· καὶ  
 ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ  
 7 ἐς τὸν πόλεμον. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν 10  
 θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ  
 μὴδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταῦτά  
 τε πάντα ἐς τὸ νυναιτίον ἔπραξαν, καὶ ἄλλα ἕξω τοῦ πολέμου

1. ὁ ὁμιλος K. 3. ξύμπασα ἡ A.B.E.F.H.K.Q.V.d.g.h.i. Haack. Poppo.  
 Bekk. C.G. vulgo, Goeller. ἡ ξύμπασα πόλις. 4. ἡξία L.O. 5. προὔστη  
 Bekk. 6. ἐκείνου] αὐτοῦ f. 7. ἐπεὶ A.B.E.F.H.K.N.Q.V.c.d.f.g.h. Haack.  
 Poppo. Goell. Bekk. om. b. C.G. et ceteri ἐπειδὴ. ὅδε A.F.G.g. ἐφαίνετο  
 G.I.L.O.P. 8. ἔτη δύο G. μῆνας ἕξ A.V.f. B.C.E.F.G. et ceteri ἕξ μῆνας.  
 9. αὐτοῦ ἐς A.B.E.F.H.K.N.V.g. Poppo.

1. πάντα τὰ πράγματα ἐπέτρεψαν] That is, they made him supreme over the other nine στρατηγοί, like the first lord of the treasury or the admiralty. Sometimes there was no *first lord*, but the ten στρατηγοί either conducted affairs jointly with equal authority, or like the praetors of Rome had their several departments assigned to them, which they managed without the interference of their colleagues. See Schömann, De Comitibus Atheniens. p. 313, 314.

5. ἐν τῇ εἰρήνῃ] Mr. Bloomfield rightly interprets this to mean the peace, i. e. the thirty years' truce which followed the revolt of Eubæa, I. 115, 1. and, which formed the longest period of the administration of Pericles.

7. ὁ δὲ φαίνεται] Compare note on I. 11, 2.

13. καὶ ἄλλα ἕξω τοῦ πολέμου κ. τ. λ.] "And in other matters, which seemed to have nothing to do with the war, through private ambition and private gain, they adopted unwise measures

"both with respect to themselves and their allies." I have followed Poppo in restoring the punctuation of the earlier editions, by placing the comma after εἶναι instead of after πολέμου. Κατὰ seems to be, "owing to, along of;" more strictly, "in the way of, or connected with;" in which sense it is that it signifies the cause of any thing. Ἐπολιτεύσαν is nearly synonymous with φέκσαν, as οἰκεῖν is used, II. 37, 2. ἐς πλείονας οἰκεῖν: "To go on or live in civil relations; to act in civil relations." The active form is used by Thucydides, although in a neutral signification; (see I. 19, 1. III. 62, 4. 66, 1. IV. 114, 1. 130, 7. VIII. 53, 3. 97, 2.) the middle is preferred by Demosthenes and the orators. It now remains to ask, what "unwise measures, which seemed to have nothing to do with the war, and whose failure affected the success of the war," Thucydides here alludes to. The terms κατορθούμενα and σφαλέντα seem to shew that ἕξω τοῦ πολέμου means such measures

ATHENS. A. C. 430. Olymp. 87. 3.

δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ιδιώταις τιμὴ καὶ ὠφελία μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἔς τὸν πόλεμον βλάβη καθίστατο. 5 αἴτιον δ' ἦν ὅτι ἐκείνος μὲν δυνατὸς ὢν τῷ τε ἀξιώματι καὶ 8 τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὗ προσηκόντων τὴν δύναμιν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει 10 καὶ πρὸς ὀργὴν τι ἀντειπεῖν. ὅποτε γοῦν αἰσθοιτό τι αὐτοὺς 9 παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιότας αὐτὸν ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγένετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ 10

4. καθίσταντο b.

6. τε] δὲ apud Aristid.

ἀδιαφανῶς I. ἀφανῶς Lex.

Seg. p. 346, 14. et mox ἀδώρητος.

10. τι] om. c. cum Aristide et Thoma

Mag. V. ἀξιώ.

εἰπεῖν g.

οὐν g.

τις B. ἄν d.

12. αὐτὸν ἀλόγως]

ἀναλόγως C.e.

13. θαρρεῖν A.B.E.F.H.V.g. θαρσοῦν e.

as were foreign to the true object of the war; such as properly speaking made no part of the contest between Athens and Lacedæmon. And so Mr. Bloomfield interprets it, and rightly compares the expressions *ἐξω τοῦ λόγου*, *ἐξω τοῦ πράγματος*; (see Aristot. Rhetor. III. 14, 8.) Thucydides alludes then to such measures as the sending a squadron to Crete, to make an attempt upon Cydonia, when it ought to have sailed without loss of time to reinforce Phormion, II. 85, 5, 6. the wasting their force in petty expeditions in Sicily before the great invasion, by which no national object was gained, and the Dorian states wholly alienated from Athens; the iniquitous attack upon Melos, which provoked so strong a feeling of indignation throughout Greece; possibly also the expedition against Boeotia, which led to the defeat at Delium; and various proceedings perhaps of the *νῆες ἀργυρολόγοι*, such as those recorded III. 19. by which the allies were harassed and impoverished, and a general impression created of the evils

of the Athenian dominion.

6. *ἀδώροτατος*] Plutarch. Pericl. 161. ubi legerim *προσφέροντα σωτήρια*. Salust. *Invictus adversum divitias*. Pro τε *διαφανῶς* Thom. Mag. h. v. δὲ *διαφ.* WASS.

7. οὐκ ἤγετο μᾶλλον] Aristid. tom. III. p. 442. IDEM.

8. διὰ τὸ μὴ κτώμενος κ. τ. λ.] "Because he framed not his words to please them, like one who is gaining power by unworthy means, but was able, on the strength of his high character, even to brave their anger by contradicting their will:" literally, "even to speak in opposition to their inclinations, so as to excite their anger." Πρὸς ὀργὴν cannot here signify "angrily," but corresponds exactly to *πρὸς ἡδονήν*; which no one would think of translating "willingly" in this passage, although it has that signification elsewhere.

9. ἔχων ἀντειπεῖν] Thom. Mag. in ἀξιώ. Vid. Demosth. contra Aristogiton. p. 458. WASS.

11 τοῦ πρώτου ἀνδρὸς ἀρχή. οἱ δὲ ὕστερον ἴσοι αὐτοὶ μᾶλλον  
 πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρώτος ἕκαστος  
 γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα  
 12 ἐνδιδόναι. ἐξ ὧν ἄλλα τε πολλὰ ὥς ἐν μεγάλῃ πόλει καὶ  
 ἀρχὴν ἐχούσῃ ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν πλοῦς· ὃς οὐ 5  
 τοσοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὓς ἐπήεσαν, ὅσον οἱ  
 ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώ-  
 σκοντες ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου  
 προστασίας τὰ τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποιοῦν,  
 καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 10  
 13 σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ

1. μᾶλλον αὐτοὶ C.G.L.O.P.e. cum Aristide, qui et ὕστεροι. 2. ὀρεγόμενος  
 P.c. 3. ἡδονὴν Q. καὶ] om. G.L.O.P. cum Aristide. 4. ὥς] om.  
 C.e. 5. ὃς] uncis inclusit Bekk. 6. ἐπήεσαν L. ἐποίησαν O.P. ἀπήεσαν g.  
 ἐποίησαν V. 7. οἰχομένοις] ὀρωμένοις e. 8. τὰς] om. F.K.N.Q.g.  
 διαβολὰς A.B.C.E.F.K.N.Q.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. G. et  
 vulgo διαφοράς. 9. ἐν] om. e.

3. καὶ τὰ πράγματα ἐνδιδόναι] i. e.  
 "Not only to frame their speeches, but  
 "even their actions and measures, ac-  
 "cording to the pleasure of the peo-  
 "ple."

5. οὐ τοσοῦτον γνώμης ἀμάρτημα κ. τ. λ.]  
 Thucydides here expresses the same  
 opinion which he repeats in two other  
 places, (VI. 31, 6. VII. 42, 3.) namely,  
 that the Athenian power was fully  
 adequate to the conquest of Syracuse,  
 had not the expedition been misman-  
 aged by the general, and insufficiently  
 supplied by the government at home.  
 The words οὐ τὰ πρόσφορα τοῖς οἰχομέ-  
 νοις ἐπιγιγνώσκοντες signify, "not voting  
 "afterwards the needful supplies to  
 "their absent armament:" for Nicias  
 was prevented from improving his first  
 victory over the Syracusans, by the  
 want of cavalry and money; and the  
 whole winter was lost before he could  
 get supplied from Athens, VI. 71, 2.  
 And subsequently the armament was  
 allowed to be reduced to great distress  
 and weakness, before the second expe-  
 dition was sent to reinforce it. Τοῖς  
 οἰχομένοις: this participle has a past  
 signification, "those who were gone;" as

again, I. 133. οἰχομένου καὶ σκηνησα-  
 μένου, and III. 81, 2. τὰς ναῦς οἰχομένας.  
 So ἴκοντας signifies, "those who were  
 "come," not "coming," VI. 94, 4. 96, 1.  
 τοὺς ἱππέας ἴκοντας καταλαμβάνουσι. See  
 Matth. Gr. Gr. §. 504. obs. 2. Jelf, 396.  
 Ἐπιγιγνώσκοντες, "Voting or resolving  
 "afterwards, or anew;" compare I. 70,  
 2. III. 57, 1. The construction in what  
 follows is doubtful. Poppo repeats ἐπι-  
 γινώσκοντες—οὐ τοσοῦτον—ἀμάρτημα  
 ἦν, ὅσον οἱ ἐκπέμψαντες—ἐποιοῦν καὶ  
 ἐταράχθησαν, οὐ τὰ πρόσφορα—ἐπιγιγνώ-  
 σκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς  
 ἐπιγιγνώσκοντες. It would be more  
 correct, I think, to supply some more  
 general word, such as πολιτευόμενοι, or  
 βουλευόμενοι. Διαβολὰς is rightly re-  
 ferred by Gölter to the ungrounded  
 charges brought against Alcibiades,  
 which led to his removal from the  
 command. Πρῶτον ἐταράχθησαν, "For  
 "the first time since the expulsion of  
 "the Pisistratidæ were involved in in-  
 "ternal troubles;" or, "were first  
 "involved in internal troubles, and  
 "afterwards the mischief extended it-  
 "self to their foreign interests."

ATHENS. ZACYNTHUS. A. C. 430. Olymp. 87. 3.

τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἤδη ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντείχον τοῖς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν, καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον 5 βασιλέως παιδὶ προσγενομένῳ, ὃς παρείχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε ἀφ' ὧν αὐτὸς 14 προέγνω καὶ πάνυ ἂν ῥαδίως περιγενέσθαι τῶν Πελοπον- 10 νησίων αὐτῶν τῷ πολέμῳ.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κεῖται ἀντιπέρας Ἑλίδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι, καὶ Ἀθηναῖοι 15 ξυνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι 2 ὀπλίται, καὶ Κυνῆμος Σπαρτιάτης ναύαρχος. ἀποβάντες δὲ 3

1. πλείονι A.B.E.F.H.K.Q.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλέονι. ἤδη] ἔτι A. 2. ἔτη] ἔτι A. ἀνείχον I. 4. πλείοσιν A.B.E.F.H.K.L.V.b.c.d.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλείοσιν. ἀφεστηκόσι πολεμούντες κύρῳ f. 5. προσγενημένῳ L.O.P. 7. σφίσι αὐτοῖς C.L.O.P.e.f. 9. περιγενέσθαι A.B.E.F.H.g.h. Poppo. Goeller. Bekk. περιγενέσθαι τὴν πόλιν ceteri. τῶν C. om. G.L.O.P.V.c.f. 10. αὐτῷ K.g. om. V. 13. ἀντιπέραν g. 14. ἀθηναῖοι A.B.F. 15. δέ] om. F.H. 16. κῆμος f.

2. τρία μὲν ἔτη ἀντείχον] That is, from the spring of the year B. C. 407. when Cyrus first entered upon the government of Lower Asia, to the spring of 404 B. C. when Athens surrendered to Lysander. He mentions this last period of three years, because it was during that time that Athens had to contend with the whole force of Greece, supported much more effectually than before by the money of Persia.

7. ἐν σφίσι—περιπεσόντες ἐσφάλησαν] The more usual expression would be σφίσι περιπεσόντες, but ἐν σφίσι must be taken with ἐσφάλησαν.

8. τοσοῦτον τῷ Περικλεῖ κ. τ. λ.] "Such a superabundance of means did Pericles then possess, from which he "of himself foresaw, or judged before-

"hand, that with the utmost ease he "could triumph over the mere unaided "force of the Peloponnesians." So much more than enough had he to encounter the Peloponnesians, since there was almost enough to contend successfully with the united force of Peloponnesus, Sicily, and Persia. Ἐπερίσσευσε is "superfuit;" as in Livy, II. 42. "Ad bella externa prope supererant "vires." "They had more strength "than they wanted." I cannot understand why these words should ever have been construed of the ability of Pericles, as Portus and others translate them. αὐτὸς προέγνω means, "he was "convinced beforehand by his own "mere ability, before experience proved "it to the world."



THRACE. A. C. 430. Olymp. 87. 3.

4 ἐς τὴν γῆν ἐδήωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἴκου.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης 5 Τιμαγόρας, καὶ Ἀργεῖος ἰδίᾳ Πόλλις, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνούνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω ἐς Θράκην, βουλόμενοι πείσαι τε 10 αὐτὸν, εἰ δύναιτο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτιδαίαν, οὗ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ἥπερ ὥρμητο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα 15 ἀναπέμψειν. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ πείθουσι τὸν Σάδοκον τὸν γεγεννημένον Ἀθηναῖον, Σιτάλκου υἱὸν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ διαβάντες ὡς 3 βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάβψωσιν. ὁ δὲ πεισθεὶς 20

4. ἀνήριστος g. 5. στρατόδημος A.B.f.g.h. probante Valckenario ad Herodot. VII. 137, 3. Haack. Poppo. Goell. Bekk. C.E.F.G. et ceteri Πρατόδημος. 6. ἰδιά-πολις K. ἰδιαίπολις g. ἰδίᾳ πόλλις A.B.C.E.F.G. edd. recent. omnes. ceteri ἰδίᾳ πόλις. 8. τε] om. d. παρασχεῖν C.G.I.L.O.P.Q.e. 9. ὡς] ἐς Q.i. 10. τήρεως Q. τε πείσαι d.i. 13. πολιορκοῦν καὶ ἥπερ A.B.C.E.F.N.V.g.h. Haack. Poppo. Goell. Bekk. G. et vulgo πολιορκοῦν καὶ παύσαι βοηθεῖν τε αὐτοῖς καὶ ἥπερ. 16. πέμπειν K. Λέαρχος C. Bekk. λαίαρχος K. κλέαρχος f. 17. ὁ ante καλλ. C. om. A.B.E.F.G.H.K.L.N.O.Q.V.c.g.h. Poppo. Goell. Bekk. ὁ ante φιλ. C. om. A.B.E.F.G.H.K.Q.V.c.e.f.g.h.i. Poppo. Goell. Bekk. σι-τάμη P. 18. τὸν post Σαδ. om. G.L.O.P.e. 19. ἐγχειρήσαι E.F. μή] om. g. ὡς] ἐς N.V.

4. Ἀνήριστος καὶ Νικόλαος] Compare Herodotus, VII. 137.

19. ὅπως μὴ—τὸ μέρος βλάβψωσιν] “That they might not bear their part “in doing injury to his country.” Τὸ μέρος means, that although they were only six individuals, yet they might do something to injure Athens, and what-

ever was the amount of the mischief they might do, he should try to save his adopted country from every degree of evil whether great or small. Compare I. 127, 2. ὡς διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος, and I. 74, 4. ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς.

THRACE. WESTERN GREECE. A. C. 430. Olymp. 87. 1.

πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον ᾧ  
 ἔμελλον τὸν Ἑλλησποντον περαιώσειν, πρὶν ἐσβαίνειν ξυλ-  
 λαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμει-  
 νιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες  
 5 ἐκόμισαν ἐς τὰς Ἀθήνας. ἀφικομένων δὲ αὐτῶν δείσαντες οἱ 4  
 Ἀθηναῖοι τὸν Ἀριστέα μὴ αὖθις σφᾶς ἔτι πλείω κακουργῇ  
 διαφυγῶν, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ  
 Θράκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ βουλομένους  
 ἔστιν ἃ εἰπεῖν αὐθημερὸν ἀπέκτειναν πάντας καὶ ἐς φάραγγας  
 10 ἐσέβαλον, δικαιούντες τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ  
 Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων  
 καὶ τῶν ξυμμάχων ἐν ὁκάσι περὶ Πελοπόννησον πλέοντας  
 ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ 5  
 κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν  
 15 τῇ θαλάσῃ, ὡς πολεμίους διέφθειρον, καὶ τοὺς μετὰ Ἀθη-  
 ναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους  
 τελευτῶντος, καὶ Ἀμπρακιῶται αὐτοὶ τε καὶ τῶν βαρβάρων  
 πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπ' Ἀργος  
 20 τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν.  
 ἔχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς 2  
 ἦρξατο πρῶτον γενέσθαι. Ἀργος τὸ Ἀμφι- 3  
 λοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε  
 μετὰ τὰ Τρωϊκὰ οἰκαδε ἀναχωρήσας καὶ οὐκ  
 25 ἀρεσκόμενος τῇ ἐν Ἀργεῖ καταστάσει Ἀμφί-  
 λοχος ὁ Ἀμφιάρω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ

WESTERN  
GREECE.

20 Attack of the Ambra-  
 ciots on Argos Amphi-  
 lochicum. Account of  
 the origin and early  
 history of that town;  
 and its alliance with  
 the Acarnanians and  
 Athenians.

25

1. ᾧ ὡς e. 3. ἄλλους δὲ C.G.L.K.L.O.d.e.i. πέμψας d.i. 4. καὶ] om.  
 P.e. ἐκέλευεν L.O.P. 6. ἐπὶ K.Q.c.d. πλείω A.E.F.G.H.K.Q.V.e.  
 d.g.h.i. Haack. Porpo. Goell. Bekk. πλέον e. B.C. et ceteri πλέω. 9. φάραγγα  
 C.G.L.O.e. φάραγγας H.c. 10. ἐσέβαλλον K. 13. φάραγγα C.g.e.  
 ἐμβαλόντες L.P.f. βαλόντες C.e. 14. οἱ] om. C.G.e. 17. τοῦ αὐτοῦ  
 θέρους Q. 19. ἐπὶ τὸ ἄργος b. 20. καὶ ἐς τὴν L.O. 23. τὴν ἄλλην ἀμφι-  
 λοχίαν G. ἔκτισε μετὰ C.G.L.O.P.e. 24. μετὰ τρωϊκὰ P. 26. ἀμπρακικῷ  
 B.E. et similiter infra.

14. ὅσους λάβοιεν] See the note on the words ἐν φέροιεν, ch. 52, 5.

WESTERN GREECE. A. C. 430. Olymp. 87. 3.

4 ἐαυτοῦ πατρίδι Ἄργος ὀνομάσας. καὶ ἦν ἡ πόλις αὕτη  
 μεγίστη τῆς Ἀμφιλοχίας καὶ τοὺς δυνατωτάτους εἶχεν οἰκή-  
 5 στορας. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι  
 Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους  
 ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλῶσσαν τότε 5  
 πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικισάντων· οἱ δὲ ἄλλοι  
 6 Ἀμφίλοχοι βάρβαροί εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργεῖους  
 7 οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσιν τὴν πόλιν. οἱ δ'  
 Ἀμφίλοχοι γενομένου τούτου διδόασιν ἑαυτοὺς Ἀκαρνᾶσι,  
 καὶ προσπαρακαλέσαντες ἀμφοτέροι Ἀθηναίους, οἱ αὐτοῖς 10  
 Φορμίωνά τε στρατηγὸν ἐπεμψαν καὶ ναῦς τριάκοντα, ἀφι-  
 κομένου δὲ τοῦ Φορμίωνος αἰροῦσι κατὰ κράτος Ἄργος καὶ  
 τοὺς Ἀμπρακιώτας ἡνδραποδίσαν, κοινῇ τε ᾤκησαν αὐτο  
 8 Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία  
 9 ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. οἱ δὲ Ἀμπρα- 15  
 κιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργεῖους ἀπὸ τοῦ ἀνδρα-  
 ποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ

1. αὐτοῦ C.G.L.O.e. ἦ] om. K.i.

Lobeck. ad Phrynich. p. 380. Poppo.

L.O.P.e.

6. ξυνοικισάντων O.P. τῶν ξυνοικισάντων L.

8. οἱ δὲ ἄλλοι N.V. 9. γεγενημένου L.O.

A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.e.h.

καλέσαντες Q.d.g.i. vulgo προσεκαλέσαντο.

om. P. 15. πρῶτον ἐγένετο C.G.L.O.P.e.

om. c.

4. ὁμήρους B.g.

γλῶτταν N.V.

7. ἀμφίλοχοι d.

αὐτοὺς e.

10. προσπαρακαλέσαντες

Haack. Poppo. Goell. Bekk.

13. ᾤκησαν C.O.P.Q.e.

16. ἀπὸ] om. g.

17. πρῶτον]

5. ἡλληνίσθησαν

τότε] om. C.G.

14. καὶ]

17. πρῶτον]

5. ἐλληνίσθησαν τὴν νῦν γλῶσσαν κ. τ. λ.] That is to say, the Hellenian language so generally diffused over Greece after the Trojan war, and particularly after the Dorian conquest of Peloponnesus, was introduced into Amphilocheian Argos by the Ambraciots, a Dorian colony from Corinth, and superseded that older language which was spoken by the chiefs of the Trojan expedition and their followers, and which perhaps as being Pelasgian bore a greater resemblance to the Latin. Compare Herodot. I. 57. and Thucyd. I. 3. With regard to the form of the word, Bekker in his edition of 1832 has restored the old reading ἐλληνίσθησαν,

and Buttmann also considers Lobeck's correction as probably erroneous. Gr. Gr. vol. I. §. 84. Anm. 6. ed. 2. vol. II. p. 416. Göller's reference to Buttmann's authority may mislead the reader, for it might be supposed from the way in which Göller refers to it that it favoured Lobeck's correction, whereas in fact it condemns it.

10. καὶ προσπαρακαλέσαντες κ. τ. λ.] I have corrected the stopping after Göller and Poppo, so as to make αἰροῦσι the verb to προσπαρακαλέσαντες ἀμφοτέροι, the clause οἱ αὐτοῖς—ἐπεμψαν being the same in sense as if it had been πεμψάντων τε τούτων Φορμίωνα.

WESTERN GREECE. POTIDÆA. A. C. 430. Olymp. 87. 3.

πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων  
καὶ ἄλλων τιῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε  
πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν  
ὥς οὐκ ἐδύναντο ἐλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ'  
5 οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει 10  
ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς  
ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα  
στρατηγόν, ὃς ὀρμώμενος ἐκ Ναυπάκτου φυ-  
10 λακὴν εἶχε μῆτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ  
Κρυσσαίου κόλπου μηδένα μῆτ' ἐσπλεῖν, ἐτέρας  
δὲ ἐξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσανδρον  
στρατηγόν, ὅπως ταῦτά τε ἀργυρολογῶσι καὶ  
τὸ ληστικὸν τῶν Πελοποννησίων μὴ ἐῷσιν αὐτόθεν ὀρμώ-  
15 μενον βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος  
καὶ Φοινίκης καὶ τῆς ἐκεῖθεν ἡπείρου. ἀναβὰς δὲ στρατιᾷ 2  
Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν  
Λυκίαν ὁ Μελήσανδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος  
τι διέφθειρε νικηθεὶς μάχῃ.

20 LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδαῖαι ἐπειδὴ  
οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἱ τε ἐς τὴν  
Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδεν μάλ-  
λου ἀπανίστασαν τοὺς Ἀθηναίους, ὃ τε σῆτος  
ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο  
25 αὐτόθι ἥδη βρώσεως περὶ ἀναγκαίας καὶ τινες καὶ ἀλλήλων  
ἐγγέεντο, οὕτω δὲ λόγους προσφέρουσι περὶ ξυμβάσεως

1. στρατίαν V. ἐαυτῶν C.e. καὶ τῶν χαόνων Q. 2. δι C.e. 3. πρὸς  
ἄργος g. 4. προσβάλλοντες c. 11. κρυσσαίου L.O. κρησσαίου G. πλεῖν Q.  
12. μελήσανδρον F.H.N.V.i. μελλήσανδρον K. 13. ὅπως τε ταῦτα ἀργυρολογή-  
σωσι τὰ χωρία Lex. Seg. p. 159, 31. 14. τὸ ληστικὸν i. 15. τῶν ἀπὸ]  
τὴν ἀπὸ B. 21. ἐσβολαὶ ἐς τὴν ἀττικὴν C.F.G.H.L.O.P.V. 24. ἐπιλελοίπει c.e.  
τε] τὰ d. om. f. ἐπεγεγένητο L.O. 25. ἥδη] om. f. καὶ πού τινες  
ἀλλήλων Suidas. 26. ἐγγέεντο A.B.C.E.F.H.L.O.P.V.g. Haack. Porpo.  
Goell. Bekk. ἐγγέγοντο N.e.h. ἐγένεσαντο Suidas. ἐγένοντο G. et vulgo.

POTIDÆA. PLATÆA. A. C. 430, 29. Olymp. 87. 3, 4.

τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις,  
 Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἐστιοδώρῳ τῷ Ἀριστο-  
 κλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. οἱ δὲ προσεδέξαντο,  
 ὀρώντες μὲν τῆς στρατιᾶς τὴν ταλαιπωρίαν ἐν χωρίῳ χει-  
 μερινῷ, ἀναλωκυίας τε ἤδη τῆς πόλεως δισχήλια τάλαντα ἐς  
 3 [τὴν] πολιορκίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν  
 αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἐνὶ  
 ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριον τι ῥήτῳ ἔχοντας  
 4 ἐφόδιον. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικὴν  
 καὶ ἕκαστος ἢ ἐδύνατο Ἀθηναῖοι δὲ τοὺς τε στρατηγοὺς  
 10 ἐπηγιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν (ἐνόμιζον γὰρ ἂν  
 κρατῆσαι τῆς πόλεως ἢ ἐβούλυντο), καὶ ὕστερον ἐποίκους  
 5 ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν καὶ κατόκισαν. ταῦτα  
 μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ  
 πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραφεν. 15

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι  
 καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστρά-  
 2 τευσαν δ' ἐπὶ Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος  
 ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ  
 καθίσας τὸν στρατὸν ἔμελλε δηρῶσειν τὴν γῆν· 20  
 οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες  
 πρὸς αὐτὸν ἔλεγον τοιαύδε. “Ἀρχίδαμε καὶ  
 3 “Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε οὐδ' ἄξια  
 “οὔτε ὑμῶν οὔτε πατέρων ὧν ἐστὲ, ἐς γῆν τὴν Πλαταιῶν  
 4 “στρατεύοντες. Πausanias γὰρ ὁ Κλεομβρότου Λακεδαι- 25  
 “μόνιος ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ

5. δὲ C.G.e. χίλια L.O. ἐς πολιορκίαν A.L. ἐς πολιορκίαν B.F.K.V.  
 c.f.g.h.i. ἐς vel ἐς πολιορκίαν E. ἐς τὴν πολ. C.G. Omiserunt articulum  
 Bekk. in ed. min. 1832, et Poppo. 6. τοῖσδε] τοῖς c. γοῦν g. ἐλθεῖν e.

7. καὶ γυναῖκας καὶ παῖδας L.O. 8. τε C.e. ξυνδεῖν f. τι] om. L.O.  
 9. ἐπὶ τὴν A.B.E.F.H.K.L.N.V.c.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et  
 vulgo ἐς τε τὴν. 10. ἢ ἕκαστος C.G.Q.e. ἐδύνατο L.O.P. 11. αὐτῶν Bekk.

13. ἐπέμψαν ἑαυτῶν C.G.L.O.P.e. κατόκισαν Q. 15. συνέγραφεν g. om. f.

16. ἐπιγιγνομένου G. θέρους] ἔτους K.N.c.f. 17. τὴν] om. P. 19. βασιλεὺς  
 λακεδαιμονίων B.g.h. 22. παρ' αὐτῶν C. παρ' αὐτὸν e. 23. οὐδ' οὔτε Dionys.

p. 901. οὔτε οὐδ' ἄξια V. 25. γὰρ] δὲ L.

PLATÆA. A. C. 429. Olymp. 87. 3. 4.

- “ Ἑλλήνων τῶν ἐβελήσαντων ξυνάρασθαι τὸν κίνδυνον τῆς  
 “ μάχης ἢ παρ’ ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ  
 “ Διὶ ἐλευθερίῳ ἱερὰ καὶ ξυγκαλέσας πάντας τοὺς ξυμ-  
 “ μάχους ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν  
 5 “ ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ  
 “ ἀδίκως ἐπ’ αὐτοὺς μηδ’ ἐπὶ δουλείᾳ, εἰ δὲ μὴ, ἀμύνειν τοὺς  
 “ παρόντας ξυμμάχους κατὰ δύναμιν. τάδε μὲν ἡμῖν πατέρες  
 “ οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν  
 “ ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τάναντία δρᾶτε  
 10 “ μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ

2. τῇ] om. L. 3. ἱερὰ διὶ ἐλευθερίῳ C.G.O.P.e. ξυγκαλέσας] ξυμμάχους B.  
 ξυγκ. π. τ. ξ. om. h. 5. ποτὲ] om. K.c.f. ἀδίκως ποτὲ μηδένα V. 7. ὑμῖν—  
 ἡμέτεροι F. 8. τῆς] τοῖς F.V. 9. τάναντία ἐκείνοις δρᾶτε Dionysius.

4. ἀπεδίδου Πλαταιεῦσι — οἰκεῖν] I believe the sense of ἀπεδίδου is rather, “he granted, or proceeded to grant;” implying the assumption on the part of Pausanias to dispose of the territory of Platæa as the assembled Greeks thought proper; than that it means, “he gave “back or restored,” namely, after the occupation of it by the Persians. So in Demosth. 2 Olynth. p. 27. Reiske. εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε τοῖς δ’ ἀναγκάσθαι τριηραρχεῖν κ. τ. λ. And Xenophon, Hiero, IX. 3. τὸ τὰ ἄλλα ἀποδιδόναι, where the notion is more that of “giving out, granting, conferring as a gift,” than of giving back or restoring. Besides, the matter of the grant seems to consist rather in the word αὐτονόμους than in οἰκεῖν, and refers to the old claim of sovereignty over Platæa which Thebes had so often advanced, and which Pausanias now wholly sets aside: the subsequent articles also of the grant, στρατεῦσαι μηδένα ἀδίκως, μηδ’ ἐπὶ δουλείᾳ, were equivalent to the admission of Platæa into the national confederacy as a free and independent member; for the oath taken by the confederates to each other contained this clause, τῶν μαχασαμένων ὑπὲρ τῆς Ἑλλάδος πόλεων οὐδεμίαν ἀνάστατον ποιήσω. Lycurgus contra Leocrat. p. 193. Reiske. On the other hand, the confederates swore to take ven-

geance on those states that had joined the invader, and to devote their lands to the gods, who were consequently to receive the tithe of all the produce. Hence the expression in Xenophon, Hellenics, VI. 5, 35. νῦν ἐλπίς, τὸ πάλαϊ λεγόμενον, δεκατευθῆναι Θηβαίους. Compare also Herodotus, VII. 132, 2. [Göller in his second edition says, “ἀποδιδόναι hic eodem sensu dictum “quo haud raro reddere, ut sit *sum* “*alicui tribuere*. \* \* \* Aptissime hic “*convertas, restituerunt*. vid. Interpp. “ad Tacit. II. Annal. 3.” The reference is to a note of Ernesti’s, in which he explains the words of Suetonius, (Tiber. 9.) “*regnum Armeniæ Tigrani restituit*” as signifying no more than “*dedit*.” In the passage quoted from Demosthenes in the former part of this note, Lambinus proposes to read *δώσετε*. Schäfer observes upon this, “*num ne audias*. v. Reiskii Ind. Græc. “*ἀποδιδόναι* b.” Reiske’s interpretation here referred to, is, “*tribuere, largiri* “*simpliciter etiam id quod minus de-* “*beas, ut accipiens id pro sorte sua* “*sibi conveniente habeat, teneat*.” But a subsequent meaning given to the word suits better both with the passage in Demosthenes and with this in Thucydides, “*assignare, deputare, delegare, “mandare, adjudicare*.”]

PLATÆA. A. C. 429. Olymp. 87. 3, 4.

6 “*ἡμετέρᾳ ἤκετε. μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους τότε*  
*“ γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρώους καὶ*  
*“ ἡμετέρους ἐγχώριους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα*  
*“ μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὄρκους, ἔαν δὲ οἰκεῖν*  
*“ αὐτονόμους καθάπερ Πανσανίας ἐδικαίωσεν.”* LXXII. τοσ-5

Reply of Archidamus. *αὐτα εἰπόντων Πλαταιῶν Ἀρχίδαμος ὑπο-*  
 He calls on the Pla- *λαβὼν εἶπε “ Δίκαια λέγετε, ὦ ἄνδρες Πλα-*  
 trans to observe a *“ ταιῆς, ἣν ποιῆτε ὁμοῖα τοῖς λόγοις. καθάπερ*  
 2 strict neutrality, as *“ γὰρ Πανσανίας ὑμῖν παρέδωκεν, αὐτοὶ τε*  
 the only condition on *“ αὐτονομεῖσθε καὶ τοὺς ἄλλους ξυνελευθε- 10*  
 which he can leave *“ ροῦτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν τε ξυνώ-*  
 them unmolested. *“ μοσαν καὶ εἰςὶ νῦν ὑπ’ Ἀθηναίους, παρασκευή τε τοσθήδε*  
*“ καὶ πόλεμος γεγένηται αὐτῶν ἔνεκα καὶ τῶν ἄλλων ἐλευ-*

1. τοὺς τότε ὀρκίους E. 3. ὑμῖν γῆν C.G.L.O.e. cum Dionysio. 6. εἰπόντων  
 τῶν πλ. C.G.L.O.P.e. cum Dionysio. 7. ἄνδρες] om. K.f.i. 8. ποιείτε E.  
 9. γὰρ] om. H.e. 10. αὐτονομεῖσθαι F. τοῖς ἄλλοις A.C. 11. μεταστάντες P.  
 ποτε B. 12. νῦν] om. C.c.e. δὲ C.G.e. 13. καὶ τῆς L.O.F.

1. θεοὺς τοὺς τε ὀρκίους κ. τ. λ.] This is a good specimen of one of the most characteristic features of Greek polytheism, that the gods were known and honoured as standing in certain particular relations to particular persons or places, not as the general creators, preservers, and moral governors of all mankind. Thus the Platæans appeal to “the gods who were called to witness “when the oath was sworn;” because they would be personally affronted by its violation: to “the θεοὶ πατῶροι of “the Lacedæmonians;” that is, the gods of their race, Hercules, and perhaps, like the Latin Dii Manes, the spirits of the later chiefs and kings of the race of Hercules, who would take it ill that the act of their descendant Pausanias should be disregarded, and the graves of their countrymen slain at Platæa abandoned to the power of the Thebans; (see III. 58, 4—6.) and lastly, to the θεοὶ ἐγχώριοι of Platæa; i. e. the local gods to whom Platæa was a home, and who would be dispossessed and driven into exile if the country of Pla-

tæa were to be occupied by strangers; from whom they could expect to receive no worship, as they would have θεοὶ πατῶροι of their own, whom they would naturally wish to instal in the possession of their new country, and so make them its θεοὶ ἐγχώριοι. That the θεοὶ πατῶροι were gods of the race or family of the worshipper, from whom he claimed to be descended, appears from Plato, Euthydemus, p. 302. (128 Tauchnitz) c. 31. where it is said that none of the Ionians worshipped Jupiter as a θεὸς πατῶρος, but that they did worship Apollo as such, because he was the reputed father of Ion, the founder of their race. And thus Hercules properly worshipped Jupiter as Ζεὺς πατῶρος, (Sophocli. Trachin. 755.) because he was the reputed son of Jupiter. Thus also Euripides makes Orestes pray to Ζεὺς πατῶρος, (Electra, 675.) because Tantalus, the founder of the family of the Pelopidae, was said to be the son of Jupiter. See Orestes, 5. Διὸς πεφυκώς, ὡς λέγουσι, Τάνταλος.

“θερώσεως. ἥς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμεί- 3  
 “νατε τοῖς ὄρκοις· εἰ δὲ μὴ, ἅπερ καὶ τὸ πρότερον ἦδη  
 “προῦκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα  
 “αὐτῶν, καὶ ἔστε μηδὲ μεθ’ ἐτέρων, δέχεσθε δὲ ἀμφοτέρους  
 5 “φίλους, ἐπὶ πολέμῳ δὲ μηδ’ ἐτέρους. καὶ τάδε ἡμῖν 4  
 “ἀρκέσει.” ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλα- 5  
 ταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν, καὶ  
 τῷ πλήθει τὰ ρηθέντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι  
 ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων·  
 10 παῖδες γὰρ σφῶν καὶ γυναῖκες παρ’ ἐκείνοις εἶησαν· δεδίεναι  
 δὲ καὶ περὶ τῇ πάσῃ πόλει μὴ ἐκείνων ἀποχωρησάντων  
 Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι ὡς  
 ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι αὐθις σφῶν τὴν  
 πόλιν πειράσωσι καταλαβεῖν. ὁ δὲ θαρσύνων αὐτοὺς πρὸς 6  
 15 ταῦτα ἔφη “Ὑμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε  
 “τοῖς Λακεδαιμονίοις, καὶ γῆς ὄρους ἀποδείξατε, καὶ δένδρα  
 “ἀριθμῶ τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν  
 “ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ  
 “πόλεμος ᾗ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν 7  
 20 “παραλάβωμεν. μέχρι δὲ τοῦδε ἔξομεν παρακαταθήκην, 8  
 “ἐργαζόμενοι καὶ φορὰν φέροντες ἢ ἂν ὑμῖν μέλλῃ ἰκανῇ  
 “ἔσεσθαι.” \\\ LXXIII. οἱ δ’ ἀκούσαντες ἐσῆλθον αὐθις ἐς

1. καὶ οἱ αὐτοὶ g. 2. καὶ πρότερον C.G.L.O.P.e. 3. προῦκαλ. Bekk.  
 5. δὲ post πόλεμῳ om. F.H.V. μηδετέρους Bekk. ταῦτα d.i 6. ἀρκέσει  
 A.B.C.E.F.G.I.O.P.V.b.e.g. cum Dionysio, p. 903. Porpo. Goell. Bekk. vulgo  
 ἀρέσκει. 9. προκαλεῖτε K. 10. γὰρ] om. f. 11. πάσῃ τῇ A. cum  
 Dionysio. 12. θηβαῖοις f. 14. πειράσωσι A.B.E.F.H.Q.h. 15. ὑμῖν g.  
 πόλιν ὑμῶν G. μὲν] ὑμῶν G.L.O.P. ἡμῖν παράδοτε B.C.E.F.G.H.K.O.V.  
 c.d.e.f.g.h.i. Haack. Porpo. Goell. Bekk. A. et vulgo παράδοτε ἡμῖν. 17. δυ-  
 νατὸν ἐστὶν ἐς H.F. 18. εἰεῖν L.O.P. παραχωρήσατε c. 19. ὅπῃ G.L.O.N.  
 V.e. 19. ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν μέχρι A.B.C.E.F.G.H.K.L.M.N.  
 O.P.V.d.g. cum Dionysio, p. 904. Haack. Porpo. Goell. Bekk. ἀποδώσομεν ὑμῖν  
 μέχρι c. vulgo ἀποδώσομεν μέχρι. 20. δὲ] μὲν d.i. 21. ἰκανῇ ὑμῖν μέλλοι f.  
 22. αὐθις] πάλιν Q.

12. ὡς ἔνορκοι—δέχεσθαι] “As being exactly in the same sense as ἔνοσπονδοι,  
 “comprehended within the terms of IV. 122, 3. “coming within the terms  
 “their oath when they swore to admit “of the treaty.”  
 “both parties.” Ἐνορκοι is used here



PLATÆA. A. C. 429. Olymp. 87. 3, 4.

They request and obtain permission to consult the Athenians on this point. The Athenians require them to remain steadfast in their alliance with Athens, and promise them aid.

τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλή-  
θους ἔλεξαν ὅτι βούλονται ἅ προκαλεῖται  
Ἀθηναίους κοινῶσαι πρῶτον, καὶ ἣν πείθωσιν  
αὐτοὺς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπεί-  
σασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δροῦν. 5  
ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἰς εἰκὸς ἦν  
κομισθῆναι, καὶ τὴν γῆν οὐκ ἔτεμνεν. ἐλθόντες δὲ οἱ Πλα-  
ταιῆς πρέσβεις ὡς τοὺς Ἀθηναίους καὶ βουλευσάμενοι μετ'  
αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιαύδε·  
“Οὗτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὃ ἄνδρες Πλαταιῆς, ἀφ' οὗ 10  
“ξύμμαχοι ἐγενόμεθα, Ἀθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς  
“προέσθαι ἀδικουμένους, οὔτε νῦν περιόψεσθαι, βοηθήσειν  
4 “δὲ κατὰ δύναμιν. ἐπισκῆπτουσί τε ὑμῖν πρὸς τῶν ὄρκων  
“οὓς οἱ πατέρες ὥμοσαν μηδὲν νεωτερίζειν περὶ τὴν ξυμ-  
“μαχίαν.” LXXIV. τοιαῦτα τῶν πρέσβεων ἀπαγγειλάν- 15

Thus called upon, the Plataeans reject the proposal of Archidamus. He then, after a solemn appeal to the gods to assert his righteous cause,

τῶν οἱ Πλαταιῆς ἐβουλεύσαντο Ἀθηναίους μὴ  
προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνο-  
μένην, εἰ δεῖ, ὀρώντας καὶ ἄλλο πάσχοντας ὁ  
τι ἂν ξυμβαίνειν· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ'  
ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι ἀδύνατα 20

2. προκαλοῦνται P. προκαλεῖτε K. 3. κοινωνῆσαι P. 4. τοῦδε L.O.  
7. ἔτεμε f. δέ] om. d. πλαταιῶν f. 9. ἀγγέλλοντες C.G.I.L.O.f.g.  
ἀναγγέλλοντες P. ἐπαγγέλλοντες d. τάδε G.L.O.P. 11. ὑμᾶς A.B.C.F.G.  
N.V. d.e.f.g.h.i. Goell. Porpo. 13. πρὸ τῶν C. πρῶτων g. 16. ἀθηναίους  
A.B.F.h. 17. ἀντέχεσθαι B.F.H.N.V.g.h. 18. δεοί Dionysius. καὶ  
ἄλλο—ξυμβαίνειν om. G. 19. ξυμβαῖνοι g.h. ξυμβαῖν d.i. δέ i. 20. ὑπὸ  
B.g.h. ἐπὶ γρ. g. τοῦ] om. H. ἀδύνατόν O.

6. εἰκὸς ἦν κομισθῆναι] “Within which it was likely that they would get back again to Platæa.” The subject of κομισθῆναι is τοὺς Πλαταιάς, which is understood throughout the sentence.

17. ἀνέχεσθαι—ὀρώντας] Comp. VI. 16, 4. ἀνέχεσθαι—ὑπερφρονούμενος, and the note on II. 49, 4. γυμνοὶ ἀνέχεσθαι. Göller rightly observes that the construction changes to the accusative cases ὀρώντας, πάσχοντας, on account of the

insertion of the words εἰ δεῖ, to which the structure of the remaining part of the sentence is accommodated. Lobeck in his note at p. 755. of his Phrynichus, (Parerg. VI.) quotes several similar instances. Compare also Livy, IV. 2. “ut, quemadmodum plebs gloriari posset, auctiorem amplioremque esse.” The contrary transition from the accusative to the nominative occurs in Herodotus, I. 27, 4. νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα ἐπύ-

σφίσι ποιεῖν ἐστὶν ἅ Λακεδαιμόνιοι προκαλοῦνται. ὥς δὲ<sup>2</sup>  
ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ  
θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς  
κατέστη, λέγων ὧδε “Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε  
5 “καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως,  
“ἐκλιπόντων δὲ τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν  
“τὴνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν  
“Μῆδων ἐκράτησαν καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνί-  
“σασθαι τοῖς Ἑλλήσιν, οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσο-  
10 “μεν· προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν.  
“ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς<sup>3</sup>  
“ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπι-  
“φέρουσι νομίμως.”

LXXV. Τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν

3. ἡρώων F. δ] om. A.B.E.F.H.N.V.g.h. uncis inclusit Poppo. 4. τὴν  
γῆν Q. γῆν, omisso articulo, g.h. 5. συνίστορες C.e. 6. ἐκλιπόντων d. δὲ  
τῶνδε E.F.H.I.L.O.Q.V.e.g. cum Thoma Magist. v. συνώμοτον. Poppo. Goell.  
δὲ τῶν C. δὲ B.h. vulgo, et Bekk. τῶνδε. τὴν γῆν N.Q. 8. παρέσχετε L.O.  
ἐναγωνίεσθαι V. 11. τῆς] τοῖς f. 12. τῆς] τοῖς P.f. 14. ἐς τὸν πόλεμον  
V.g.i.

δοτὸ σε μέλλοντα ἐπὶ σφίσι ναυπη-  
γέεσθαι νίας, λαβεῖν ἀρώμενοι Λυδοὺς ἐν  
θαλάσῃ; where the nominative case  
required by ἐπύθορτο has led to the un-  
grammatical construction of λαβεῖν ἀρώ-  
μενοι in the following part of the sen-  
tence. Compare also Thucyd. V. 41, 2.  
50, 1. VII. 74, 1. and the notes on those  
passages.

4. Θεοὶ ὅσοι] Confer Euripid. Phœ-  
niss. 494. WASS. Plura loca scriptorum  
veterum, in quibus urbes, vel regiones  
ἔχειν dicuntur Dii, in quorum tutela esse  
sunt, leg. apud Spanhem. ad Callim.  
hymn. in Pallad. v. 53. DUKE.

8. εὐμενῇ ἐναγωνίεσθαι] “A favour-  
“able field to fight in.” Compare  
Herodot. VI. 102, 2. ἐπιτηδεύατον—  
ἐνυπεῖσαι, and Thucyd. II. 44, 2. and  
other examples collected by Elmsley in  
his note on Euripides, Bacchæ, 508.

11. ξυγγνώμονες δὲ ἔστε κ.τ.λ.] “Allow  
“that the first aggressors be punished

“for their iniquity, and that they who  
“are lawfully seeking vengeance may  
“not fail to obtain it.” Litterally, “As-  
“sent to the aggressors being punish-  
“ed;” as if the words were τῷ τοῖς  
ὑπάρχοντας κολάζεσθαι.

14. ἐπιθειάσας] “Appealing to the  
“gods; calling on the gods to witness.”  
So the word is used VIII. 53, 2. and by  
Appian, Bell. Hannibal. c. 56. and Bell.  
Civil. II. 33. 146. and also by Philo-  
stratus, Life of Apollonius, IV. 6. by  
Josephus and by Procopius, as quoted  
by Mr. Bloomfield. According to the  
grammarians, the true reading would  
be ἐπιθειάσας, as ἐπιθειάσας according to  
them signifies, “Being inspired, being  
“full of the god.” And in this sense,  
at least in the sense of “pretending to  
“be inspired,” θειάσαντες occurs in  
Thucyd. VIII. 1, 1. But the distinction  
seems to be wholly imaginary.

PLATÆA. A. C. 429. Olymp. 87. 4.

στρατὸν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δέν-  
 δρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξιέναι, ἔπειτα  
 χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες τα-  
 χίστην αἴρεσιν ἔσεσθαι αὐτῶν στρατεύματος  
 τοσοῦτου ἐργαζομένου. ξύλα μὲν οὖν τέμνοντες  
 ἐκ τοῦ Κιθαιρώνος παρῳκοδόμου ἐκατέρωθεν,  
 φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ δια-  
 χέιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρουν δὲ ὕλην ἐς  
 αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ἀνύτειν μέλλοι ἐπι-  
 βαλλόμενον. ἡμέρας δὲ ἔχουν ἐβδομήκοντα καὶ νύκτας

1. περιεσταύρωσαν e. 2. ἔκοψεν d.i. ἐπεξιέναι L.O. et omisso ἔτι C.e.  
 3. χῶμα τι L.O.P. χῶματα C.G.e. 7. τειχῶν f. 9. ἀνύτειν C.F.b.g.  
 ἀνύσειν Suidas. ἐπιβαλλόμενον E.

1. περιεσταύρωσεν αὐτοὺς τοῖς δένδρε-  
 σιν ἃ ἔκοψαν] "Enclosed them with a  
 "palisade, formed of the trees which  
 "they cut down;" i. e. the fruit trees,  
 principally figs and olives, with which  
 the plains in the south of Europe are  
 principally covered. When timber was  
 required, ξύλα, they were obliged to fell  
 it on the mountains, where alone forest  
 trees are commonly to be found in  
 those countries. Thus when Sophocles  
 describes a summer storm as "tearing  
 "the tresses of the trees of the plain,"  
 ὕλης πεδιάδος, (Antigone, 420.) he means  
 to speak of the fruit trees, which were  
 exclusively the "trees of the plain,"  
 and on which a storm would act far  
 more injuriously than when it strips  
 the hedge row oaks and elms of  
 England.

4. αὐτῶν] Τῶν Πλαταιέων, quum præ-  
 cedat πόλιν. Thucyd. I. 136, 1. φεύγει  
 ἐς Κέρκυραν ὧν αὐτῶν εὐεργέτης. Et sic  
 alibi. Vid. ad I. 3, 2. DUKER.

7. φορμηδὸν] Vid. Scholiast. Hesych.  
 et Herodot. VIII. 71, 5. WASS. Add. Ca-  
 saubon. ad Æneæ Tactic. cap. XXXII.  
 et Schol. Thucyd. IV. 48, 4. DUKER.—  
 "Like mat-work," i. e. the timbers  
 crossing each other at right angles, like  
 the frame of wood which is often to be  
 seen in old houses in various parts of  
 England, keeping together the mud or  
 lath and plaster of which the rest of

the wall is composed. So the bodies  
 of the Corcyraens murdered in the  
 massacre of the aristocratical party, IV.  
 48, 4. were piled in carts φορμηδόν, that  
 is, so many were laid lengthways, and  
 then so many others were placed across  
 them at right angles. See the Scho-  
 liast on that passage, τοὺς μὲν κατὰ  
 μήκος αὐτῶν τιθέντες ἄλλους δὲ πλαγίως  
 ἐπιβάλλοντες κατ' αὐτῶν.

10. ἔχουν] This simple method of  
 taking towns, by carrying a mound  
 with an inclined plane to the level of  
 the top of the walls, so that the be-  
 siegers might march up as by a regular  
 road, seems to have been generally  
 practised in the infancy of the military  
 art. Mr. Bloomfield quotes several pas-  
 sages from the Old Testament, which  
 shew that it was common in the east;  
 (2 Sam. xx. 15. 2 Kings xix. 32. Jer.  
 vi. 6.) and the officers of Cyrus em-  
 ployed it against the Greek cities of  
 Asia Minor, Herodot. I. 162, 2. The  
 sieges, if so they may be called, noticed  
 in Homer, are of a still more inartificial  
 character; and seem to have consisted  
 in an assault made upon the place be-  
 sieged by discharging showers of mis-  
 sile weapons against the men on the  
 walls, and then scaling it by ladders,  
 or forcing open the gates. See Iliad  
 IX. 574. and XII. throughout.

PLATÆA. A. C. 422. Olymp. 87. 4.

ξυνεχῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν  
τοὺς δὲ ὕπνον τε καὶ σίτον αἰρεῖσθαι. Λακεδαιμονίων τε οἱ  
ξυναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἡνάγκαζον ἐς τὸ  
ἔργον. οἱ δὲ Πλαταιῆς ὀρώντες τὸ χῶμα αἰρόμενον, ξύλινον 4  
5 τείχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ἢ προσ-  
εχοῦτο, ἐσφοδόμουν ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκιῶν  
καθαυροῦντες. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα τοῦ μὴ 5  
ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προ-  
καλύμματα εἶχε δέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζο-  
10 μένους καὶ τὰ ξύλα μῆτε πυρφόροις οὔστοις βάλλεσθαι ἐν  
ἀσφαλείᾳ τε εἶναι. ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ 6  
τὸ χῶμα οὐ σχολαίτερον ἀντανῆει αὐτῷ. καὶ οἱ Πλαταιῆς γ  
τοιόνδε τι ἐπινοοῦσι· διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ  
χῶμα, ἐσεφόρουν τὴν γῆν. LXXVI. οἱ δὲ Πελοποννήσιοι  
15 αἰσθόμενοι ἐν ταρσοῖς καλάμου πηλὸν ἐνείλλοντες ἐσέβαλλον

2. σίτον τε καὶ ὕπνον e. ὕπνον καὶ σίτον f. 3. ξυναγοὶ O. τῆς  
ἐκάστης K. καὶ ἐκάστης C.G.L.O.P.d.e. ἐφεστῶτες C.G.I.L.O.P.e. 5. συν-  
θέντες H.V.i. αὐτῶν P. φ c. προσεχοῦντο K.d.i. προσεχείτο c.  
6. ἐσφοδόμουν K.d. 7. τοῦ] om. P. 8. γινόμενον g. προκαλύμμα G.I.  
9. δέρρεις K. 10. τὰ] om. L.P. 11. ἀσφαλεῖ L. 12. σχολαίτερον L.P.  
13. τῷ] τοι e. τοῖον δὴ τι V. ἦ] οὐ L.O.P. 14. ἐσεφόρουν d. 15. ἐσέβαλ-

2. Λακεδαιμονίων τε οἱ ξυναγοὶ] That is, those Lacedæmonian officers who commanded the contingents of the several allies. See Xenophon, Hellenic. III. 5, 7. V. 2, 7. They resembled the præfecti sociorum of the Roman army; twelve of whom were appointed by the consuls to command the troops of the Italian allies. (Polybius, VI. 26.) Thus also in the expedition of Xerxes, Persian commanders, with authority paramount to that of the native officers, commanded the forces of the different nations who composed the army. (Herodot. VII. 96, 4.) From Xenophon (Hellen. III. 5, 7.) it appears that the Lacedæmonian ξυναγοὶ were sent round

to the several allied states to bring their contingents into the field before the Spartans set out from their own territory.

9. δέρρεις καὶ διφθέρας] Of these two words δέρρεις appears to be the more general term "skins," and διφθέρας to denote such skins or hides as were to be artificially prepared for man's use. Schneider derives διφθέρα from δέφω, as if it signified a skin or hide already curried and prepared. See Herodot. IV. 64, 3. σαρκίσας βοῶς πλευρῇ δέψει τῇσι χερσὶ.

14. ἐσεφόρουν] Confer Josephum B. Jud. V. 6. WASS.

15. ἐν ταρσοῖς καλάμου] Compare He-

ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο.  
οἱ δὲ ταύτῃ ἀποκλήόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ'

λον C.I.K.L.O.V.e. Bekker. Goell. ed. 2. εἰσέβαλλον Suidas. A.B.E.F.G. et vulgo, ἐσέβαλον. 1. διηρημένον τοῦ τείχους Suidas. διηρημένον τοῦ χώματος f. 2. ἀποκλήόμενοι A.B.C.E. ἀποκλήόμενοι h. Poppo. Goell. Bekk. F.G. et vulgo ἀποκλειόμενοι. ἐπασχον A.B.E.F.e.

rod. I. 179, 3. ταρσοὺς καλάμου διαστοιβάζοντες and Æneas Tactic. 32. ἰσχοὶ δ' ἂν τὰ βέλη καλάμων ταρσοὶ ὀρθῶν καὶ πλαγίων συντιθέμενων on which last passage Casaubon remarks, ταρσοὶ, πλέγματα ἐκ ῥάβδων "Textura quædam virgarum." Ταρσοὶ καλάμων are "wattled work of reeds formed into large broad pieces; layers of wattled reeds."

ἐν ταρσοῖς—εἰς τὸ διηρημένον τοῦ τείχους] Suidas in ἐνείλλοντες. ultimas voces de suo addidit: MSS. enim non agnoscunt. Phavorinus Suidam exscribit. Rursus Suidas in εἰλεῖν pro εἰσέβαλλον, quod priore loco est, habet ἐπέβαλον. Sed ibi forte reponendum est ἐσέβαλον, quod idem in ταρσὶς agnoscit: ubi male ἐνείλοντες et τείχους, ut supra. Vid. Etymologum in ταρροί. WASS.

ἐνείλλοντες] The sense of this word seems to be "ramming in, squeezing or pressing in;" according to that meaning of the word εἰλομένην or ὀλομένην for which Proclus contends so earnestly, when explaining it as used by Plato in the Timæus. He insists that it means σφιγγομένην καὶ συνεχομένην, "rammed and pressed together," and not κινουμένην. See also Buttmann's Lexilogus, in εἰλεῖν. Yet in εἰλεῖν and in all the words of the same family there appears to be contained the notion of "circular movement," rolling, in plain English, as well as, or even perhaps more properly than that of squeezing or compressing. In fact the notions of "turning round" and "squeezing or pressing forcibly" are often closely connected: as in the motions of twisting or screwing; compare also the notion of things rolled or turned in upon one another, like a heap of pebbles thrown up by a river

flood. Hence the common expression in Herodotus, κατελήθησαν ἐς τὸ τεῖχος, ἐς τὸ ἄστυ, "They were driven pêle-mêle into the town; they were driven in huddled one over another." The sense then of the passage seems to be, "Thrusting in clay into large wattled cases or crates made of reed." Καλάμου in the singular seems to be used like κέραμος (see note on II. 4, 2.) to signify "reed-work," if I may use such a term. Mr. Bloomfield interprets καλάμου "straw," because, he says, "reed would not be pliant enough." But the Arundo Donax, called by the modern Greeks κάλαμος, is at this day "a very important plant for various economical uses, and particularly for the employment of it in wicker-work." See Dr. Sibthorp on the Plants of Greece, published by Mr. Walpole, in his "Memoirs," &c. vol. I. p. 241. It may be observed that in the English words "whirl and hurl," both originally identical, the different senses of εἰλω and εἰλλω are tolerably illustrated; the notion of rotation being chiefly preserved in "whirl," that of force in "hurl."

[See on the word εἰλέω a very good article in the second Number of the Philological Museum.]

1. διαχεόμενον] The neuter participle does not refer to πηλὸς, but to χώμα ἐκ τοῦ πηλοῦ πεποιημένον, and so Göller interprets it.

2. τοῦτο μὲν ἐπέσχον] "Forbore this." Stephanus prefers τοῦτου, which certainly is the case commonly used with the middle voice, and sometimes, as for example VIII. 31, 1. with the active voice, τοῦτου μὲν ἐπέσχευ. But as with the middle voice the genitive case is necessary, for we must say, "To withhold or forbear oneself from a thing;" so

PLATÆA. A. C. 429. Olymp. 87. 4.

ἐκ τῆς πόλεως ὀρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα  
ὑφείλκον αὖθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ  
πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἦσσαν ἀνύτειν, ὑπαγο-  
μένου αὐτοῖς κάτωθεν τοῦ χώματος καὶ ἰζάνοντος αἰὲ ἐπὶ τὸ  
5 κεκρυμένον. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς 3  
πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδό-  
μημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ  
ἐνθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς  
μνηοειδὲς ἐς τὴν πόλιν προσφκοδόμουν, ὅπως, εἰ τὸ μέγα  
10 τεῖχος ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὖθις  
πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον  
ἔχειν καὶ ἐν ἀμφιβόλῳ μᾶλλον γίγνεσθαι. Ἄμα δὲ τῇ χάσει

1. συντεκμηράμενοι B.C.V.d.e.g.	τὸ] om. L.O.P.	2. ὑφείλκον L.
περὶ g.	3. ἐπιβάλλοντας K.	ἀνύτειν C.G.H.N.V.g.
εὐθὺς c.	6. τόδε] τοῖνδε f.	7. τὸ κατὰ τὸ σῶμα ἐργαζόμενοι O. κατὰ
χῶμα V.	8. αὐτοῦ] om. K. post ἀρξάμενοι ponit e.	καὶ ἀπὸ e. αὐτοῖς V.
9. μνηοειδὲς ἐς τὴν πόλιν A.B.C.E.G.H.K.L.O.P.V.d.e.g.h.i. Haack. Poppo. Goell.	μνηοειδούς F.	ἐσφκοδόμουν C.G.L.O.e.
10. ἀνέχοι g. ἀνέχοι A.B.E.F.	αὖθις] πάλιν N.V.	11 προχωροῦντας C.
ἔσω Bekk.		

with the active the accusative is equally correct, and Spenser might as properly write, "If I, or thou, due vengeance do forbear;" as if he had said, "from due vengeance do forbear." And in Greek the accusative with ἐπέσχον in the active voice occurs again V. 63, 4. οἱ δὲ τὴν μὲν ζῆμιαν καὶ τὴν κατασκαφὴν ἐπέσχον. and V. 46, 1. ἐπισχόντας τὰ πρὸς Ἀργείους. which last quotation I owe to Mr. Bloomfield.

1. ξυντεκμηράμενοι ὑπὸ τὸ χῶμα] "Guessing the direction to carry it under the enemy's mound." Compare Herodot. II. 150, 5. ὑπὸ γῆν σταθμεύμενοι—δρυσσον.

7. ἐνθεν δὲ καὶ ἐνθεν αὐτοῦ] Herodot. IV. 71, 6. ἐνθεν καὶ ἐνθεν τοῦ νεκροῦ.—Wass.

ἐνθεν δὲ καὶ ἐνθεν—ἀντέχοι] "Beginning at the two extremities of the raised wall, from the points where the wall returned again to its original

"lower elevation, they proceeded to carry an additional wall in the form of a crescent bending inwards towards the town." Ἀπὸ τοῦ βραχέος τείχους signifies, "from the low or original wall." Compare VII. 29, 3. τοῦ δὲ βραχέος σφκοδομημένου. And in the same way βράχεα signifies "shallows." II. 91, 5.

12. ἐν ἀμφιβόλῳ γίγνεσθαι] "Become exposed on both their flanks to missiles." So IV. 32, 3. 36, 3. in the latter of which chapters βαλλόμενοι ἀμφοτέρωθεν is used as an equivalent expression to ἀμφίβολοι. It is evident from this passage that the wall of Platæa was circular, and unprovided with projecting points or bastions, the very object of which is to annoy the enemy on his flanks, when he advances to attack the regular line of the wall, or, as it is technically called, "the curtain."

The besiegers employ  
battering engines, but  
without success.

καὶ μηχανὰς προσήγον τῇ πόλει οἱ Πελοπον-  
νήσιοι, μίαν μὲν ἣ τοῦ μεγάλου οἰκοδομήματος  
κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ  
τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλη τοῦ τείχους,  
ὥς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ 5  
δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς  
ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραίων δύο ἐπικεκλιμένων  
καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύσαντες ἐγκαρ-  
σίας, ὅποτε προσπεσεῖσθαι πῃ μέλλοι ἡ μηχανή, ἀφίεσαν

1. οἱ πελοποννήσιοι τῇ πόλει C.G.L.O.P.e. 2. μία μὲν ἡ c. 3. τε om. V.  
4. πλαταιέας C. πλαταιῆς A.B.E.G.K.b.c.h. πλαταιῆς F. 5. παραβάλλοντες P.  
6. μεγάλους K. ἀρτήσαντες c. 8. ἐγκαρσίας A.B.C.E.F.G.H.I.L.N.O.P.  
Q.V.g. Haack. Poppo. Goell. vulgo ἐγκαρσίως. 9. ποῖ K.L.O.P.

2. μίαν μὲν, ἡ τοῦ μεγάλου οἰκοδομή-  
ματος κ. τ. λ.] "One, which being  
"brought up upon the mound, shook  
"violently a considerable part of the  
"raised wall, and caused much alarm  
"to the Platæans." The construction  
is, ἐπὶ μέγα τοῦ μεγάλου οἰκοδομήματος,  
"as much as a great part of the raised  
"wall." Compare IV. 100, 2. ἐσεισδι-  
ρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, and  
II. 97, 5. ἐπὶ μέγα ἰσχύος.

4. ἄλλας δὲ ἄλλη τοῦ τείχους κ. τ. λ.]  
The two methods of defeating the effect  
of the enemy's battering engines practi-  
sed on this occasion by the Platæans  
are recommended by Æneas Tacticus,  
c. 32. and by Vegetius, De Re Militari,  
IV. 23. The words of the latter are,  
"Alii laqueis captos arietes in obli-  
"quum trahunt. \* \* \* Interdum bases,  
"columnæ marmoreæ, vibrato impetu  
"jaciuntur e muris, arietesque con-  
"fringunt." Æneas says, χρή παρα-  
σκευάζεσθαι, ὥπως λίθος ἀμαξοπληθὺς  
ἀφίεμενος ἐμπέτῃ καὶ συντρίβῃ τὸ τρύ-  
πανον τὸν δὲ λίθον ἀφίεσθαι ἀπὸ τῶν  
προωστῶν. Here τὸ τρύπανον, "the  
"borer" seems to mean exactly what  
Thucydides calls τὸ προέχον τῆς ἐμβο-  
λῆς, for the description seems to shew  
that the battering engine ended in a  
point, to force its way into the wall,  
rather than with a thick solid end,  
merely to batter it. What Æneas calls

προώστας, are the κεραίων ἐπικεκλιμένων  
κ. τ. λ. of Thucydides, that is, poles  
projecting from the top of the walls at  
an angle, to which the weight, whether  
a stone or a beam, was suspended, and  
from which it was let fall upon the  
battering engine when it approached the  
wall. 'Ἀπὸ τῆς τομῆς means merely  
"at the extremity of the beam; where  
"it had been cut off." These means  
of defence were practised through the  
times of the lower empire, and during  
the crusades. The following lines from  
Tasso, in his description of the siege of  
Jerusalem, might almost pass for a  
translation of Thucydides.

Sul muro aveano i Siri un tronco alzato,  
Ch' antenna un tempo esser soleva di nave:  
E sovra lui, col capo aspro e ferrato,  
Per traverso sospesa é grossa trave:  
E' indietro quel da canapi tirato,  
Poi torna innanzi impetuoso e grave.

GERUS. LIBER. XVIII. 80

5. βρόχους τε περιβάλλοντες] Confer  
Josephum B. Jud. et Philonem de te-  
lorum constructione, p. 83. WASS.—  
Hæc erat usitata apud veteres ratio  
eludendi ictus arietis. Vid. Lips. V.  
Polioret. 8. Ubi etiam de trabibus et  
saxis in eum dejiaciendis plura legi pos-  
sunt: nec non apud Casaubon. ad  
Æneæ Polioret. cap. XXXII. De  
structuris lunatis Lips. ibid. DUKER.

8. ἐγκαρσίως] Marg. Cl. Al. ἐγκαρ-

PLATÆA. A. C. 429. Olymp. 87. 4.

τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεισι καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὥς αἱ τε 5 μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἐλεῖν τὴν πόλιν πρὸς τὴν περιτείχισιν παρεσκευάζοντο. πρότερον δὲ πυρὶ 2 ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιτο πνεύματος γενομένου 10 ἐπιφλέξαι τὴν πόλιν οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἰ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη. φοροῦντες δὲ ὕλης φακέλλους παρέβαλλον ἀπὸ 3 τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν 15 ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλείστον ἐπισχεῖν, ἐμβαλόντες δὲ πῦρ ξὺν θείῳ καὶ πίσσῃ ἦψαν τὴν ὕλην. καὶ ἐγένετο φλόξ τοσαύτη, ὅσῃν 4 οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἥδη

1. χαλαραῖς K. ἔχοντες] om. L. 2. ῥύμη L. προσέχον E.  
5. τὸ] om. e. 7. τὴν πόλιν ἐλεῖν A. 8. παρατείχισιν B.h. 9. δύναιτο C.e.  
γυγνομένου C.G.I.L.O.P. 10. οὐ] om. F.L.e. 11. εἰδῆσαν f.  
11. εἰ πως] εἰ L.O.P. ἐφ' ᾧ C. ἐφ' ᾧ I.e. 12. φακέλλους] φακέλους K.N.  
Gottleber. Haack. παρέβαλλον A.B.C.F.H.I.K.e.g. Poppo. Goell. Bekk. παρε-  
νέβαλον L.O.P. προσέβαλον Q. vulgo παρέβαλον. 14. γενομένου f. διὰ  
τὴν πολυχειρίαν O. διὰ πολυχωρίαν d. 16. ἐμβαλόντες K. ἐσβαλόντες i.  
17. ὅσῃν C.E.H.K.L.O.Q. Haack. Poppo. Goell. Bekk. A.B.E.G. et vulgo  
ὅσον.

σίας. utroque modo auctores; sed hoc melius. Noster VI. 99, 3. ἐγκάρσιον τεῖχος ἄγοντες. Qua forma Latini trans-versas etiam trabes dicunt. Vid. Sallust. Jug. IX. neque aliter πλάγιον et πλα-γεύμενον Hippoc. V. pag. 167. WASS.  
14. ταχὺ—ἐδύναντο] Suidas in ἐπιπαρένησαν, quod exponit ἐσώρευσαν. Vid. Hesych. in παρενήνεον, et Herodotum. Homer. Od. α'. 148. et π'. 51. Suidas in παρένησαν eadem iterat, sed pro πόλεως habet ὕλης, male. hinc ergo

corrigere, quod non fecit Kusterus.—WASS.

15. ἐπιπαρένησαν—ἐπισχεῖν] "They piled them up also as far into the town as they could reach to from the height of the mound." Παραβάλλω and παρανέω signify, "to throw beside, to heap or pile beside;" and thence "to throw up, to heap up;" that is, "to keep throwing or heaping one thing beside another."



PLATÆA. A. C. 429. Olymp. 87. 4.

γὰρ ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ  
 5 ταυτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. τοῦτο δὲ μέγα  
 τε ἦν καὶ τοὺς Πλαταιέας τὰλλα διαφυγόντας ἐλαχίστου  
 ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ  
 ἦν πελάσαι, πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ 5  
 6 ἤλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. νῦν δὲ καὶ τότε λέγεται  
 ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας  
 σβέσαι τὴν φλόγα καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διή-  
 μαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ 10

At last they turn the  
 siege into a blockade;  
 and having drawn  
 their lines all round  
 the town, and left  
 2 troops enough to man  
 them, the bulk of  
 their army returns  
 home.

πλέον ἀφέντες] περιετείχιζον τὴν πόλιν κύκλῳ,  
 διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ  
 ἐντός τε ἦν καὶ ἔξωθεν, ἐξ ἧς ἐπλινθεύσαντο.  
 καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ ἀρκτούρου  
 ἐπιτολὰς, καταλιπόντες φύλακας τοῦ ἡμίσεος 15  
 τείχους (τὸ δὲ ἡμισυ Βοιωτοὶ ἐφύλασσαν)

1. ὑπ' ἀνέμων πολλάκις ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀνῆκεν V. ἀπὸ τοῦ  
 αὐτομάτου C.e 3. διαφυγόντας τὰλλα V. 5. εἰ] om. P. et pr. V. 6. διέ-  
 φυγεν C.e. 7. ἐξ οὐρανοῦ om. C. 8. οὕτω c. παυθῆναι A.B.C.F.H.L.O.  
 P.Q.V.d.h. Porpo. Goell. Bekk. E. et ceteri παυσθῆναι. 9. καὶ] om. A.N.V.  
 10. τι] τοι H.I.g. στρατοπέδου A.B.F.H.K.L.N.O.P.Q.V.c.f.h. Haack. Porpo.  
 Goeller. Bekk. C.E.G. et ceteri στρατοῦ. τὸ δὲ πλέον ἀφέντες C.G.e. uncis  
 inclusit Bekk. ed. 2. om. A.B.F.L.N.O.P.Q.V.h. Porpo. E. et ceteri τὸ δὲ λοι-  
 πόν. 14. παρὰ g. 15. καταλιπόντες τε φ. Q. φυλάκας G.L.O. ἡμί-  
 σεως E.L.O.V.g.

1. ὕλη τριφθεῖσα ὑπ' ἀνέμων] "For  
 "instances have been known of a  
 "mountain-forest catching fire and  
 "bursting into a blaze of itself, from  
 "the mere attrition of its boughs,  
 "owing to high winds." "Ἦδη is ex-  
 "actly "ere now," that is, "such a  
 "thing has been known to happen."  
 The stress is on the words ἀπὸ ταυτο-  
 μάτου, "Such a fire produced by the  
 "power of man had never been wit-  
 "nessed; for if we speak of natural  
 "conflagrations, they have been some-  
 "times known to consume a whole  
 "mountain-forest."

τριφθεῖσα ὑπ' ἀνέμων] De silvis ita  
 inflammatis est apud Scaliger. ad Se-  
 veri Ætn. v. 362. DUKER.

4. ἐντός γὰρ—πελάσαι] Either, "For  
 "within the walls, a large part of the  
 "town was unapproachable;" or, "For  
 "there was a large part of the town  
 "within which it was impossible to  
 "approach." I believe the latter to be  
 the true construction; πελάσαι ἐντός  
 πολλοῦ χωρίου, although πελάειν may  
 be used with a genitive case, as in So-  
 phocles, Philoct. 1407.

14. περὶ ἀρκτούρου ἐπιτολὰς] That is  
 to say, ἐπιτολὴ ἑῷα, when it rises a  
 little before sunrise, and so first be-  
 comes visible, after the period of forty  
 days during which it had been invis-  
 ible, because it did not rise till after the  
 sun. This first morning rising of Arc-  
 turus was nearly coincident with the

NORTHERN GREECE. SPARTOLUS. A. C. 429. Olymp. 87. 4.

ἀνεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. Πλα- 3  
ταιῆς δὲ παῖδας μὲν καὶ γυναῖκας καὶ τοὺς πρεσβυτάτους τε  
καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκο-  
μισμένοι ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκούντο  
5 ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα,  
γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. τοσοῦτοι ἦσαν οἱ 4  
ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος  
οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δούλος οὔτε ἐλεύθερος· τοιαύτη 5  
μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

10 LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν  
ἐπιστρατεία, Ἀθηναῖοι δισχιλίους ὀπλίταις ἐαυτῶν καὶ ἱπ-  
Expedition of the  
Athenians against the  
revolted Chalcidians.  
It is defeated with loss  
15 near Spartolus.  
πεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας  
τοὺς ἐπὶ Θράκης καὶ Βοττιαίους ἀκμάζοντας  
τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐρι-  
πίδου τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρ- 2

2. τε] om. L.O.P. 3. ἄχρηστον A.B.E.F.H.K.N.Q.V.c.d.f.g. et γρ. G.  
Haack. Poppo. Goell. ἐκκεκοσμημένοι h. ἐκκεκομμένοι g. 5. τριακόσιοι K.g.  
ἀθηναῖοι δὲ V. 7. τῇ] om. K. 10. τῶν] om. L. 11. αὐτῶν f.  
12. ἐπεστράτευσαν G.L.O.P.c.e. 13. τοὺς] om. f.

autumnal equinox. Hippocrates classes them both together, μέχρις ἀρκτούρου ἐπιτολῆς καὶ ἰσημερίας, and calls the time of its first morning rising, the beginning of autumn. See Hippocrates, De Victus Ratione, p. 366, 368. (ed. Foes. Francfort, 1604.) Compare also Sophocles, Œdip. Tyr. 1136.

ἐπλησίαζον τῷδε τὰνδρι τρεῖς ὁλοὺς  
ἐξ ἧρός εἰς Ἀρκτούρον ἐκμήνου χρόνους.

The evening rising, also called ἐπιτολή, when it first rises a little before sunset, took place about the middle of March. Properly speaking, the term ἐπιτολή ought not to be applied to the sun or moon, nor the term ἀνατολή to the stars; but this distinction is not always observed by later writers. See Lobeck on Phrynichus, p. 124. For the substance of the above note I am indebted to Bredow, as quoted by Göller.

6. γυναῖκες-σιτοποιοί] Tangit morem Græcorum, apud quos hoc mulierum munus erat, ut fruges pinserent,

panem coquerent, et alia ad victum pertinentia pararent: de quo Feith. in Antiquitatib. Homer. IV. 3. Add. Plaut. Mercat. II. 3. 62. et Terent. Adelph. V. 3. 60. De Romanis notus est locus Plinii XVIII. H. N. 11. *Pistores Romæ non fuere ad Persicum usque bellum, annis ab U. C. super DLXXX. : Ipsi panem faciebant Quirites, mulierumque id opus erat ; sicut etiam nunc in plurimis gentium.* Cui magis credo, quam Plutarcho Quæst. Rom. LXXXIV. Et rure mos vetus mansit. Ulpian. l. 12. §. 5. D. de Instruct. vel Instrum. leg. et mulieres, quæ . panem coquant.—DUKER.

10. ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατεία] "The expedition against the Plateans." Compare τὸ ἡμέτερον δέος, "the fear of which we are the object." I. 77, 7. and note.

14. Ξενοφῶν—τρίτος αὐτοῖς] Reliqui duo erant Phanomachus (Diod. XII. p. 512.) et Calliades, (Plut. Nic. p. 348. Reisk.) GOTTLE.

SPARTOLUS. OLYNTHUS. A.C. 429. Olymp. 87. 4.

3 τῶλον τὴν Βοττικὴν τὸν σῖτον διέφθειραν. ἐδόκει δὲ καὶ  
 προσχωρήσειν ἢ πόλις ὑπὸ τινων ἔνδοθεν πρᾶσσόντων.  
 4 προσπεμφάντων δὲ ἐς Ὀλυνθον τῶν οὐ ταῦτα βουλομένων  
 ὀπλῖται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν· ἧς ἐπεξελεύσεως  
 ἐκ τῆς Σπαρτῶλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς 5  
 5 αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὀπλῖται τῶν Χαλκιδέων καὶ  
 ἐπικούροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ  
 ἀναχωροῦσιν ἐς τὴν Σπάρτῶλον, οἱ δὲ ἱππῆς τῶν Χαλκιδέων  
 καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλοὺς.  
 6 εἶχον δὲ τινὰς οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς 10  
 καλουμένης, ἄρτι δὲ τῆς μάχης γεγενημένης ἐπιβοηθοῦσιν  
 7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτῶλου  
 ψилоὶ ὥς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ  
 ὅτι πρότερον οὐχ ἡσσῶντο, ἐπιτίθενται αὐθις μετὰ τῶν  
 Χαλκιδέων ἱππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθη- 15  
 ναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἃς κατέλιπον

1. διέφθειρον B.E.F.V.c.f.g.h. 3. προσπεμφάντων B.E.F.H.K.L.N.O.P.  
 Q.V. c.d.f.g.h.i. Haack. Porpo. Goeller. Bekk. A.C.G. et ceteri προπεμφ. οὐ  
 A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.f.g.h.i. Haack. Porpo. Goeller. Bekk. vulgo  
 μή. ταυτὰ P. ταυτὰ G. 4. τε] om. O. ἐξελεύσεως B.g.h. 5. τῆς]  
 τοῦ h. παρτῶλου F. οἱ ἀθηναῖοι A.B.C.E.F.H.K.N.V.c.d.e.f.g. Haack.  
 Porpo. Goell. Bekk. vulgo deest articulus. πρὸς A.B.E.F.Q.V.c.d.f.g.h.i. Haack.  
 Porpo. Goell. Bekk. πρὸς G. vulgo (et G. BEKK.) ἱπ'. 9. ψιλῶν A.B.E.  
 F.H.g.h. 10. κρουσίδος A.B.C.E.F.G.H.L.N.V. Porpo. Goell. Bekk. vulgo  
 κρούσιδος. 11. γενομένης I.L.O.e. 13. τε om. V. ἐπιγιγνομένοις G.L.O.P.  
 προγιγνομένοις Q.V. 14. πρότεροι G.P.Q. ἡσσῶντο A.B.E.F.L.N.V.d.f.g.h.i.  
 Porpo. Goell. Bekk. ἡσσαντο P.Q. C.G. et ceteri ἡσσηντο. τῶν] om. L.  
 15. τῶν] om. B.K.h. προσβοησάντων c.

10. ἐκ τῆς Κρουσίδος γῆς καλουμένης] Κρουσις, μοῖρα τῆς Μυγδονίας· Στράβων *ἑβδόμῃ*. Stephanus Byzant. The part of the seventh book of Strabo which contained the description of Macedonia, has, with the exception of a few fragments, entirely perished: Herodotus, however, describes the country here spoken of under the name of Crossæa, VII. 123. 3. and speaks of it as the part of the coast between the peninsula of Pallene and the extreme head of the gulf of Therma. Is the name Κροσσαίη connected with κροσσός, "a fringe or "border," as applied to a strip of in-

habited country along the coast between the mountains and the sea, like the Riviera, or coast, of Genoa? Porpo is right in understanding οἱ Χαλκιδῆς as the nominative case to εἶχον. "They" had a few Peltastæ from Crusis, and "others came up after the battle from "Olynthus." οἱ ψилоὶ is a general term, which includes all foot soldiers who were not ὀπλῖται, whether they were πελτασταί, τοξόται, ἀκοντισταί, or only λιθοβόλοι. A little below, the nominative case to ἀναχωροῦσι is clearly οἱ Ἀθηναῖοι.

ACARNANIA. A. C. 429. Olymp. 87. 4.

παρὰ τοῖς σκευοφόροις. καὶ ὅποτε μὲν ἐποίειν οἱ Ἀθηναῖοι, 8  
ἐνεδίδουσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. οἱ τε 9  
ἱππῆς τῶν Χαλκιδέων προσιππεύοντες ἢ δοκοῖ προσέβαλλον,  
καὶ οὐχ ἥκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ  
5 ἐπέδιωξαν ἐπὶ πολὺ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν 10  
καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομι-  
σάμενοι ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρα-  
του· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ  
στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖον 11  
10 τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύ-  
θησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῶ ὕστερον τούτων,  
'Αμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶσαν  
καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι  
15 a number of barbarian auxiliaries, aided by  
auxiliaries, aided by some troops from Pe-  
some troops from Pe-  
loponnesus, make an expedition against A-  
carnania.  
καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι  
πέιθουσι Λακεδαιμονίους ναυτικόν τε παρα-  
σκεύασθαι ἐκ τῆς ξυμμαχίδος καὶ ὀπλίτας  
χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι  
ἦν ναυσὶ καὶ πεζῶ ἅμα μετὰ σφῶν ἔλθωσιν,  
ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανίων  
20 ῥαδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κε-  
φαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθη-

1. οἱ] om. L.O.P. 2. ἀναχωροῦσι B.h. ἐσηκόντιζον K. 3. δοκεῖ  
E.K.d.e.i. δοκῇ f. δοκοῖ G. προσέβαλλον A.B.F.H.K.Q.c.g.h. Haack. Porpo.  
Goell. Bekk. προσέβαλον E.N.V.f. προσεσίβαλον d.i. ἐσίβαλον e. C.G. et vulgo  
ἐσίβαλλον. 4. τοὺς Ἀθηναίους ἔτρεψαν G.L.O.P. 5. ἐδιώξαν G.L.O.e.  
ἐπὶ] om. c. 9. πάντες A.B.C.E.F.G.H.K.L.N.O.Q.V.d.e.f.g.h. Haack.  
Porpo. Goell. Bekk. ceteri πάντες. οἱ ante βοττιαῖοι om. C.e. 10. τε] om.  
K.L.O.P. alterum τοὺς om. C.G.L.O.P.c.e.f. 13. τὴν πᾶσαν C.G.L.O.P.c.e.f.  
15. ναυτικόν τε παρασκευάσαι C.G.L.O.P.e. τε om. A.B.F. 16. συμμα-  
χίδος B.e. 17. ἐς] ἐπ' B.G.I.L.O.e. 18. ἦν] εἰ d. μετ' αὐτῶν ἔλθωσιν c.  
19. βοηθεῖν c.f. 20. ἂν] om. C.G.L.O.P.e. καὶ τῆς κεφαλληνίας K.Q.  
21. κρατήσωσι H.Q.V.g.h. et corr. F.

20. Κεφαλληνίας] Κεφαληνίας Gr. Ho-  
merus, Strabo, Polybius, Xenophon,  
Noster, Pausanias, aliiq. λ geminant.  
At Scylax, Ptolemæus et recentiores

scripturam Gr. Cod. ubique servant.  
Inscriptiones apud Reinesium, III. 85.  
et Fabrettum, 439. c. Cedren. Anna,  
D. Chrysost. Libanius, Orat. 216. Ar-

ναίοις ὁμοίοις περὶ Πελοπόννησον ἐλπίδα δ' εἶναι καὶ Ναύ-  
 2 πακτον λαβεῖν. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κνήμον μὲν  
 ναύαρχον ἔτι ὄντα καὶ τοὺς ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς  
 πέμπουσι, τῇ δὲ ναυτικῇ περιήγγειλαν παρασκευασαμένῳ ὥς  
 3 τάχιστα πλεῖν ἐς Λευκάδα. ἦσαν δὲ Κορίνθιοι ξυμπροθυ- 5  
 4 μούμενοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίοις οὖσι. καὶ τὸ  
 μὲν ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτῃ  
 χωρίων ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου  
 καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενε.  
 5 Κνήμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὀπλίται ἐπειδὴ ἐπεραιώ- 10  
 θησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν  
 Ἀττικῶν αἱ περὶ Ναύπακτον ἐφρούρουν, εὐθὺς παρεσκευά-  
 6 ζοντο τὴν κατὰ γῆν στρατείαν. καὶ αὐτῷ παρήσαν Ἑλλήνων  
 μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι καὶ οὓς  
 αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες 15

1. ὁμοίος] ὁμοίως F. et Bekk. ed. 2. "ceteri ὁμοίος." BEKK. ἐλπίδας C.L.O.  
 2. λαβεῖν] εἰλεῖν c. 3. ἔτι ναύαρχον K. νηυσὶν F.H. 4. παρασκευασαμένῳ c.  
 παρασκευασμένῳ K. παρασκευασμένῳ B.F.V.h. παρασκευασμένους g. ὥς  
 τάχιστα in margine ponit g. 5. ξυμπροθύμιοι g. ξυμπροθύμιοι h. 7. ταύτῃ]  
 ἄλλων c. 9. περιέμενε e. 12. Ἀττικῶν] ναυτικῶν e. 13. αὐτῶν C.G.e.  
 14. μὲν] om. B.h. ἀνακτόριοι καὶ λευκάδιοι C.G.K.L.O.P.e. 15. αὐτοὺς P.  
 ἦλθεν ἔχων G.L.O.P. χάονες B.E.F.

temidorus apud Porphyrium de Esu Animal. cum simplici λ. Aristotelis exemplaria variant. WASS. Vid. quæ adnotata sunt ad I. 27, 3. et ad Flor. II. 9. DUKER.

1. ὁμοίος] Bekker reads ὁμοίως. The adjective seems to be sanctioned by the expression in III. 40, 4. πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἥσσον πολεμίους ὑπολειπομένους.

3. ναύαρχον ἔτι ὄντα] The regular term of the Spartan high-admiral's command, at least a few years later, was one year. See Xenophon, Hellenics, I. 6, 1. and Thucyd. VIII. 20, 1. 85, 1. Cnemus and Alcidas, however, both appear to have held the office for two years. Was this done because in the beginning of a maritime war, to which the Lacedæmonians were such strangers, they wished their admirals to gain more

experience than they could acquire within the short space of a twelvemonth, and therefore continued their command for a second year? The office of high-admiral at Sparta was one of great power and dignity. Aristotle speaks of it as of a second royalty: ἐπὶ τοῖς βασιλεύουσιν οὐοὶ στρατηγῶσι αἰδίῳις, (so Victorius rightly reads instead of the common reading αἰδίῳις) ἡ ναυαρχία, σχεδὸν ἑτέρα βασιλεία καθέστηκε. Politica, II. 7. ed. Sylb. II. 9, 33. ed. Oxon. 1837.

10. Κνήμος] De Cnemo vid. Diodor. pag. 311. c. DUKER.

15. Χάονες χίλιοι] The Chaonians are reckoned by Theopompus among the most illustrious tribes of Epirus, from having once enjoyed the dominion of the whole country. (See Strabo, VII. 7, 5.) They lived on the sea-coast extending southwards from the Cerau-

ACARNANIA. A. C. 429. Olymp. 87. 4.

χίλιοι ἀβασίλευτοι, ὧν ἡγούντο ἐπ' ἐτησίῳ προστασίᾳ ἔκ τοῦ  
ἀρχικοῦ γένους Φώτυος καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ 7  
Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. Μολοσσούς δὲ ἦγε 8  
καὶ Ἀτινᾶνας Σαβύλινθος ἐπίτροπος ὧν Θαρύπου τοῦ  
5 βασιλέως ἔτι παιδὸς ὄντος· καὶ Παραναίους Ὅροιδος

1. ἐπετησίῳ conjuncte Stephanus. Haack. Poppo. προστασία C.G.e. στρα-  
τεία L.O.P. Conf. Lobeck. ad Phrynich. p. 529. 2. φώτυος A.B.E.F.d.g.  
Bekk. Goell. C.G. et vulgo φώτιος. ξυνεστρατεύοντο C.G.L.O.P.e. 4. ἀτιν-  
ᾶνας A.B.E.N.V. ἀταντίας F. ἀτινᾶνας H.K. ἀτινᾶν P. ἀτινᾶνας L.O.  
ἀντιᾶνας I.b. ἀταντίας Q. vulgo ἀντιᾶνας. ἀτινᾶνας C.G. Gottleb. βαβύ-  
λινθος V. θαρύπου A.B. cum Pausania, I. 10. Gottleb. Poppo. Vulgo, Bekk.  
Goell. Θάρυπος. πάρυθος e. 5. παραβαίους L. παραναίους g. παραναίους f.  
όροιδος E.

nian mountains as far as the boundaries of the Thesprotians. Ἐκ τοῦ ἀρχικοῦ γένους, "Of the family or race which "enjoyed the exclusive possession of "the sovereign authority." Such were the Achæmenidæ in Persia, Herodot. I. 125, 5, the Bacchiadæ at Corinth, before the tyranny of Cypselus; the Aleuadæ and Scopadæ in Thessaly; the Heraclidæ at Sparta, &c.

1. ἡγούντο ἐπ' ἐτησίῳ προστασίᾳ] "on "the terms of being chiefs for one "year;" or, "with an annual chief- "tainship," as ἐπὶ is used in the expressions καθῆναι ἐπὶ δακρύοις, "to sit "weeping;" ζῆν ἐπὶ παῖσιν, "to live "with or having children." See Matth. Gr. Gr. §. 586. γ. Hermann on Viger, note 397.

3. Θεσπρωτοὶ ἀβασίλευτοι] Thesproti secundum Homerum (qui Odys. ε'. 115. Phidonis eorum regis meminit) regio parebant dominatui. sed vel postea (ni fallitur Thucyd.) reges suos abdicaverunt, vel eorum pars fuit quondam sine rege. Verum, utrum verba Thucydidis de universa gente, an de quadam ejus parte intelligenda sint, non liquet. Palmer. in Græc. Antiq. p. 261. HUDS. Thesprotia lay on the coast to the south of Chaonia, of which latter country Cestrine, mentioned I. 46, 6, appears to have been a subdivision.

Μολοσσούς καὶ Ἀτινᾶνας] The Molossians lived to the eastward of the Thesprotians, and extended southward as far as the Ambracian gulf. Their kings prided themselves on being of

the blood of Achilles and the Æacidæ, through Molossus the son of Pyrrhus, from whom they derived their lineage. It was in this part of Epirus that the seventy towns sacked by the Romans after the war with Perseus were situated. The famous oracle of Dodona was also said by some to have belonged to the Molossians; but originally, at any rate, it was possessed by the Thesprotians. The Atintanes are named by Strabo, VII. 7, 8, with the Molossians and Orestæ, and are said all to have occupied the wild mountain-country between the Ionian sea and the sources of the streams that run westward into it, that is, the boundaries of Macedonia. The Atintanes submitted to the Romans when they first crossed the Ionian sea to make war on Teuta, the queen of Illyria: they afterwards, together with some other mountain-tribes, formed the most uncivilized and wildest of the four divisions into which the Macedonian kingdom was divided after the war with Perseus. See Pausan. I. 11. Scymnus Chius, V. 446, &c. Polybius, II. 11. Livy, XXIX. 12. XLV. 30. Dr. Cramer's Description of ancient Greece, vol. I. sect. 3. and above all, Niebuhr, Rom. Hist. vol. III. p. 525, &c.

5. Παραναίους] The Parauæi are called by Stephanus Byzantinus a Thesprotian nation; and he quotes a line from the Thessalica of Rhianus:

Σὺν δὲ Παραναίοις, καὶ ἀμύμονας Ὀμφαλίῃς.

Plutarch supposes that they occupied

ACARNANIA. A. C. 429. Olymp. 87. 4.

9 βασιλεὺς ὧν. Ὅρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος,  
 μετὰ Παραναίων ξυνεστρατεύοντο Ὅροιδφ' Ἀντιόχου ἐπι-  
 10 τρέψαντος. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων  
 11 χιλίους Μακεδόνων, οἱ ὕστερον ἦλθον. τούτῳ τῷ στρατῷ  
 ἐπορεύετο Κινῆμος, οὐ περιμένοντας τὸ ἀπὸ Κορίνθου ναυτικόν· 5  
 καὶ διὰ τῆς Ἀργείας ἰόντες Λιμναίαν κόμην ἀτείχιστον  
 12 ἐπόρθησαν. ἀφικνουῦνται τε ἐπὶ Στράτον πόλιν μεγίστην τῆς  
 Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως  
 ἂν σφίσι τάλλα προσχωρήσειν. LXXXI. Ἀκαρνᾶνες δὲ  
 αἰσθόμενοι κατὰ τε γῆν πολλὴν στρατιὰν 10  
 ἐσβεβληκυῖαν ἔκ τε θαλάσσης ναυσὶν ἅμα  
 τοὺς πολεμίους παρεσομένους, οὔτε ξυνεβοή-  
 θουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά  
 τε Φορμίωνα ἔπεμπον κελεύοντες ἀμύνειν· ὁ δὲ ἀδύνατος

The barbarian auxiliaries are defeated by the Acarnanians near Stratus, and the expedition wholly fails.

1. βασιλεὺς ὧν] βασιλείων C.e. 2. παραβαίων K.e. παραναίων g. παρα-  
 ναίων c.d.f.i. συνεστρατεύοντο B.d.g.i. 6. λιμναίαν d. κόμην] πόλιν K.  
 om. G. 8. ταύτην πρώτην A.B.C.E.F.H.K.L.O.P.V.c.d.f.g.h.i. Haack. Poppo.  
 Goell. Bekk. ταύτην πρώτοι G.e. vulgo πρώτην ταύτην. 9. ἂν] om. C.e. τάλλα  
 σφίσι G. προχωρήσειν N.O.V.e. 10. τε τὴν γῆν F.I. στρατείαν V.  
 13. ἐφύλαττον L.P. αὐτῶν f. 14. ἐκέλευον πέμποντες cod. Stephani, ut  
 videtur.

that part of Molossia which was situated near the river Aravva, and that from thence they took the name of Parauæi, having been formerly called Ænians. *Quæstiones Græcæ*, p. 293. ed. Xyland. They lived as their name seems to imply on the river Aeos or Auos, near its source, under the mountains which turn the streams to the Ægean and to the Ionian gulf. See K. O. Müller's work on the Macedonians, p. 13. and the little map at the end of it. The Orestæ, the last people mentioned by Thucydides, lived amongst the Candavian mountains, the chain which divides Macedonia from Epirus, not far from the famous Ignatian or Egnatian road, the great line of communication in the Roman times from Dyrrhachium over the Candavian mountains to Pella and Thessalonica. See Strabo, VII. 7, 4, 8. Polybius, XVIII. 30. Livy, XXXI. 40.

6. διὰ τῆς Ἀργείας] It should be

understood that the army assembled at Ambracia, and marched from thence towards Acarnania, following the eastern shore of the Ambracian gulf. In this direction they must necessarily pass through the territory of Argos Amphilochichum; whereas Agræa, which Palmer supposed to be the true reading instead of Argeia, would have been at some distance on the left of their line of march. The village of Limnæa was on the very frontier of Acarnania, towards Argos, (compare III. 106, 2.) and must have been a different place from the Limnæa spoken of by Polybius, (see Polybius, V. 5.) if that Limnæa occupied the site of the modern Lutraki; but it may be the same, if the Limnæa of Polybius be placed, as Kruse places it, at the extreme south-east corner of the Ambracian gulf, on the road from Ambracia and Argos Amphilochichum to Stratus. See Kruse, *Hellas*. vol. III. p. 334.

ACARNANIA. A. C. 429. Olymp. 87. 4.

ἔφη εἶναι ναυτικοῦ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν Ναύ-  
 πακτον ἐρήμην ἀπολιπεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμ- 2  
 μαχοι τρία τέλη ποιήσαντες σφῶν αὐτῶν ἐχόρουν πρὸς τὴν  
 τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ 3  
 ἔχοντες προσήεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς  
 δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν  
 ἀριστερᾷ δὲ Κυνῆμος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται  
 διεῖχον δὲ πολὺ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδὲ ἐωρῶντο.  
 10 καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ 4  
 φυλακῆς ἔχοντες, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ  
 δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες καὶ ἀξιούμενοι ὑπὸ  
 τῶν ἐκείνῃ ἡπειρωτῶν μαχιμώτατοι εἶναι, οὗτ' ἐπέσχον τὸ

2. ἐκπλεῖν c. ἀπολείπειν i. 4. τῶν om. V. 5. λόγῳ C.I.b.e. (et vulgo ita  
 legitur.) μέσον A.B.E.F.G.H.K.N.V.b.g.h.i. Haack. Poppo. Goell. Bekk.  
 C. et ceteri τὸ μέσον. 6. οἱ] om. c. 8. καὶ οἱ ἀμπρ. c. 10. προσήεσαν  
 τεταγμένοι τε H.F.V. 11. ἐστρατεύσαντο f. 12. πιστεύσαντες C.Q. πιστού-  
 μνοι e. 13. ἐπέσχον d.

5. μέσον μὲν ἔχοντες] See IV. 31, 2.  
 and the note there.

7. οἱ μετὰ τούτων] Haack under-  
 stands this of the Ἰνιάδæ, who, he  
 says, joined the expedition, as appears  
 from the following chapter. But from  
 comparing the words there used with  
 the circumstance of no previous men-  
 tion having been made of them, I am  
 rather inclined to agree with Mr. Bloom-  
 field, that the Ἰνιάδæ only joined  
 Cnemus after his repulse at Stratus.  
 The οἱ μετὰ τούτων would then be an  
 equivalent expression to οἱ ξύμμοροι  
 αὐτοῖς, scil. τοῖς Θηβαίοις, IV. 93, 4. and  
 would signify the Periæci of the Leu-  
 cadian peninsula, who were not Leuca-  
 dian citizens, and those also of Anacto-  
 rium; for there was scarcely a town in  
 Greece which had not its Periæci, that  
 is, a dependent population living in the  
 villages or small towns of its territory,  
 and composed out of the descendants  
 of the older inhabitants of the country,  
 strangers who had more recently settled  
 among them, barbarians from the neigh-  
 bouring tribes who had acquired the

language and manners of Greece, eman-  
 cipated slaves, and all the several ele-  
 ments of that mixed population which  
 in the old oligarchical commonwealths  
 formed the *δημος*, or commons. And  
 Leucas was anciently, and probably  
 down to the time of the Peloponnesian  
 war, one of these oligarchical states;  
 where the lands of the original colonists,  
 the *γεωμοροὶ*, or citizens of the common-  
 wealth, were unalienable; and the de-  
 pendent population, or *δημος*, was pro-  
 bably large. See Aristotle's Politics,  
 II. 7, 6, 7. ed Oxon. 1837.

13. οὗτ' ἐπέσχον τὸ στρατόπεδον κατα-  
 λαβεῖν] Gottleber was inclined to read  
*ἐπέσχοντο*, and the Scholiast, while he  
 confirms the genuineness of the com-  
 mon reading, observes that the article  
 is superfluous. *Ἐπέσχον* is defended  
 by the almost invariable usage of Thu-  
 cydides, who employs it in a neutral  
 sense, "they stopped:" and Poppo  
 (Prolegomen. I. p. 199.) explains the  
 article as signifying, "their own separate  
 camp; the camp which they were ex-  
 pected to occupy." *Ἐπέσχον κατα-*



στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμη μετὰ τῶν  
 ἄλλων βαρβάρων ἐνόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν καὶ  
 5 αὐτῶν τὸ ἔργον γενέσθαι. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι  
 προσιόντας καὶ ἡγησάμενοι, μεμονωμένων εἰ κρατήσειαν, οὐκ  
 ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, προλοχίζουσι 5  
 τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἕκ τε τῆς  
 πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι.  
 6 καὶ ἐς φόβον καταστάντων, διαφθείρονταί τε πολλοὶ τῶν  
 Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὥς εἶδον αὐτοὺς ἐνδόντας  
 7 οὐκέτι ὑπέμειναν ἀλλ' ἐς φυγὴν κατέστησαν. τῶν δὲ Ἕλλη- 10  
 νικῶν στρατοπέδων οὐδέτερον ἦσθετο τῆς μάχης διὰ τὸ πολὺν  
 προελθεῖν αὐτοὺς καὶ στρατόπεδον οἰσθῆναι καταληψομένους  
 8 ἐπέιγεσθαι. ἐπεὶ δὲ ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνε-  
 λάμβανόν τε αὐτοὺς καὶ ξυναγαγόντες τὰ στρατόπεδα ἡσύ-  
 χαζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι 15  
 τῶν Στρατιῶν διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβε-  
 βοηθηκέαι, ἄποθεν δὲ σφενδονώντων καὶ ἐς ἀπορίαν καθι-  
 9 στάντων· οὐ γὰρ ἦν ἄνευ ὅπλων κινήθηναι. δοκοῦσι δ' οἱ

1. ῥύμη A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. ῥύμη γρ. G. ῥύμη Bekk. Conf. I. 49, 3. ῥώμη ἐναυμάχουν, sed ex altera parte, supra c. 76. ad fin. ἡ δοκὸς ῥύμη ἐμπύπτουσα. 2. ἐνόμισαν καὶ αὐτοβοεῖ I.P. ἂν] om. d. 3. αὐτῶν Bekk. αὐτοὺς om. V. ἔτι] om. f. 4. μεμονωμένους g. 5. εἴτι E. προλοχίζουσι δὴ τὰ C.G.L.O.P.e. sed η a correctore habet C. 6. τε] om. G.L.O.P. 8. τε] om. L. τῶν] om. O. 9. οἱ] om. P. 12. οἰσθῆναι] οἱ ἀθηναῖοι I. 13. ἐπειδὴ L.O.g. ἐνέεικοντο L. 16. στρατιῶν F. 17. ἄπωθεν C.E. ἀποθεν et hic ceteri et III. 111, 1. A.B. IV. 67, 1. A.B.I.Q. IV. 92, 4. A.B.Q. IV. 115, 3. A.B.I.Q.e.h. IV. 120, 2. A.B.Q.d.e. IV. 125, 1. A.B. IV. 226, 6. A.B.d.e. VI. 7, 2. A.B.I.K.d. VI. 58, 1. A.B.L.O.h. VI. 77, 2. A. B.L.O. VIII. 69, 2. A.B.F.H.L.O.Q. ἀποθεν et Bekk.

λαβεῖν, "they stopped to occupy," is similar to ξυμπλέων παραδοῦναι, VIII. 29, 2. ἵκμεν μανθάνειν, Sophocl. Œdip. Colon. 12. and other examples quoted by Matthiæ, Gr. Gr. §. 535. b. c. where the Greek idiom is exactly the same with the English.

13. ἐνέκειντο φεύγοντες] "Broke in upon the advancing columns in their flight; fell back upon them in such disorder as to check their advance." Ἐσέπιπτον φεύγοντες would be the more

usual expression. Compare Herodot. VIII. 91, 2. ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ἐς τοὺς Λιγυήτας. IX. 62, 5. ἐσέπιπτον ἐς τοὺς Σπαρτιάτας, καὶ διεφθείροντο. Thucyd. VII. 84, 3. ἐσπίπτουσιν οὐδὲν κόσμῳ—speaking of the eager rush of the Athenians into the Assinarus to quench their thirst. I. 106, 1. ἐσέπεσεν ἐς του χωρίον ἰδιώτου.

18. οὐ γὰρ ἦν ἄνευ ὅπλων κινήθηναι] "For the soldiers could not stir with-

ACARNANIA. GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

Ἄκαρνᾶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ  
 δὲ νύξ ἐγένετο, ἀναχωρήσας ὁ Κνήμος τῇ  
 στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἄναπον ποταμὸν,  
 ὃς ἀπέχει σταδίους ὀγδοήκοντα Στράτου, τοὺς

The Peloponnesian  
troops return from  
Cenlae to Pelopon-  
nesus.

5 τε νεκροὺς κομίζεται τῇ ὑστεραίᾳ ὑποσπόνδους, καὶ Οἰνιαδῶν  
 ξυμπαραγενομένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν  
 τὴν ξυμβοήθειαν ἐλθεῖν. κἀκεῖθεν ἐπ' οἴκου ἀπήλθον ἕκαστοι. 2  
 οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς 3  
 βαρβάρους.

10 LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμ-  
 μάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ ἔδει παρα-  
 γενέσθαι τῷ Κνήμῳ ὅπως μὴ ξυμβοηθῶσιν οἱ  
 ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες, οὐ παρα-  
 γίγνεται, ἀλλ' ἠναγκάσθησαν περὶ τὰς αὐτὰς  
 15 ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμαχῆσαι  
 πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθη-  
 ναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα- 2  
 πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ  
 εὐρυχωρίᾳ ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον 3  
 20 μὲν οὐχ ὥς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρε-

2. νύξ ἐγένετο] ξυνεγένετο I.

7. παρελθεῖν i.

ἐπήλθον i. om. L.O.P.

8. τῆς ante μάχης om. f.g.h.

11. κρισσαίου L.O.

κόλπου] om. L.O.P.

ναυτικόν ante τῶν ἐκ τ. κ. κ. habet V.

13. ἀπὸ τῆς θαλάσσης K.

15. ἐν τῇ

στράτῳ K.

17. ἄς f.

18. διετήρει g.

19. ἐπέπλεον C.G.L.O.P.e.

20. οὐχ ὥς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ὥς οὐκ.

ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo

ναυμαχία. στρατιᾶται A.B.g.

“out their shields and defensive ar-  
 mour.” Compare the note on II. 2, 5,  
 for the constant habit of the Greek  
 soldiers to get rid of their shields and  
 long spears whenever they halted, and  
 their consequent impatience of being  
 obliged to carry either of them when  
 moving about in their camp.

12. ὅπως μὴ κ. τ. λ.] Οἱ ἀπὸ θαλάσσης  
 ἄνω Ἀκαρνᾶνες is a confused and  
 abridged expression for οἱ ἀπὸ θαλάσ-  
 σης ἄνω βοηθεῖν μέλλοντες Ἀκαρνᾶνες,

alluding to what he had said before,  
 c. 80, 1. ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν  
 ἀπὸ θαλάσσης Ἀκαρνάνων, where, as  
 Göller well observes, there is another  
 condensed expression for τῶν παρὰ θα-  
 λάσση Ἀκαρνάνων ἀπὸ θαλάσσης ξυμ-  
 βοηθεῖν ἀδυνάτων ὄντων.

20. στρατιωτικώτερον παρεσκευασμένοι]  
 That is, having a greater number of  
 soldiers on board than usual, as they  
 would be required in making descents  
 on the enemy's country, and having the

GULF OF CORINTH. A. C. 422. Olymp. 87. 4.

σκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἰόμενοι πρὸς  
ἐπτά καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς  
Ἀθηναίους εἴκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ  
μέντοι ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς παρὰ γῆν σφῶν  
κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέραν  
ἥπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας κατεΐδον τοὺς Ἀθη-  
ναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσ-  
πλέοντας σφίσι καὶ οὐκ ἔλαβον νυκτὸς ὑφορμισάμενοι, οὕτω

1. ἐς] om. K. τῇ] om. g.h. 2. τολμῆσαι τοὺς Ἀθηναίους] om. e.  
4. ἀντιπαραπλέοντάς g. παρὰ τὴν γῆν L. 5. ἀντιπέραν O. 7. εὐήνου G.

number of seamen and rowers proportionably diminished. Compare c. 87, 2. and VI. 34, 4, 5, 43.

5. Πατρῶν] Urbs hæc ex septem pagis conflata est, inquit Strabo, VIII. 519. Conditam narrat Eusebius A. M. 2907. ante Christum 1041. De origine adi ante omnia Pausaniam, VII. p. 568. ἀπό τινος Πατρίως nomen deducit Stephanus Pausaniam secutus, et Gentile unicum Πατρίως agnoscit. Theophrastus Hist. Plant. IX. Πατρικὴν de agro Patrensi ut videtur usurpavit. Πατρίες Herodotus, et Noster alibi Πατρίας ἐπέωσεν. Numi passim ΠΑΤΡΕΩΝ. In uno Domitiani apud Motraye, COL. A. A. PATRENS. Hanc enim civitatem bellis adritam Augustus instauravit, Dymenque Patrensis adtribuit. Et fortasse de hac ejusdem renovatione intelligendus locus Strabonis supra adductus. V. Pausan. p. 564. Inde Colonia Augusta, et A. Patrensis. Colonia juxta Eusebium deducta est Olymp. CXCI. 3. Πάθραν corrupte, sed ævi istius vitio appellat Nicetas Choniates, p. 409. Auctor in fine Codini hæc habet, Ἀχαΐα ἢ νῦν Πάτρα. Numero plurimum ἐς Πατράς rectius Laconicus Chalcocond. 225. Est et Patrensiū civitas in Phthiotide Lacon. sive Patræ Thesaliciæ. Vide Cantacuzenum, p. 130. et Paulinum. De hac apud Rhium Prom. civitate consule Aristidem, I. 540. Dionnem, 424. Lucian, 115. Silium, XV. et Ciceronem Epist. Ammianum, XIX. 12. Nonnulla de eadem memoratu digna produnt Polybius, II. 41. IV. 7. 83. et p. 1478. Livius, XXXVIII.

29. Plutarch. Alcib. 198. et Catone, p. 343. et Hist. Byzant. concinnatores superius laudati. Ὁ Πατρῶν Archiepiscopus Concil. Sardic. adfuit A. Chr. CCCXLVII. Denique, ut extrema ejus adtingamus, Turcæ vi ceperunt A. Chr. MCCCCXLVII. a quibus, docente in Pandectis Leunclavio, Badra, vel Balubathra, dictione opinor a πῶλαι Πάθρα detorta, hodie vocatur. WASS. The present population of this town is about 10,000 souls: it is situated on an agreeable eminence, projecting from mount Boidia, the ancient Panachaicon, and is surrounded by vineyards. The remains of antiquity are few and insignificant. The port is about 1000 yards north of the city, and is scarcely better than an open road, though the anchorage is good. Sir W. Gell. Itin. of Morea, p. 3.

8. καὶ οὐκ ἔλαβον νυκτὸς ὑφορμισάμενοι] Mr. Bloomfield proposes to read ἀφορμισάμενοι, and translates it, "while they had slipped anchor and put to sea during the night." But I do not see on what principles of criticism we can suppose every existing MS. to have agreed in substituting a difficult word for an easy one, if the easy one were really the original reading. Haack appears to me to have understood and explained the passage correctly. "Ὑφορ- μίεσθαι est clam appellere ad littus," he says; and he refers it to the Peloponnesians, "who," says Thucydides, "had not deceived the enemy, when they had endeavoured to bring to secretly during the night." The two fleets were moving parallel to one an-

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. στρα- 4  
τηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων οἱ παρεσκευά-  
ζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθα-  
ρίδας. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν 5  
ὥς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρώρας  
μὲν ἔξω εἴσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἅ  
ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἄριστα  
πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχέος παραγιγνόμενοι, εἴ  
πη προσπίπτοιεν οἱ ἐναντίοι. LXXXIV. οἱ δ' Ἀθηναῖοι  
10 and completely de- κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς  
feasted. κύκλῳ καὶ ξυνήγον ἐς ὀλίγον, ἐν χρῶ αἰὲ  
παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν·  
προεΐρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν  
αὐτὸς σημήνη. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ὥσπερ 2

2. καὶ] om. L.O.P. πόλιν ἐκάστην N.V. 3. μαχάων A.B.C.E.F.G.I.K.  
L.N.O.P.g. Gottleb. Haack. Poppo. Goell. Bekk. ceteri μάχων. 4. Post νεῶν  
legebatur ποιήσαντες. id post μέγιστον ponit f. om. A.B.C.E.F.H.K.N.V.c.g.h.  
Haack. Poppo. Goell. Bekk. 5. καθὼς οἰοί f. 6. τε] om. f. qui mox  
ποιησάμενοι. 8. βραχέως B.C.i. παραγιγνόμενοι G.I.K.P.d.e.i. εἴποι Q.  
9. προσπλέοιεν A.B.E.F.H.K.N.V.d.f.g.h.i. et γρ. G. Haack. Poppo. 11. χροῦ  
d.i. 14. αὐτὸν C.G. μένειν E.

other along the opposite shores of the Corinthian gulf. But even when they had sailed out of the strait at Rhium, the opposite shores were still so near, that the Peloponnesians hoped to cross over without opposition, if they could so far deceive the Athenians as to the spot where they brought to for the night, as to induce them either to stop too soon, or to advance too far, that they might not be exactly opposite to them to intercept their passage. If they could lead the Athenians to think that they meant to advance in the night beyond Patræ, the Athenian fleet was likely to continue its own course along the northern shore, to be ready to intercept them when they should endeavour to run across to Acarnania. But the Athenians, aware that they had stopped at Patræ, stopped themselves at Chalcis, instead of proceeding further to the westward: and thus were so

nearly opposite to them, that the Peloponnesians had not time to get more than half way across before they found themselves encountered by their watchful enemy. Ὑφορμείν in the sense of ὑφορμίζεσθαι occurs in Polybius, III. 19, 8. λέμβους ἐν τισι τόποις ἐρήμοις ὑφορμούντας.

11. ἐν χρῶ] Eustath. citat ἐν χρῶ παραπλεῖσαι τὰς ναῦς, et exponit πλοῦς ἐν χρῶ ὁ γῆς ἐγγύς. p. 1450. εἴρηται δὲ, inquit Suidas v. ἐν χρῶ, ἀπὸ τῆς κουράς τῆς ἀχρὶ τοῦ χρωτὸς γινόμενης. Idem sonat ἐγκυρὶ apud Callimach. et Agathiam post Herodotum. Hoc tonsuræ genus σκάφιον alicubi vocat Schol. Aristoph. Figurata usus Sophocles Ajace, 801. et Anthol. ἐν ΧΡΟΙ ΚΕΙ-ΡΑΜΕΝΑ Ἑλλάς. Synes. Epist. IV. Οὐ πρὶν, ἢ EN ΧΡΩὶ γενέσθαι τοῦ κινδύνου. Plaut. ad cutim tonderi, Virg. Altius ad vivum persedit. et Radit iter, huc spectantes dixerunt. WASS.

ἐν γῇ πεζῇν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι ὅποταν βούληται, τῶν 5 νεῶν ἄμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὥς δὲ τό τε πνεῦμα κατῆει καὶ αἱ νῆες ἐν ὀλίγῳ ἤδη οὔσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε καὶ τοῖς κοντοῖς διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ 10 τε καὶ λοιδορίᾳ οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυδωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρείχον, τότε δὴ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν κατα- 15

2. τὰ] om. g. παρέχειν A.B.E.F.H.b.g.h. εἴτ' F. ἐκπνεύσειν L.O.P.Q. ἐκπνεύσαι F. ἐκπλεύσαι E. 3. τε om. V. 4. ἐπὶ] περὶ L.N.O.P.Q.V.g. οὐδένα τε χρόνον L.O. ἡσυχάζειν I.K.O. 5. αὐτῷ C.G.K.e.f. 7. τὸ πνεῦμα L.O. ὑπ' ἐπ' d. 8. πλοίων] λεπτῶν d. προσκειμένων ἅμα c.f. ἅμα προκειμένων d. 9. κονδοῖς C. 10. ἀλλήλοις E. 12. ὄντες] om. K. 13. ἀναφέρειν ἐν κλυδωνίῳ f. ἐν κλύδωνι ἀναφέρειν Suidas v. κλυδωνίον. ἀπειθεστέρας I. 14. δὲ c. τοῦτον] om. d. 15. μὲν om. E.

7. τὸ πνεῦμα κατῆει] "When the wind came down upon them and caught them." Compare the note on c. 25, 5. ἀνέμου κατιόντος. The word very well expresses the effect of a sudden wind upon a calm sea, when it reaches vessels that were before almost becalmed. The instantaneous change from stillness to uproar, from the absence of all motion to the pitching and tossing of a rough sea, may well be called, "the wind coming down upon them, and catching or surprising them."

10. διωθοῦντο] "Kept pushing one another off." This is the reciprocal use of the middle voice: where the action is mutual, "and A does to B what B does to A, as in the verbs of con-tract, quarrel, war, reconciliation, or the like." Mr. Tate, on the middle verb, inserted in the "Theatre of the

"Greeks," p. 335.

12. τῶν κελευστῶν] De κελευσταῖς eorumque munere in navibus Scheffer. de Milit. Nav. IV. 7. et Interpretes Polluc. I. 96. DUKER. It was the business of the κελευστής to make the rowers keep time, by singing to them a tune or boat-song; and also to cheer them to their work, and encourage them by speaking to them. See VII. 70, 6, 7. Xenophon, Oeconom. 21. 3. Hellenic. V. 1, 8. Polybius, I. 21. and the Scholiast on the Acharnians of Aristophanes, 554. who tells us that it was also the business of the κελευστής to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

δύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἢ  
 χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδὲνα  
 τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ  
 Δύμην τῆς Ἀχαΐας. οἱ δὲ Ἀθηναῖοι καταδιώξαντες καὶ ναῦς 4  
 5 δώδεκα λαβόντες, τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους  
 ἀνελόμενοι, ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στή-  
 σαντες ἐπὶ τῷ Ῥίῳ καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι ἀνε-  
 χώρησαν ἐς Ναύπακτον. παρέπλευσαν δὲ καὶ οἱ Πελοπον- 5  
 νήσιοι εὐθὺς ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ  
 10 Πατρῶν ἐς Κυλλήνην τὸ Ἡλείων ἐπίνειον· καὶ ἀπὸ Λευ-  
 κάδος Κνήμος καὶ αἱ ἐκείθεν νῆες, ἃς ἔδει ταύταις ξυμμίξαι,  
 ἀφικνυῖνται μετὰ τὴν ἐν Στράτῳ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ  
 5 ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδα καὶ  
 15 The Lacedæmonians, annoyed at this defeat,  
 send two commis-  
 sioners to assist their ad-  
 Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελ-  
 τίῳ κατασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν  
 εἵργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς 2

1. δὲ om. F. πάσας A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.  
 C.G. et ceteri τὰς ἄλλας. 2. διεχωρήσειαν K. διέφθειραν d, μηδὲν C. μηδεμίαν c.  
 3. τραπέσθαι K.L.O.P.c.d. πάτραν Q.c.g. 5. πλείους c. 6. ἐπέπλεον  
 L.O.P.Q. 10. κυλήνην C. κυλλήνην G. ἡλείων L. 11. αἱ om. G. κείθεν  
 L.O.P. ἐκείνων C.e. κείνων G. συμμίξαι V. ξυμμίξαι Bekk. 12. τὴν] om. Q.  
 14. ξυμβούλους] ξυμμάχους L.O.P. ξυμβούλους corr. G. tanquam habuerit ξυ-  
 μάχους. BEKK. βρασίδα d.e.i. βασιλίδην N.V. 15. βελτίῳ] om. i.  
 16. παρασκευάζεσθαι G.I.K.L.O.P.Q.e. νεῶν ὀλίγων c.f. 17. ἐδόκει γὰρ  
 αὐτοῖς] om. c.f.

6. ἀνελόμενοι] "Having picked up  
 "and taken on board their own ships."  
 Göller rightly observes that if the  
 meaning were, "having killed," it  
 would have been ἀνελόντες.

10. ἀπὸ Λευκάδος] To which place he  
 had gone, when the land-army broke  
 up from Cœniadæ to their respective  
 homes, in order to join the Leucadian,  
 Ambraciot, and Anactorian contingents  
 of ships, which were already at Leucas,  
 waiting for the arrival of the fleet from  
 Peloponnesus. Compare c. 80, 4. 82.

16. κατασκευάζεσθαι] Compare VIII.  
 5, 1. ἐν τῇ κατασκευῇ τοῦ πολέμου, and  
 κατασκευάζοντες τὸν πόλεμον. Isocrates,

Archidam. p. 134. (Bekker. p. 180.) In  
 all these cases we should rather expect  
 παρασκευάζεσθαι and παρασκευῇ, which  
 are generally used to express prepara-  
 tions for a temporary object. Thus  
 Pausanias ordered the slaves of Mar-  
 donius after the battle of Platæa παρα-  
 σκευάζειν δέπνον, but the establishment  
 of the royal tent is described as κατα-  
 σκευῇ, and χρυσὴ τε καὶ ἀργύρῳ κατα-  
 σκευασμένην. Herodot. IX. 82, 1. 2. See  
 also the note on Thuc. I. 10, 2. Göller,  
 without any remark, reads παρασκευά-  
 ζεσθαι, unless it be an error of the  
 press.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

miral as a council, and prepare to reinforce their fleet. Phormion, the Athenian admiral, also sends to Athens for reinforcements; which are detained on their voyage by being sent first on an expedition to Crete. δι' ὀλίγου μελέτης. ὀργῇ οὖν ἀπέστελλον. οἱ δὲ ἀφικόμενοι μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ πόλεις καὶ τὰς προϋπαρχούσας ἐξηρτύοντο ὡς ἐπὶ ναυμαχίαν. 5 πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τὴν τε παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν ἐνίκησαν 10 φράσσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους ἀποστείλαι, ὡς καθ' ἡμέραν ἐκάστην ἐλπίδος οὔσης αἰὲ 6 ναυμαχήσειν. οἱ δὲ ἀποπέμπουσιν ἑκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφι- 7 κέσθαι. Νικίας γὰρ Κρῆς Γορτύνιος πρόξενος ὧν πείθει 15 αὐτοὺς ἐπὶ Κυδωνίαν πλεύσαι, φάσκων προσποιήσειν αὐτὴν οὔσαν πολεμίαν· ἐπήγε δὲ Πολιχνίταις χαριζόμενος ὁμόροις 8 τῶν Κυδωνιατῶν. καὶ ὁ μὲν λαβὼν τὰς ναῦς ὄχρετο ἐς Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἐδήρου τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν 20

1. ναυμαχίαν V. πειρασαμένους c. 2. τοσοῦτον g. τοσοῦτων c. 4. ἀντιθένης V. τὴν Ἀθηναίων—μελέτης] τὴν μελέτην I. 7. μετὰ τοῦ κνήμου C.G.L.O. προσπεριήγγελλον C.G.I.L.O.e. 8. ἐξηρτουν C.e. ὡς] om. g. 11. αὐτῶν E.F.K.c.g. αὐτῷ Bekk. διὰ τάχος C. om. g. 12. ἐκάστην ἡμέραν O. 14. προσεπέστειλαν g. προσαπέστειλαν i. 18. οὔσι τῶν G. 19. ἐδήρουν G. 20. καὶ ἀπλοίας C.G.L.O.P.c.e.f. ἐνδιέτριψαν c. ἐνδιέτριβον c.

4. οὐκ ἀντιθένης — τῆς μελέτης] Göller well compares for this construction with the genitive III. 56, 6. τῆς νῦν ἀμαρτίας ἀντιθεῖναι τὴν τότε προθυμίαν.

15. πρόξενος ὧν] See note on ch. 29, 1.

17. οὔσαν πολεμίαν] "Hostile," that is, "to Athens." So Nicias represented it; not meaning that it had actually joined the Peloponnesian confederacy, but as disposed to favour it, and having perhaps offered some annoyance to the traders of Athens who visited Crete.

The resemblance of the Cretans to the Dorians in laws and religion, and, as was believed, in race, would dispose them generally to the Peloponnesian cause; and Cydonia especially would hate and be hated by the Athenians, as a considerable portion of its citizens were Æginetan colonists, who had settled there, Olymp. 65. 2. See Herodot. III. 59, 1—3. and Müller, Æginetic. p. 112, 113. and Dorier, vol. I. p. 30.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

οὐκ ὀλίγον χρόνον. LXXXVI. οἱ δ' ἐν τῇ Κυλλήνῃ

Meantime the Peloponnesians with seventy-five ships wish to bring on an action within the Corinthian gulf, and before the Athenians are reinforced.

Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι περὶ Κρήτην κατεΐχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν εἰς Πάνορμον τὸν Ἀχαϊκὸν, οὐπὲρ αὐτοῖς ὁ κατὰ γῆν στρατός τῶν Πελοποννησίων προσβεβηθήκει. παρέ-

πλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικὸν, καὶ ὠρμίσατο ἔξω αὐτοῦ ναυσὶν ἑικοσὶν αἴσπερ καὶ ἐναυμάχησεν.

ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον

10 Ῥίον ἐστὶν ἀντιπέρας, τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ Κρυσσαίου κόλπου στόμα τοῦτό ἐστιν. ἐπὶ οὖν τῷ Ῥίῳ τῷ

Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὠρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ

15 καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ μὲν ἔξ ἧ ἑπτὰ ἡμέρας ἀνθρώρουν ἀλλήλοις μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν Ῥίων εἰς τὴν εὐρυχωρίαν, φοβούμενοι τὸ

3. περὶ τὴν κρήτην P.Q. κατεΐχον B. παρασκευασμένοι L.N.O.P.Q.V.  
6. προσεβεβηθήκει E. 7. τὸ Ῥίον] om. K. πολυκρικὸν A.B.H. "et pr.  
omino F." BEKK. 8. ὠρμίσατο C. ὠρμίσατο e. ἑικοσὶν] om. P.  
9. φίλον g. 10. τοῦ C. διέχετον A.B.C. et plerique omnes, nisi quod f.g.  
διείχτην habere videntur. Vide Buttmannum (Sprachlehre, I. p. 349.) διέχετον  
Haack. Poppo. Goeller. Bekk. 11. τῆς] om. e. 12. κρυσσαίου O. κρησσαιῶν e.  
14. ὠρμίσαντο C. 15. πενήκοντα C.I. et corr. G. 16. τε] om. K.i. 17. οἱ  
μὲν] om. P. 18. Ῥίων] ὀρίων G.I.e.

4. εἰς Πάνορμον] De Panormo vid. Pausan. Achaic. cap. XXI. De Rhio Molycrio, quod et Antirrhion, Holsten. ad Steph. Ῥίον, et Palmer. Græc. Ant. IV. 20. DÜKER. Add Cramer's Description of Anc. Greece, vol. III. p. 66.

10. διέχετον κ. τ. λ.] Almost every MS. agrees in the corrupt reading διείχετον, which would be equally wrong in form and in meaning; for, as Benedict well observes, the situation of these promontories could not have varied between the time of which Thucydides

was speaking, and that at which he wrote. There is a similar mistake in VII. 34. 8. where several MSS. have ἀπέιχον instead of ἀπέχον. As to the distance across the strait, Strabo represents it as five stadia; Pliny as nearly a Roman mile; but Mr. Dodwell, who sailed through it, says that to judge by the eye it cannot be less than a mile and a half. Classical Tour, vol. I. p. 126.; and Col. Leake agrees with this estimate. Trav. in Morea, vol. II. p. 148.



πρότερον πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενὰ, νομίζοντες 6 πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῃ ναυμαχίαν. ἔπειτα ὁ Κνήμος καὶ ὁ Βρασιδάς καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας 5 πρῶτον, καὶ ὀρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἦσαν φοβουμένους καὶ οὐ προθύμους ὄντας παρεκελεύσαντο καὶ ἔλεξαν τοιαύδε.

LXXXVII. “Ἡ ΜΕΝ γενομένη ναυμαχία, ὧ ἄνδρες 10 “Πελοποννήσιοι εἴ τις ἄρα δι’ αὐτὴν ὑμῶν φοβεῖται τὴν 10  
 Their commanders address them, dwelling 2 upon their superior national courage, which ought more than to counterbalance the superior naval skill of the enemy.  
 “μέλλουσιν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ  
 “ἐκφοβῆσαι. τῇ τε γὰρ παρασκευῇ ἐνδεῆς  
 “ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν  
 “μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ξυνέβη  
 “δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιω- 15

1. ἐκπλεῖν B.G.I.e.h.  
 11. οὐ K.

5. “an Ἀθηνῶν?” BEKK.  
 12. ἐκφοβεῖσθαι I.

9. ἄνδρες] om. c.

9. ἡ μὲν γενομένη κ. τ. λ.] “The late “battle contains no just grounds for “alarming you;” or, “does not contain any just matter of reasoning, so “as to alarm you.” The expression ἔχει τέκμαρσιν is like ἔχει ἀγανάκτησιν, II. 41, 3. προσβολὴν ἔχον, IV. 1, 2. ἔχει αἰσθησιν, II. 61, 2. and is excellently explained by Göller, as quoted in the note on τὴν ἐπικουρίαν σchein, I. 9, 2. The infinitive τὸ ἐκφοβῆσαι is added as an explanation of τέκμαρσιν, to show what that reasoning was for which there was no just cause. Compare III. 1, 2. εἰργον—τὸ μὴ κακουργεῖν. Sophocl. Antigone. 263. 535. and Matth. Gr. Gr. §. 542. obs. 4. Jelf. 670.

14. ξυνέβη δὲ κ. τ. λ.] “It happened “too that the chances of war were “mostly against us; and partly perhaps “our inexperience, as it was our first “battle, led to our defeat. It was not “then owing to our cowardice that we “were beaten; nor ought our spirits, “which so far from having been fairly “beaten have that within them which

“still bids defiance to the enemy, to “lose their edge from the result of “chance. We should rather think, “that fortune may indeed disappoint “and overthrow us, but that in spirit “the brave ought never to be other- “wise than brave, nor can they, whilst “they retain their courage, ever plead “their inexperience as a plausible ex- “cuse for misbehaviour.” The expres- sion τὰ ἀπὸ τῆς τύχης, “the chances,” or, “all that depends on chance,” occurs again, IV. 55, 2. with the omission of a single word, τὰ τῆς τύχης. The construction of the words τῆς γνώμης τὸ μὴ—νικηθῆν, has been much disputed. It seems to me clear that they answer to τῆς ξυμφορᾶς τῷ ἀποθάνειν, as if it were to be translated, “nor should “our spirits’ unvanquishedness and con- fidence be dulled by the issue of the “event.” τὸ μὴ νικηθῆν τῆς γνώμης may be compared with τὸ δεδιὸς and τὸ θαρσοῦν in I. 36, 1. It seems to mean, “our spirits so far as they have not “been beaten but are rather confident.”

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

- “ θῆναι, καὶ πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας  
 “ ἔσφηλεν. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσῆσθαι 3  
 “ προσεγένετο, οὐδὲ δίκαιον τῆς γνώμης τὸ μὴ κατὰ κράτος  
 “ νικηθῆν, ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς γε ξυμφορᾶς  
 5 “ τῷ ἀποβάντι ἀμβλύνεσθαι, νομίσαι δὲ ταῖς μὲν τύχαις  
 “ ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμας  
 “ τοὺς αὐτοὺς αἰὶ ἀνδρείους ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ  
 “ ἀνδρείου παρόντος προβαλλομένους εἰκότως ἂν ἐν τινι  
 “ κακοὺς γενέσθαι. ὑμῶν δὲ οὐδ’ ἡ ἀπειρία τοσοῦτον λεί- 4  
 10 “ πεται ὅσον τόλμη προέχετε· τῶνδε δὲ ἡ ἐπιστήμη, ἣν  
 “ μάλιστα φοβεῖσθε, ἀνδρίαν μὲν ἔχουσα καὶ μνήμην ἔξει ἐν  
 “ τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν, ἄνευ δὲ εὐψυχίας οὐδεμία  
 “ τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην 5  
 “ ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. πρὸς μὲν 6  
 15 “ οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε,  
 “ πρὸς δὲ τὸ διὰ τὴν ἡσσαν δεδιέναι τὸ ἀπαράσκευοι τότε  
 “ τυχεῖν. περιγίγνεται δὲ ὑμῖν πλῆθος τε νεῶν καὶ πρὸς τῇ 7

1. τι] τοι c.f. ἡ] om. K. ναυμαχοῦντα V. 2. ὥστε] om. b. ἡσ-  
 σᾶσθαι C.c.e.f. ἡσῆσθαι L.O.P. 3. μὴ] om. B. 4. τῆς γε ξυμφορᾶς  
 C.G.Q.e. Bekk. ed. 1832. τε A.B.E.F.H.V.c.d.f.g.h.i. ceteri τῆς ξυμφορᾶς.  
 5. ἀλγύνεσθαι c. 7. αἰ] om. d.i. ὀρθῶς ἀνδρείους C.G.I.L.O.P. ὀρθῶς  
 εἶναι ἀνδρείους c.e. 8. παρόντος] om. F. ante ἀνδρείου ponunt Q.V. ἂν].  
 ἀρα Q. 9. κακῇ V. οὐχ ἡ ἀπειρία P. οὐ δὲ ἀπειρία c.d.g. 10. προσέ-  
 χετε A.C.E.F.e. δέ] om. C.G.e. 11. φοβεῖσθαι E. ἀνδρείας d.i.  
 ἔξει I. 14. ἐπιπλήσσει d.i. 15. τὸ ante τολμηρότερον om. H.L.O.P.  
 17. ἡμῖν P.

which is called “the spirit’s unvan-  
 quished and confident state.” I have  
 rendered *ἀντιλογίαν* “defiance;” it is  
 opposed to “the acknowledgment of  
 “our own defeat,” and signifies lite-  
 rally, “making answer; maintaining  
 “the quarrel.”

17. περιγίγνεται δὲ ὑμῖν πλῆθος κ. τ. λ.]  
 This seems an expression borrowed  
 from arithmetical reckonings: “There  
 “is a balance in your favour of a su-  
 “periority of numbers and of position.”  
 Literally, “You have more than they.”  
 “Our courage may be set against their  
 “skill; our recollection that we fought

“the last time unprepared may balance  
 “our feelings of apprehension from  
 “our late defeat; there then remains  
 “in our favour a clear balance of su-  
 “perior numbers and position, to  
 “which there is nothing to oppose on  
 “their part.” *Πλῆθος* is “a superior  
 “number.” Compare c. 89, 2. τὸ πλῆθος  
 τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευ-  
 ᾶσαντο. *Ναυμαχεῖν* is an instance of an  
 infinitive mood used as a substantive,  
 although without the article. Compare  
 III. 38, 1. ἀμύνασθαι δέ—τὴν τιμωρίαν  
 ἀναλαμβάνει, and *Matthiae*, Gr. Gr.  
 §. 541. obs. 1.

- “ γῇ οἰκείᾳ οὔσῃ ὀπλιτῶν παρόντων ναυμαχεῖν τὰ δὲ πολλὰ  
 “ τῶν πλειόνων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος  
 8 “ ἐστίν. ὥστε οὐδὲ καθ’ ἐν εὐρίσκομεν εἰκότως ἂν ἡμᾶς  
 9 “ σφαλλομένους. καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ  
 10 “ ταῦτα προσγενόμενα διδασκαλίαν παρέξει. θαρσοῦντες οὖν  
 “ καὶ κυβερνήται καὶ ναῦται τὸ καθ’ ἑαυτὸν ἕκαστος ἔπεσθε,  
 11 “ χώραν μὴ προλείποντες ἢ ἂν τις προσταχθῇ. τῶν δὲ  
 “ πρότερον ἡγεμόνων οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς  
 “ παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδεὶ  
 “ κακῶ γενέσθαι. ἦν δέ τις ἄρα καὶ βουλευθῇ, κολασθήσεται  
 “ τῇ πρεπούσῃ ζημιά, οἱ δὲ ἀγαθοὶ τιμῇσονται τοῖς προσή-  
 “ κουσιν ἄθλοις τῆς ἀρετῆς.”

2. πλειόνων C.G.L.O. 3. ἐστίν] ἐν F. 4. πρώτον G.L.O.P. 6. ἑαυτοὺς G.L.O. ἑαυτῶν e. ἐπεσθαι F. 7. προλείποντες A.B.E.F.H.N.Q.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri λείποντες. 8. ἡμεῖς τὴν ἐπιχείρησιν e. 11. τιμῇσονται L.O.

4. ὅσα ἡμάρτομεν πρότερον κ. τ. λ.] According to the proverb, τὰ παθήματα, μαθήματα. And Æschylus, Ζῆνα—τὸν πάθῃ μάθος Θέντα κυρίως ἔχειν. Agam. 185. Schütz.

6. τὸ καθ’ ἑαυτὸν—ἐπεσθε] “ Each do your duty in your several stations.” Ἐπεσθε signifies, “ be prompt to follow your orders.”

10. ἦν δέ τις ἄρα καὶ βουλευθῇ] The force of the καὶ here, and in other similar passages, is given in English by an emphasis on the auxiliary verb: “ But if any one *should* choose to behave so,” &c. “ Compare I. 97, 2. ὅσπερ καὶ ἦσαν—Ἑλλάνικος: “ Hellanicus, who *did* touch upon it;” IV. 92, 2. εἰ τῷ καὶ ἀσφαλέστερον ἔδοξεν: “ If any one *has* thought it the safer plan.”

[“ Nostrates,” says Poppo, “ et *auch* “ et *ja* possunt dicere:” which is very true, and the sense of these words can be expressed in English by laying a strong emphasis on the auxiliary verb, which emphasis expresses what the conjunctions “ also” or “ even” would not always express. Poppo need not be ashamed at his imperfect knowledge of our language, but he should hesitate to think that he knows better than an

Englishman how the force of a Greek conjunction can be best expressed in English.]

11. τιμῇσονται] Kühner in his Greek Grammar, §. 399, contends that this future is never, strictly speaking, passive, but retains the well known sense of the middle verb, “ to get or have a thing done,” so that τιμῇσονται according to this would signify “ shall get themselves honoured,” so that there would always be a difference between τιμήσομαι and τιμηθήσομαι. But can any one persuade himself that there is really a difference intended to be expressed between κολασθήσεται and τιμηθήσονται? Is it not nearer the truth to say that the reflective and passive voices being so nearly connected, and some languages using the reflective form habitually to express the passive, we can never be surprised to find the distinction between them occasionally forgotten. Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language τιμήσομαι like τιμῶμαι must have performed the double functions of a passive and middle verb, and it can-

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρ-  
χοντες παρεκελεύσαντο. ὁ δὲ Φορμίων δεδιὼς καὶ αὐτὸς τὴν 2

On the other side, τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι  
Phormion, seeing that  
the Athenians are dis-  
mayed at the great  
superiority of the ene-  
my's numbers,

5 στάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας  
θαρσύναι τε καὶ παραινέσιν ἐν τῷ παρόντι  
ποιήσασθαι. πρότερον μὲν γὰρ αἰὲ αὐτοῖς ἔλεγε καὶ προ- 3  
παρεσκεύαζε τὰς γνώμας ὥς οὐδὲν αὐτοῖς πλῆθος νεῶν  
τοσούτον, ἣν ἐπιπλέῃ, ὃ τι οὐχ ὑπομενετέον αὐτοῖς ἐστὶ καὶ  
10 οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν  
ταύτην εἰλήφεσαν, μηδένα ὄχλον Ἀθηναῖοι ὄντες Πελοπον-  
νησίων νεῶν ὑποχωρεῖν. τότε δὲ πρὸς τὴν παρούσαν ὄψιν 4  
ὁρῶν αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι  
τοῦ θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιαύδε.

15 LXXXIX. “ὍΡΩΝ ὑμᾶς, ὦ ἄνδρες στρατιῶται, πεφο-  
βημένους τὸ πλῆθος τῶν ἐναντιῶν ξυνεκάλεσα, οὐκ ἀξίων  
makes an address to  
them; urging them to  
rely on their own skill,  
and on the confidence  
inspired by their habi-  
“ τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. οὗτοι γὰρ 2  
“ πρῶτον μὲν διὰ τὸ προενεκῆσθαι καὶ μηδὲ  
“ αὐτοὶ οἶεσθαι ὁμοῖοι ἡμῖν εἶναι τὸ πλῆθος

4. τὸ] om. g. 5. ξυγκαλέσαι i. om. d. 7. μὲν] om. g. αὐτοὺς A.B.  
C.E.F.K.c.g. ἔλεγε] om. F. παρεσκεύαζε c. 9. τοσούτων A.B.E.F.K.g.  
αὐτοῖς] om. e. 12. δὴ c. 13. ὁρῶν τε αὐτοὺς e. 14. θαρρεῖν V. ἔλεγε  
G.L.O.c.e. 15. ὦ ἄνδρες] om. g. ἄνδρες om. c.f. στρατιῶται] ἀθηναῖοι d.i.  
18. νενικήσθαι G. 19. ἡμῖν] om. K.Q.

not be wondered at that it should occasionally do so even if another form existed which was especially appropriated to the passive voice. See Jelf, 364.  
4. a.

11. μηδένα ὄχλον—ὑποχωρεῖν] This is a construction suited to the sense rather than the words. “To withdraw or “retire” being equivalent to “avoiding or shunning.” Thucydides writes ὑποχωρεῖν ὄχλον. In the same way we find ὑπεξελθόντες τούτους, III. 34, 2. See Poppo, Prolegomena, I. p. 132.

16. οὐκ ἀξίων] Vid. quæ de hoc lo-

quendi genere adnotat Steph. in Append. ad Script. de Dialect. pag. 127. DUKER.

19. τὸ πλῆθος τῶν νεῶν—παρεσκεύασαντο] “Provided their superior number of ships, and did not provide a “fleet that should be on equal terms “with us.” The sense is the same as if it had been written πλῆθει προσεχούσας τὰς ναῦς καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκεύασαντο. The article is to be expressed in English by the possessive pronoun, “their superior number,” i. e. “the superior number which we “see that they have provided.”

GULF OF CORINTH. A.C. 439. Olymp. 87. 4.

tual naval superiority,  
which will daunt the  
enemy in spite of  
themselves.

“ τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευά-  
σαντο· ἔπειτα ᾧ μάλιστα πιστεύοντες προσ-  
έρχονται, ὥς προσῆκον σφίσιν ἀνδρείους  
εἶναι, οὐ δὲ ἄλλο τι θαρσοῦσιν ἢ διὰ τὴν ἐν τῷ πεζῷ  
ἐμπειρίαν τὰ πλείω κατορθοῦντες, καὶ οἷονται σφίσι καὶ ἐν 5  
τῷ ναυτικῷ ποιήσειν τὸ αὐτό. τὸ δ' ἐκ τοῦ δικαίου ἡμῖν  
μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις ἐν ἐκείνῳ, ἐπεὶ  
εὐψυχία γε οὐδὲν προφέρουσι, τῷ δὲ ἐκάτεροί τι ἐμπειρό-  
4 τεροὶ εἶναι θρασύτεροί ἐσμεν. Λακεδαιμόνιοι τε ἡγούμενοι  
τῶν ξυμμάχων διὰ τὴν σφετέραν δόξαν ἄκοντας προσά- 10  
γουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ οὐκ ἂν ποτε  
ἐπεχείρησαν ἡσσηθέντες παρὰ πολὺ αὐθις ναυμαχεῖν. μὴ  
6 δὴ αὐτῶν τὴν τόλμαν δείσητε. πολὺ δὲ ὑμεῖς ἐκείνοις πλέω  
φόβον παρέχετε καὶ πιστότερον κατὰ τε τὸ προνευικηκένα

1. καί] om. L.O.P.

8. τι] om. A.B.F.H.N.V.

L.V. 10. τῶν] αὐτῶν M. et, omisso ξυμμάχων, C.G.I.e.

12. ἐπεχείρησαν A.B.E.F.H.K.N.V.c.f. cum Stobæo. Haack. Poppo. Goeller.

Bekk. C.G. et vulgo ἐνεχείρησαν.

om. G.I.e.f.g. φόβον πλέω L.O.P.

5. τὰ πλέω C.G.

εἶναι ἐμπειρότεροι C.G.I.L.O.e.

οἷονται] οἷον τε A.B.g.h.

9. θαρσύτεροι

προάγουσι K.c.

13. δὴ] δι' C. τόλμην i. πλέον C.

4. οὐ δὲ ἄλλο τι θαρσοῦσιν—τὸ αὐτὸ] This passage also affords an instance of a confusion between two different modes of expression; for the verb οἷονται is not to be coupled with θαρσοῦσιν, but with κατορθοῦντες, as it is a part of the reason why the Lacedæmonians felt confidence. So in VII. 26, 2. the participle and the verb are united in the same sentence, ὥς ἐξετείχισε, καὶ καταλιπὼν. Thucydides might have written either, ἢ ὅτι κατορθοῦντες καὶ οἷονται, or ἢ κατορθοῦντες καὶ οἰόμενοι; but he has blended the two expressions, and written κατορθοῦντες καὶ οἷονται. The construction of the dative σφίσι is doubtful. Göller makes it depend on ποιήσειν, the subject of which he rightly says in his second edition is to be looked for in the words ᾧ μάλιστα πιστεύοντες προσέρχονται, that is, “they think that their boasted courage will ensure them the same success by sea.” In the next clause Göller seems to be right in referring the words τὸ δ' ἡμῖν

περιέσται το πιστεύοντες προσέρχονται, “we have now a better right to be confident of victory than they have, for confidence is but the result of superior experience.”

9. Λακεδαιμόνιοι τε κ. τ. λ.] The sense and connexion are as follows: “And so far from their courage and spirit being greater than ours, the most part of them are but dragged to battle to maintain the glory of Lacedæmon, and have no direct interest of their own in the quarrel; so that you should not be afraid of their displaying any extraordinary valour.” For the sentiment compare Æschylus. Agamem. 812. Schütz.

θράσος ἀκούσιον  
ἀνδράσι θήσκουσι κομίζων.

And Marmion, Canto V.

Let nobles fight for fame;

Let vassals follow where they lead;

\* \* \*

But war's the borderer's game.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

“καὶ ὅτι οὐκ ἂν ἡγούνται μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ  
 “πολὺ πρᾶξειν ἀνθίστασθαι ἡμᾶς. ἀντίπαλοι μὲν γὰρ οἱ 7  
 “πλείους, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλεόν πίσυντοι ἢ τῇ  
 “γνώμῃ ἐπέρχονται· οἱ δ’ ἐκ πολλῶ ὑποδεεστέρων, καὶ ἅμα  
 5 “οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες  
 “ἀντιτολμῶσιν. ἃ λογιζόμενοι οὗτοι τῷ οὐκ εἰκότι πλεόν 8

1. ἡγώνται g. 2. ἡμᾶς plerique omnes. Haack. Poppo. Goell. vulgo, et  
 Bekk. ἡμᾶς. 3. τῇ δυνάμει οὗτοι G. 4. πολλῶ] πολλῶν C.F.G.H.I.K.M.  
 N.V.b.d.g.i. 5. μέγα τι] μέγιστα C.e. τῆς] om. g. 6. οὐκ] γε f.

1. οὐκ ἂν ἡγούνται — ἀνθίστασθαι ἡμᾶς] The order is, καὶ ὅτι ἡγούνται οὐκ ἂν ἀνθίστασθαι ἡμᾶς. Compare III. 42, 2. οὐκ ἂν ἡγείται—δύνασθαι, and Xenophon, Magist. Equit. I. 11. οὕτως ἂν δοκεῖ τις καθιστάναί, i. e. δοκεῖ οὕτως ἂν καθιστάναί. Plato, Phædrus, p. 268. τί ἂν οἷε ἀκούσαντας εἰπεῖν. Plato, Theætetus, p. 52. ἐγὼ μὲν οὐτ’ ἂν φόβῳ γενέσθαι. A more remarkable inversion of the order of the words is to be met with in the expression, οὐκ οἶδ’ ἂν εἰ πείσαιμι, Euripid. Medea, 911. Alcestis, 48. and οὐκ ἂν οἶδα εἰ δύναμην, Plato, Timæus, p. 26. where the order is, οὐκ οἶδα εἰ πείσαιμι ἂν,—εἰ δύναμην ἂν. Compare Schneider’s note on Xenoph. Anab. I. 5, 9. “The position of ἂν with “verbs of thinking, followed by an in-  
 “finitive mood to which it refers, is  
 “very common in Attic Greek; and  
 “Dawes abundantly shews it from  
 “Xenophon.” Greek Tragic Theatre, p. 337. That is to say, that the word which shews that the subject of the sentence is contingent or conditional, is placed as forward as possible, to caution the reader, that he may not even for an instant mistake a conditional and qualified assertion for a direct and positive one. The same purpose is answered by the German idiom of separating the auxiliary verb from the principal verb in long sentences, and putting the former at the very beginning of the sentence, while the latter is postponed to the very end of it. In the words δέξιν τοῦ παρὰ πολὺ there is very great difficulty. Göller repeats προνευκτικῆναι, “worthy of the  
 “signal victory you have lately gained;”

and compares VIII. 41, 1. ἀφείς τὸ ἐς τὴν Χίον, i. e. τὸ πλεῖν ἐς τὴν Χίον. Poppo supposes that the true reading may be δέξιν του, comparing VIII. 106, 2. ἀπηλάγησαν τοῦ—τοὺς πολεμίους ἐτι ἀξίους του νομίζειν, so that the sense would be, “Going in good earnest to do  
 “something distinguished.” Another interpretation would take τοῦ παρὰ πολὺ as if it were a substantive, like τῷ παρ’ ἐλπίδα, IV. 62, 2. τὸ παραντίκα, IV. 121, 2. and render δέξιν τοῦ παρὰ πολὺ, “Something thoroughly great; some-  
 “thing equivalent to that which is very  
 “great and signal.” Compare Herodot. I. 32, 1. ἰδιωτέων ἀνδρῶν ἀξίους, “On a  
 “level with, as good as, private men.” Göller’s interpretation seems confirmed by the expression I. 29, 3. ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ.

2. ἀντίπαλοι μὲν γὰρ οἱ πλείους κ. τ. λ.] The position of the particle μὲν seems to determine the sense of this passage to be such as Haack and Göller explain it to be. “For when fairly matched  
 “with their enemy, most men, like  
 “the Lacedæmonians now, go into  
 “action relying on their physical re-  
 “sources rather than on their moral:  
 “but they who with greatly inferior  
 “forces, yet without compulsion, meet  
 “their enemy, these must have a sure  
 “pledge of victory in their own spirits,  
 “to prompt them to encounter the  
 “danger.”

6. τῷ οὐκ εἰκότι—παρασκευῇ] Compare VI. 34, 8. τῷ ἀδοκίῳ μᾶλλον ἂν καταπλαγείεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. Τῷ οὐκ εἰκότι is nearly the same thing as τῷ ἀδοκίῳ. “They fear us  
 “more because we are doing what they

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

- 9 "πεφóβηνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. πολλὰ δὲ  
 "καὶ στρατόπεδα ἤδη ἔπεισεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ,  
 "ἔστι δὲ ἂ καὶ τῇ ἀτολμίᾳ· ὦν οὐδετέρου ἡμεῖς νῦν μετέχο-  
 10 "μεν. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι,  
 11 "οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλὰς 5  
 "ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον  
 2 "πλεούσαις ἢ στενοχωρία οὐ ξυμφέρει. οὔτε γὰρ ἂν ἐπι-  
 "πλεύσειέ τις ὥς χρὴ ἐς ἐμβολὴν μὴ ἔχων τὴν πρόσσῳιν  
 "τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι  
 "πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαὶ, ἅπερ 10

2. καὶ] om. L. ἐλαττόνων L.O.P. 5. πλεύσομαι C.I.b. ἐσπλεύσομεν d.i.  
 6. ἐμπείροις A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Porro. Goell. Bekk. ἀπείροις  
 F. C.G. et vulgo ἐμπείρως. 8. ἐς] ὡς g. ἐμβολὴν c. πρόσσῳιν codices.  
 πρόσσῳιν Bekk. 9. πολεμίων ἐναντίον ἐκ L.O.P.

"could not suppose that we should  
 "have done, than if our force had been  
 "in just proportion to theirs." He  
 then adds, "And far from numbers  
 "always ensuring victory, many armies  
 "have been overthrown ere now by an  
 "inferior force, sometimes from want  
 "of skill, and sometimes from want of  
 "daring; two causes of defeat with  
 "which certainly we on this present  
 "occasion have no concern;" insinuating that the Peloponnesians have  
 somewhat to do with them both.

4. ἐκὼν εἶναι] "If I can help it; as  
 "far as my inclination is concerned."  
 Compare τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. τὸ  
 ἐπ' ἐκείνους εἶναι, VIII. 48, 5. τὸ κατὰ  
 τοῦτον εἶναι, Xenoph. Anab. I. 6, 9. τὸ  
 νῦν εἶναι, III. 2, 37. τὸ γ' ἐπὶ τοῦτον  
 εἶναι μέρος, Dionys. Hal. Ant. Rom.  
 VII. 45. To these may perhaps be  
 added, τὴν πρώτην εἶναι, Herodot. I. 153,  
 6. In all these expressions the εἶναι is far  
 from being unmeaning, but gives them  
 the sense of the English, "as far as my  
 "inclination is concerned; as far as  
 "they themselves were concerned," &c.  
 Ἐκὼν εἶναι then, as Hermann rightly  
 observes, (Appendix to Viger, III. De  
 Pleonasmō) has a different meaning  
 from ἐκὼν, and is used generally in  
 negative sentences, where the speaker  
 wishes to qualify his denial or refusal,

by saying that he will not do it if he  
 can help it, ἐκὼν εἶναι, but that very  
 possibly he may not be able to help it.  
 In the expression ἐκὼν ἀδικεῖ, which  
 occurs so often in Aristotle, or in the  
 exclamation of Prometheus, ἐκὼν, ἐκὼν  
 ἡμαρτον, οὐκ ἀρνήσομαι, 266, to put  
 ἐκὼν εἶναι instead of the simple ἐκὼν  
 would change the passages into non-  
 sense, an instance of the infinitive  
 mood used with an adjective so as to  
 form one term, and having nothing to  
 do as to its government with the rest  
 of the sentence, occurs in the common  
 English phrase, "To be sure." "You  
 "cannot, to be sure, mean to do so  
 "and so."

10. ἀναστροφᾶι] This word seems to  
 comprehend the two manœuvres which  
 are called in another place, (VII. 36, 4,  
 5.) περίπλους and ἀνάκρουσις. Compare  
 also VII. 70, 4. τὰς ἀνακρούσεις καὶ διέκ-  
 πλους. If a ship had charged its an-  
 tagonist ineffectually with its beak, its  
 object was to retire as quickly as  
 possible, in order to gain space enough  
 to give the proper impetus to a second  
 charge; and this was generally effected  
 by backing water, that the stern of the  
 vessel, its defenceless part, might not  
 be presented to the enemy. This was  
 properly ἀνάκρουσις, and was practised  
 when the engagement took place in a

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

“ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστίν, ἀλλ’ ἀνάγκη ἂν εἴη  
 “ τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ  
 “ πλείους νῆες κρείσσους γίνονται. τούτων μὲν οὖν ἐγὼ<sup>13</sup>  
 “ ἔξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὐτακτοὶ  
 5 “ παρὰ ταῖς ναυσὶ μένοντες τὰ τε παραγγελλόμενα ὀξέως  
 “ δέχεσθε, ἄλλως τε καὶ δι’ ὀλίγου τῆς ἐφορμήσεως οὔσης,  
 “ καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ἡγείσθε,  
 “ ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει καὶ ναυμαχία  
 “ οὐχ ἡκιστα, ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργα-  
 10 “ σμένων. ὁ δὲ ἀγὼν μέγας ὑμῖν, ἡ καταλῦσαι Πελοπον-<sup>14</sup>  
 “ νησιῶν τὴν ἐλπίδα τοῦ ναυτικοῦ, ἡ ἐγγυτέρω καταστήσῃ  
 “ Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. ἀναμμνήσκω<sup>15</sup>  
 “ δ’ αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς. ἦσση-<sup>16</sup>  
 “ μένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γινῶμαι πρὸς τοὺς  
 15 “ αὐτοὺς κινδύνους ὁμοίαι εἶναι.”

3. γίνονται κρείσσους Q. οὖν ἐγὼ] om. K. 4. ἄτακτοι I. 5. παρὰ τε  
 ταῖς K. παρὰ ταῖς τε A.B.E.F.H. Bekk. ed. 1832. παρὰ ταῖς v. C.G. περὶ ταῖς g.  
 τὰ, omisso τε, e. 6. τῆς ἐφορμίσσεως B. τῆς τῶν πολεμίων ἐφορμίσσεως g.  
 7. ἡγείσθε] ποιείσθε G.I.L.O.P.V.e. 8. ὥσπερ N. ceteri ὥστε: quod reposui δ  
 ἔς τε, e conjectura est Stephani. BEKK. δ ἔς τε Haack. Porpo. ὥς τε divisim,  
 Goell. ὅπερ ἔς τε Dobræus. πολεμίων C.M. καὶ ξυμφέρει A.B.E.F.  
 H.V.g.h.i. Porpo. 9. ἀμύνασθε A.B.E.F.H.N.b.c.d.f.g.h.i. Haack. Porpo.  
 Goell. Bekk. ἀμύνασθαι V. ceteri ἀμύνεσθε. δὲ A.B.C.E.F.G.H.c.d.g.h.i.  
 Porpo. Goell. Bekk. οὖν f. om. K. C.G. et ceteri τε. τούσδε] τὰδε f.  
 10. τῶν πελοπ. g. 12. τῆς] om. L.P. 13. αὖ] ἂν B.d.h.i. 14. τοὺς]  
 om. L.

very confined space: if there was more sea room, the retiring vessel, instead of retreating in a straight line, with its head towards the enemy, would gain the necessary distance by a circuit, περίπλους, and would thus acquire additional impetus by having continued in motion for a longer period in the same direction. Ἀναστροφῆς appears to be a general term, embracing both these movements, and properly expresses the return of the vessel to make its second attack, after it has gained the requisite distance, whether by ἀνάκρουσις or by περίπλους. For the διέκπλους, see the note on I. 49. 3.

6. ἄλλως τε καὶ δι’ ὀλίγου—οὔσης]  
 “ Especially as we are watching one  
 “ another’s movements within so short

“ a distance.” Ἐφόρμησις, like the verb ἐφορμέω, denotes the taking up a station with a hostile purpose: thus it is used to signify blockading an enemy; as III. 33. 5. VII. 4. 4. 12. 5. VIII. 15; and ἐφορμέω in the same meaning occurs, IV. 24. 4. and in Appian, VIII. 113. 120. or, as in the present passage, being on the look-out, and observing the movements of an enemy, with a view to attack him at the first opportunity. So VI. 48. The same object being effected in modern times by ships afloat, and in motion, the term “cruise” only so far expresses the Greek ἐφορμεῖν, as it implies, at least in war, the act of looking out for an enemy with a hostile purpose.



- 2 XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενὰ, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτοὺς, ἀναγόμενοι ἅμα ἔω ἔπλεον, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, ἐπὶ 5 τὴν ἐαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῶ κέρα ἡγουμένῳ, ὥσπερ καὶ ὄρμουν· ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἄριστα πλεούσας, ὅπως εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν ταύτῃ 10 παραπλέοι, μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλου σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἐαυτῶν κέρως, ἀλλ' αὐταὶ αἱ νῆες 3 περικλήσειαν. ὁ δὲ, ὅπερ ἐκείνῳ προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγομένους αὐτοὺς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας ἔπλει παρὰ τὴν γῆν· καὶ 15

1. τοιαῦτα μὲν τοιαῦτα δὲ e. et, teste Gallio, g. qui liber, si aliorum collationem sequamur, τοιαῦτα δὲ exhibet. τοιαῦτα δὲ C.E. Poppo. Goell. Bekk. vulgo τοιαῦτα μὲν. καὶ] om. d. παρεκελεύετο A.B.F.H.N.V.d.h. Poppo. Goell. Bekk. παρεσκεύασατο O. C.E.G. et vulgo παρεκελεύσατο. 2. οἱ] om. b. ἔπλεον L.N.O.V. ἐς] om. b. 4. ἔσω C. om. G. ἀναγαγόμενοι C.G.e. ἔως P. 5. ἐπὶ] παρὰ C.G.I.b.e. 6. ἐαυτῶν om. G.I.e. 7. ἡγουμένῳ A.B.E.F.G.H. N.V.b.c.g.h. Poppo. Goell. Bekk. C. et vulgo ἡγούμενοι. καὶ] om. h. 8. εἴκοσι A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri εἴκοσι ναῦς. (Haackius ναῦς uncis inclusit.) 10. αὐτῇ C.G.e. 12. αὐταὶ K.L.O. Haack. Poppo. Goell. Bekk. vulgo αὐταί. 13. περικλήσειαν c. περικλείσειαν, priore diphthongo correcta, C. 14. αὐτοὺς om. E.

5. ἐπὶ τὴν ἐαυτῶν γῆν] The Scholiast says that ἐπὶ is here used for παρὰ. It would be better to say that it has a mixed signification of motion towards a place, and neighbourhood to it; expressing that the Peloponnesians sailed towards their own land, (i. e. towards Corinth, Sicyon, and Pellene, to which places the greater number of the ships belonged; compare chapp. 9, 3. and 85.) instead of standing over to the opposite coast, which belonged to their enemies; and at the same time kept close upon their own land, in the sense of ἐπὶ with a dative case. Thus in Herodot. I. 185, 3. καταπλέοντες ἐς τὸν Εὐφρότην has the mixed meaning, "Arriving at the Eu-

phrates, and sailing down upon it."

10. ἐπιβοηθῶν ταύτῃ παραπλέοι] "Himself also should coast along in that "direction to relieve the place." Compare VII. 80, 5. ταύτῃ γὰρ οἱ ἡγούμενοι ἐκέλευον. Ταύτῃ refers to ἐπὶ τὴν Ναύπακτον.

15. ἄκων καὶ κατὰ σπουδὴν] Mr. Bloomfield suspects that the καὶ should be cancelled, because the ἄκων and κατὰ σπουδὴν seem to him to be placed in opposition to one another: "Embarked, though unwillingly, with all speed." But the text of Thucydides must not be tampered with so lightly; the meaning is, "unwillingly and in haste;" i. e. the case was so urgent as not only to

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβοῖθαι. ἰδόντες δὲ οἱ 4  
 Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἦδη  
 ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο  
 μάλιστα, ἀπὸ σημείου ἑνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς  
 5 μετωπηδὸν ἔπλεον, ὥς εἶχε τάχους ἕκαστος, ἐπὶ τοὺς Ἀθη-  
 ναίους, καὶ ἡλπιζόν πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ 5  
 ἕνδεκα μὲν [τινες] αἶπερ ἡγοῦντο ὑπεκφεύγουσι τὸ κέρας  
 τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν·  
 τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν  
 10 ὑποφευγούσας καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων  
 ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς 6  
 ἀναδούμενοι εἰλκον κενὰς, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς  
 δέ τινας οἱ Μεσσηνιοὶ παραβοηθήσαντες καὶ ἐπесβαίνοντες  
 ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ  
 15 τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἦδη.  
 XCI. ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ  
 ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ

1. ὁ] om. P. 2. παραπλέοντας] om. g. 4. ἐπιστρέψαντες C.I. 7. μὲν  
 A.B.E.F.G.H.N.P.V.c.g.h. Goell. Bekk. C. et ceteri μὲν τινες. τινες uncis in-  
 clusit Poppo. 12. εἶχον C.G.e. εἶλον A.B.C.F. (Bekk. in ed. 1832.) L.P.  
 εἶχον ἦδη G. E. et vulgo εἶλον ἦδη. 13. περιβοηθήσαντες g. 14. ἐς τὴν]  
 ἐπὶ c. 16. οὖν] om. c. 17. ἔφθειρον A.E.F.H.K. Haack. διέφθειρον L.O.  
 P.V.c.e.f.g. διέφθειραν C.G.

force him to do what he did not like, but to do it without an instant's delay. The movements and objects of the two parties are so clearly described by Mitford, chap. XV. sect. 2, that no further explanation is necessary; and the reader may safely be referred to a book so universally accessible.

2. ἐπὶ κέρως] This term generally, I think, denotes a long thin *column* of men or ships; sometimes, however, a long thin *line*. The notion of extension and thinness is equally preserved in a single rank and in a single file; but usage has generally applied the term ἐπὶ κέρως to the latter, because movement in column is more natural and more common than movement in line. As denoting a *column* of ships moving in single file, it occurs VI. 32, 3. 50, 4.

VIII. 104, 1. Herodot. VI. 12, 1. (see Schweighæuser's note;) Xenophon. Hellenic. VI. 2, 30. I. 7, 31. and possibly Appian, Mithridat. c. 24. although it may there express a *line* of ships one deep. In Athenæus, XIII. 24. ed. Schweigh. it expresses a row of persons standing side by side, i. e. in line, and not in column.

8. ἐς τὴν εὐρυχωρίαν] Mr. Bloomfield rightly observes that this does not mean the open sea, but simply the mid channel of the Corinthian gulf, where there was sea room to fight and manœuvre, as opposed to the narrow space between the shore and the enemy, in which the other nine ships of the Athenians were compelled to fight at a disadvantage.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

τοῦ δεξιῦ κέρως ἐδίωκον τὰς ἔνδεκα ναῦς τῶν Ἀθηναίων  
 2 αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. καὶ  
 φθάνουσιν αὐτοὺς πλὴν μιᾶς νεὸς προκαταφυγοῦσαι ἐς τὴν  
 Ναύπακτον, καὶ ἴσχουσαι ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον  
 παρεσκευάζοντο ἀμνυνόμενοι, ἣν ἐς τὴν γῆν ἐπὶ σφᾶς πλέω- 5  
 3 σιν, οἱ δὲ παραγενόμενοι ὕστερον ἐπαιώνιζόν τε ἅμα πλέ-  
 οντες ὡς νενικηκότες, καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν  
 ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων.  
 4 ἔτυχε δὲ ὀλκὰς ὁρμούσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναὺς  
 φθάσασα καὶ περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει 10  
 5 μέσῃ καὶ καταδύει. τοῖς μὲν οὖν Πελοποννησίοις γενομένου  
 τούτου ἀπροσδοκῆτου τε καὶ παρὰ λόγον φόβος ἐμπίπτει·  
 καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν αἱ μὲν τινες τῶν

2. ὑποστροφὴν A.B.E.F.H.K.N.V.c.g.h. 3. αὐτὰς K.g. νηὸς I. κατα-  
 προφυγοῦσαι c. ἐς] πρὸς C.e. 4. σχοῦσαι H.Q. et corr. F. τὸ] C.G.  
 om. A.B.E.F.H.V. Bekker in ed. 1832. ἀπολλώνιον E. ἀπολλώνιον F.  
 5. κατεσκευάζοντο g. ἀμνυνόμενοι A.F.V. ἀμυνάμενοι L. πλέωσιν A.B.C.E.  
 F.G.H.I.K.L.N.O.P.V.c.d.e.h. Haack. Poppo. Goell. Bekk. vulgo ἐπιπλέωσιν.  
 6. παραγενόμενοι A.B.C.I.V.g.h.i. et libri pæne omnes. Poppo. Goell. Bekk.  
 παραγιγνόμενοι O. Wassius. Haack. ἐπαιώνιζόν G.I.L.O.c.e. et corr. F.  
 7. τὴν ὑπόλοιπον om. G. 8. μία ναῦς c. 10. φθάσασα τῇ A.B.h.i. Bekk.  
 Goell. φθάσασα καὶ περιπλεύσασα τῇ C.E.F.G. φθάσασα καὶ διαπλεύσασα τῇ f.  
 λευκαδίᾳ διωκούσῃ A.B.C.E.F.G.H.K.L.O.P.V.c.e.f.g.h.i. Haack. Poppo. Goeller.  
 Bekk. vulgo διωκούσῃ λευκαδίᾳ. 11. μέσον N.V. οὖν] om. g. 12. τού-  
 του] om. L.O. ἀπροσδοκῆτου B.C.E.G.I.L.e.g.h. Poppo. Goell. Bekk. A.F.  
 et vulgo τοῦ ἀπροσδοκῆτου. τε] om. A. παρὰ λόγον B.E.F.G.H.I.L.N.O.  
 P.g.h. Poppo. Goell. Bekk. A. γρ. G. et ceteri παραλόγου. Sed C. quid habeat,  
 non liquet.

9. ὀλκὰς] Agnoscit Suidas h. v. WASS.

10. [καὶ περιπλεύσασα] These words have been omitted by Bekker and Göller, as an apparent pleonasm. On the same principle they might have omitted either the words κατὰ μίαν, or ἐπὶ κέρως, in the preceding chapter, the latter expression only stating a little more definitely what was contained in the former. Besides, the words καὶ περιπλεύσασα are by no means superfluous, for the περίπλους was a particular manœuvre (see note on c. 89, 12. ἀναστροφῆι) which was here performed by the Athenian ship; so that they may be translated, "and having performed the "manœuvre of the periplus."

13. καὶ ἅμα ἀτάκτως διώκοντες—αἱ μὲν ἐπέστησαν—δρῶντες—αἱ δὲ ὤκειλαν.] The construction by which the whole subject is first put in the nominative case, and is afterwards divided, and its several parts also follow in the same case with their respective verbs, is sufficiently common in English as well as in Greek. Compare I. 124, 1. and the note. What is more remarkable is the insertion of the participles δρῶντες and βουλόμενοι, although the substantive immediately preceding is in the feminine gender. But as the actions ascribed to ships are in reality the actions of the men who manage them, so the gender of the participle is suited to the meaning of its substantive rather

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

νεῶν καθέισαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον  
 δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς  
 πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βράχεια ἀπειρία χωρίων  
 ᾤκειλαν. XCII. τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνώ-  
 5 μενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἐνὸς κελεύσματος ἐμβοή-  
 σαντες ἐπ' αὐτοὺς ὥρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἀμαρ-  
 τήματα καὶ τὴν παροῦσαν ἀταξίαν ὀλίγον μὲν χρόνον  
 ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ  
 ἀνηγάγοντο. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγὺς 3  
 10 οὔσας μάλιστα ναῦς ἔλαβον ἐξ καὶ τὰς ἐαυτῶν ἀφείλοντο,  
 ἃς ἐκείνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο·  
 ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐξώγρησαν. ἐπὶ 4  
 δὲ τῆς Λευκαδίας νεὼς, ἥ περὶ τὴν ὀλκάδα κατέδν, Τιμο-  
 κράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναῦς διεφθείρετο,  
 15 ἔσφαξεν ἐαυτὸν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα.  
 ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, ὅθεν 5  
 ἀναγόμενοι ἐκράτησαν· καὶ τοὺς νεκροὺς καὶ τὰ νανάγια ὅσα  
 πρὸς τῇ ἐαυτῶν ἦν ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων  
 ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι 6  
 20 τροπαῖον ὡς νενικηκότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς  
 διέφθειραν· καὶ ἦν περ ἔλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ

1. ἔστησαν G.I.L.N.O.P.V.e. ἀπέστησαν Q. cum Prisciano 17. pag. 1100.

2. ἀντεφόρμησιν C.e. ἀντεξεφόρμησιν L.O.P.Q. ἀντεφόρμησιν G. τοὺς V.  
 3. καὶ] om. K. βράχεια E.F.H.L.O.V. Poppo. Bekk. βράχεια K. βράχεια  
 A.B.g. Conf. Lobeck. ad Phrynich. p. 537. C. vulgo, Haack. Goell. βραχεία.  
 ἀπειρία χωρίων A.C.E.F.G.H.P.V.d.e.g. Poppo. Goell. Bekk. ἀπειρία χωρίων B.h.i.  
 ἀπορία χωρίων L.O. vulgo χωρίων ἀπορία. 5. κελεύσματος A.B.E.F.G. κελεύ-  
 ματος C.I. Bekker ed. 1832. 6. ἐπ'] ἐς G.I.L.O.P. ὡς e. 8. τὸ G.I.L.O.  
 περ] om. L. 9. ἀνήγοντο C.G.I.O.P.Q.b.e. 12. καὶ] om. K.d.i. 13. περὶ]  
 πρὶν A.E.g. πρὶν περὶ K. 15. αὐτὸν B.E.F.H.K.N.c.g.h.i. Poppo. ναυ-  
 πάκτιον C.G.I.L.O.f. 17. ἀναγόμενοι C.O. 19. καὶ] om. f. οἱ] om. C.  
 20. διέφθειραν ναῦς C.G.L.O.P.

than to its grammatical form; add to which, that the masculine forms, δρῶν-  
 tes, βουλόμενοι, are but a return to the  
 gender used in the beginning of the  
 sentence, ἀτάκτως διώκοντες.

1. καθέισαι τὰς κώπας] Vide Gronov.  
 Observ. 4. 26. DUKER.

21. ἀνέθεσαν] Huc spectare videtur  
 Aristophan. Equit. 559. WASS.

SARONIC GULF. COAST OF ATTICA. A. C. 429. Olymp. 87. 4.

7 The Peloponnesian  
fleet retire to Corinth.

Ἀχαϊκὸν παρὰ τὸ τροπαῖον. μετὰ δὲ ταῦτα,  
φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν  
ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν Κρισαῖον καὶ Κόρινθον  
πάντες πλὴν Λευκαδίων. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι  
ταῖς εἴκοσι ναυσὶν, αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι 5  
παραγενέσθαι, οὐ πολλῶ ὕστερον τῆς ἀναχωρήσεως τῶν  
9 νεῶν ἀφικνουῦνται ἐς τὴν Ναύπακτον. καὶ τὸ θέρος ἐτε-  
λεύτα.

XCIII. Πρὶν δὲ διαλύσαι τὸ ἐς Κόρινθον τε καὶ τὸν  
Κρισαῖον κόλπον ἀναχωρήσαν ναυτικόν, ὁ Κνήμος καὶ ὁ 10

The commanders con-  
cert a sudden attack  
on Piræus: they  
march their seamen  
over land to Megara,  
embark them on board  
the Megarian ships,  
which they found laid  
up at Nisæa; and  
2 their courage then  
failing them, instead  
of attacking Piræus,  
they merely plunder  
the island of Salamis.

Βρασίδας καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελο-  
ποννησίων ἀρχομένου τοῦ χειμῶνος ἐβούλοντο  
διδασκάντων Μεγαρέων ἀποπειράσαι τοῦ Πει-  
ραιῶς τοῦ λιμένος τῶν Ἀθηναίων ἣν δὲ ἀφύ-  
λακτος καὶ ἄκλειστος εἰκότως διὰ τὸ ἐπικρατεῖν 15  
πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λαβόντα τῶν ναυ-  
τῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ  
τὸν τροπωτήρα πεζῇ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν  
πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ  
τάχος ἐς Μέγαρα, καθελεύσαντας ἐκ Νισαίας τοῦ νεωρίου 20

2. "Ἀθηῶν præstiterit." Bekk. ed. 1832. 3. ἐς κόλπον A.B.E.K.N.V.c.d.  
g.h.i. Poppo. Bekk. εἰς κόλπον F.H. C.G. et vulgo ἐς τὸν κόλπον. κρισαῖον  
L.O.P.g. κρησσαιὸν e. κορίνθιον C.b.e. κορίνθοι G.L.O.P.Q. 4. ἅπαντες  
C.G.I.L.O.P.Q.e. 5. ἀς f. πρὸ] πρὸς P. εἰς d. 11. οἱ om. G.O.e.  
13. διδασκάντων μεγαρέων B.C.E.F.H.K.N.V.c.g.h.i. Poppo. Goell. Bekk. A.G. et  
ceteri διδ. τῶν μεγαρέων. ὑποπειράσαι E. 14. δὲ καὶ ἀφύλακτος καὶ e. 15. ἀκλει-  
στος A.B.E. ἀκλειστος K.h.i. C.F.G. et ceteri ἀκλειστος. 16. τῷ ναυτικῷ πολὺ. V.  
τὸ ναυτικὸν e. ναυτῶν] αὐτῶν I. 17. ἕκαστος vel ἕκαστοι pr. F. 18. ἰέναι F.  
19. ἀθηναίους C.G.L.O.P.e. ἐς μέγαρα κατὰ τάχος e. 20. μέγαρά τε καθελκ. g.h.  
νισσαίας G.L.O.P. passim.

16. ἐδόκει δὲ—τροπωτήρα] This pas-  
sage deserves notice, as proving that in  
the ancient Greek triremes there was  
only one man to an oar; whereas some  
writers, from an exaggerated notion of  
the size of the ancient ships, have ima-  
gined that each oar was worked by se-  
veral men. The construction too, ἕκα-

στον λαβόντα τὴν κώπην, "each man  
"taking his oar," confirms the com-  
mon reading, II. 22, 5. ἀπὸ τῆς στάσεως  
ἐκάτερος. See the note on that passage.  
For what regards the ὑπηρέσιον and  
the τροπωτήρ, the reader is referred to  
the late Dr. Bishop's valuable paper in  
the Appendix.

COAST OF ATTICA. A. C. 429. Olymp. 87. 4.

αὐτῶν τεσσαράκοντα ναῦς αἱ ἔτυχον αὐτόθι οὖσαι, πλεῦσαι  
 εὐθὺς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσειν  
 ἐν αὐτῷ οὐδὲν οὔτε προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέ-  
 μιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν, ἐπεὶ οὐτ' ἀπὸ τοῦ προ-  
 5 φανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὔτε εἰ διεννοοῦντο, μὴ  
 οὐκ ἂν προαισθῆσθαι. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν 3  
 εὐθὺς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελκύσαντες ἐκ τῆς  
 Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ  
 διεννοοῦντο, καταδείσαντες τὸν κίνδυνον (καὶ τις καὶ ἄνεμος  
 10 λέγεται αὐτοὺς κωλύσαι,) ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρω-  
 τήριον τὸ πρὸς Μέγαρον ὁρῶν καὶ φρούριον ἐπ' αὐτοῦ ἦν  
 καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ'  
 ἐκπλεῖν μηδέν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις 4  
 ἀφείλκυσαν κενὰς, τήν τε ἄλλην Σαλαμίνα ἀπροσδοκίῳις  
 15 ἐπιπεσόντες ἐπόρθουν. XCIV. ἐς δὲ τὰς Ἀθήνας φρυκτοί

Athens is at first  
 thrown into great  
 alarm: then a fleet is  
 hastily sent out in  
 search of the enemy,

τε ἦροντο πολέμιοι καὶ ἐκπληξίς ἐγένετο οὐδε-  
 μιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσων. οἱ μὲν 2  
 γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς

1. εὐθὺς πλεῦσαι g.h.

οὐδ'—οὐδέ. τοῦ] om. b.

σθεσθαι A.B.E.F. Bekk. ed. 1832.

ἐπὶ L.O.P.

12. ἐπιπλεῖν C.e.

ἀπροσδοκίῳις e.

πολεμίους G.

4. οὐτ'—οὔτε. BEKK. quod recepit Porpo. Codd.

5. εἰ] om. c.

6. προαισθῆσθαι C.G. προαι-

σθεσθαι A.B.E.F. Bekk. ed. 1832. προῖσθαι pr. E. προήσθαι corr.

7. ἐκ] 10. λέγεται αὐτοὺς A.B.E.F.H.Q.V.g.h.

11. αὐτῷ L.O.Q.

14. ἐφείλκυσαν g.

18. ἐσπεπλευκέναι τοὺς

4. ἐπεὶ οὐτ' ἀπὸ τοῦ προφανοῦς κ. τ. λ.]  
 "Nobody had thought of the enemy's  
 "attempting to surprise Piræus: for  
 "as to the other conceivable case, that  
 "of a deliberate and open attack upon  
 "it, no one had supposed that they  
 "would either venture such a thing,  
 "or if they should venture it, that it  
 "could fail to be discovered in time."  
 Thus Bekker's correction οὔτε—οὔτε,  
 instead of the old reading οὐδέ—οὐδέ,  
 appears to be necessary.

6. προαισθῆσθαι] Bekker reads προ-  
 αίσθεσθαι, as from προαίσθεμαι, a form  
 which Buttman acknowledges as legi-

timate. Gr. Gr. §. 114. in αἰσθάνομαι.  
 But surely the aorist tense and not the  
 present is here required, as in III. 83. 3.  
 where Bekker himself reads καταφρο-  
 νοῦντες κἂν προαισθῆσθαι.

9. καὶ ἄνεμος] Kai post τὸς sæpe abun-  
 dare ex hoc et pluribus Thucydidis ali-  
 orumque locis docet Stephanus ad  
 Script. de Dialect. p. 34. De φρυκτοῖς,  
 de quibus in princ. cap. seq. Lips. V.  
 de Milit. Rom. 9. German. et Cerd.  
 ad Virgil. II. Æneid. 256. DUKER.

12. τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι κ. τ. λ.]  
 Compare III. 51, 1, 2. IV. 67.

COAST OF ATTICA. A. C. 429. Olymp. 87. 4.

who retreat with all speed to Megara, from whence they came.

πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῷ Πειραιεὶ τὴν τε Σαλαμῖνα ἡρῆσθαι ἐνόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνηῆσαι, ῥαδίως ἂν ἐγένετο καὶ οὐκ ἂν ἄνεμος ἐκώλυσε. βοηθήσαντες δὲ ἅμ' ἡμέρα πανδημεὶ οἱ 5 Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς τε καθεῖλκον, καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς 4 καθίσταντο. οἱ δὲ Πελοποννήσιοι ὥς ᾗσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ 10 λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ ὅτι καὶ αἱ νῆες αὐτοὺς διὰ χρόνου καθελκυσθεῖσαι καὶ 5 οὐδὲν στέγουσαι ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρα 6 πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζοί. οἱ δ' Ἀθηναῖοι 15 οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου 20 ἀρχομένου, Σιτάλκης ὁ Τήρεω Ὀδρύσης Θρακῶν βασιλεὺς

2. τὴν τε σαλαμῖνα ἡρῆσθαι ἐνόμιζον A.B.E.F.V. Poppo. Goell. Bekk. τὴν τε τῶν σαλαμῖνιων πόλιν ἐαλωκέναι καὶ παρὰ C.G.I.L.O.P.b.e. Vulgo τῶν σαλ. π. ἡρῆσθαι. 3. ὅπερ εἰ ἂν μὴ ἐβουλήθησαν K. 4. alterum ἂν om. C.G.L.O.P.e. 9. καθίσταντο L. ᾗσθάνοντο C.e. 11. βουδόρου C.I. βουδούρου V. 12. ἀπέπλεον C.G.K.L.O.P.d.e.i. ἐπέπλεον Q. 13. ὅτι Abreschius. Sic etiam Poppo Goell. et Bekk. vulgo ὅτε. αἱ] om. K. 14. τὰ] om. C.G.L.O.P.e. 15. ἀπὸ C.G.I.c.e. πεζῇ C.G.I.L.O.P.e. Bekk. ed. 1832. πεζοί A.B.E.F. 17. ἅμα A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἤδη. 18. κλήσει A.B.C. κλήσει F.H.K.N.h. Poppo. Goeller. Bekk. vulgo κλείσει. κλίσσει V. ἐπιμελείᾳ] ἀσφαλείᾳ V.f. 21. τήρεως E.K. τύρεω d.i. θράκης d.i.

15. πεζοί.] πεζῇ, which Bekker has preferred, is more common; but we have in VII. 75, 7. πεζούς τε ἀπὲρ ναυαγίων πορευομένους, which justifies, I think, the common reading.

18. λιμένων κλήσει] See the note on VIII. 90, 4.

21. Σιτάλκης ὁ Τήρεω] Compare Herodot. IV. 80. and for the whole expedition of Sitalkes, Diodorus, XII. p. 104. ed. Rhodom. whose account is, however, merely an abridgment of the text of Thucydides.

THRACE. A. C. 429. Olymp. 87. 4.

NORTH OF  
GREECE.

Thracian expedition  
against Macedonia  
partly undertaken as  
a diversion in favour  
of Athens.

5 SITALKES king of  
the Odrysian Thra-  
cians.

ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου  
Μακεδονίας βασιλέα καὶ ἐπὶ Χαλκιδέας τοὺς  
ἐπὶ Θράκης, δύο ὑποσχέσεις τὴν μὲν βουλό-  
μενος ἀναπρᾶξαι τὴν δὲ αὐτὸς ἀποδοῦναι. ὁ τε<sup>2</sup>  
γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθη-  
ναίοις τε διαλλάξειεν ἑαυτὸν κατ' ἀρχὰς τῇ  
πολέμῳ πιεζόμενον καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ πολέ-  
μιον ὄντα μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ  
ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὁμολογῇκει, ὅτε τὴν  
10 ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ Θράκης Χαλκιδικὸν πόλεμον  
καταλύσειν. ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο, καὶ<sup>3</sup>  
τόν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακε-  
δόνων ἦγε καὶ τῶν Ἀθηναίων πρέσβεις, οἱ ἔτυχον παρόντες  
τούτων ἔνεκα, καὶ ἡγεμόνα Ἀγνωνα· ἔδει γὰρ καὶ τοὺς  
15 Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὡς πλείστη ἐπὶ τοὺς  
Χαλκιδέας παραγενέσθαι. XCVI. ἀνίστησιν οὖν ἐκ τῶν  
Ἰοδυσσῶν ὁρμώμενος πρῶτον μὲν τοὺς ἐντὸς  
τοῦ Αἴμου τε ὄρους καὶ τῆς Ῥοδόπης Θράκας,  
ὅσων ἦρχε μέχρι θαλάσσης ἐς τὸν Εὐξείνῳν τε  
20 πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἴμον  
Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἰστροῦ ποταμοῦ πρὸς  
θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατῴκητο· εἰσὶ

Enumeration of the  
different tribes who  
followed him to the  
field.

3. θράκης δύο A.B.F.G.H.K.N.V.c. Poppo. Goeller. Bekk. θράκης διὰ δύο C.E. et vulgo. τῆς θράκης V. 4. ἐπιδοῦναι g. ἀποδοῦναι τοῖς ἀθηναίοις E. 7. πιεζόμενος d. 9. ὁμολογήκει V. 13. πρέσβεις] om. F.H.N. et corr. F. 14. ἀγῶνα B. 17. ὀδρυσσῶν f. 18. αἴμον A.B.C.G.K.L.N.g. Haack. Poppo. Goeller. Bekk. et ita passim. E.F. et vulgo αἴμον. τε] om. d. 19. θαλάσσης ἐς A.B.C.E. F.G.H.K.N.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo θαλάσσης τῆς ἐς. 20. ὑπερβάντας Q.h.e. αἰμογιγέτας V. 21. τοῦ] om. K.

20. τοὺς ὑπερβάντι Αἴμον Γέτας] The modern Bulgaria, or the country between the Balkan and the Danube. Herodotus' account of the Getæ and their god Zalmoxis is well known. IV. 93—96. The Getæ were about sixty years afterwards conquered and mostly

driven out of their old country across the Danube by the Triballians, who had themselves fled from their own former country in Servia and Lower Hungary to escape the dominion of the invading Gauls. See Niebuhr, Kleine Schriften. p. 374, &c.



THRACE. A. C. 429. Olymp. 87. 4.

δ' οἱ Γέται καὶ οἱ ταύτη ὁμοροὶ τε τοῖς Σκύθαις καὶ ὁμό-  
 2 σκευοι, πάντες ἵπποτοξόται. παρεκάλει δὲ καὶ τῶν ὀρεινῶν  
 Θρακῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιροφόρων, οἳ Δίῳ  
 καλοῦνται, τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες· καὶ τοὺς μὲν  
 3 μισθῶ ἐπειθεν, οἳ δ' ἐβελονταὶ ξυνηκολούθουν. ἀνίστη δὲ 5  
 καὶ Ἀγριᾶνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὦν  
 ἦρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν, μέχρι †γάρ†  
 Γρααίων καὶ Λαιαίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ,

1. καὶ ὁμόσκευοι τοῖς σκύθαις V. 3. τῶν] om. K. δίοι H.K.V. 6. καὶ ante  
 Ἄγ. om. V. ἀκίαντας K. λαιαίους A.B.C.E.F.G.H.K.L.N.O.P. alii λαιαίους.  
 ὅσα ἄλλα L.O. παιονικά g. πολεμικά d. 7. ἀρχῆς] γῆς g. μέχρι γὰρ  
 γρααίων καὶ λαιαίων παιόνων K.e. et, qui γὰρ om., B.E.G. μέχρι γὰρ λαιαίων παι-  
 ὦν C.c.d.f.i. et γρ. A.F. μέχρι λαιαίων παιόνων I. μέχρι γρααίων καὶ λαιαίων  
 παιόνων P. μέχρι γρααίων παιόνων. Bekk. Porpo. Goell. vulgo μέχρι γρααίων καὶ  
 λαιαίων παιόνων et sic, nisi quod παιόνων om., F. 8. καὶ παιόνων καὶ Q. στρυμ-  
 μόνος G.

3. μαχαιροφόρων] Idem de Sarmatis  
 et Getis, vicinis Tomitanæ regioni, scri-  
 bit Ovid. V. Tr. 7. 19. *Dextera non  
 segnis fixo dare vulnera cultro, Quem  
 vinctum lateri barbarus omnis habet.*  
 DUKE.

4. τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες]  
 The main skeleton of the country be-  
 tween the Danube and the Ægean  
 consists of four lines of mountains  
 meeting one another in the centre, and  
 forming nearly a St. George's cross.  
 Of these four the northern line comes  
 down upon the Danube between Bel-  
 grade and Widdin, and forms the mag-  
 nificent scenery of the Iron Gate. This  
 line divides Bulgaria from Servia. The  
 southern line, which is Rhodope, runs  
 down to the Ægean, and in ancient  
 geography divided Thrace from Macedo-  
 nia. The western line, called an-  
 ciently Scardus and Orbelus, reaches  
 to the eastern coast of the Adriatic  
 near Ragusa; while the eastern line,  
 the Hæmus of the Greeks and Romans,  
 and the modern Balkan, dividing Rou-  
 melia from Bulgaria, extends as far as  
 the western shore of the Euxine.

7. μέχρι †γάρ† Γρααίων καὶ Λαιαίων  
 Παιόνων] This is one of the few pas-  
 sages in Thucydides, in which, I think,  
 there is room for a correction of the  
 text on conjecture; and it may be ob-

served, that the authority of MSS. is  
 nowhere entitled to so little deference  
 as in those places which relate to the  
 geography of countries imperfectly  
 known, and to names with which the  
 transcribers of the lower empire had  
 no acquaintance. In the present in-  
 stance I have restored the conjunction  
 γὰρ after μέχρι on the authority of the  
 MSS. C.G.K.c.d.e.f.i. and marg. A.  
 I have retained the words καὶ Λαιαίων,  
 which the later editors have rejected,  
 and I have enclosed the word οὗ in  
 brackets, because I believe it was in-  
 serted to complete the sentence, after  
 the true construction had been lost by  
 the omission of the conjunction γὰρ in  
 the earlier part of it. The interpreta-  
 tion then of the whole passage would  
 be as follows: "He called out also the  
 "Agrianians and Lææans, and all the  
 "other Pæonian tribes within his do-  
 "minion. And these were the last  
 "people to which it extended; for at  
 "the Grææans and Lææans, both Pæ-  
 "onian tribes, and at the river Stry-  
 "mon, which flows through their coun-  
 "try, the empire of Sitalkes terminated  
 "towards Pæonia, the Pæonians from  
 "this point being independent." Ὀρί-  
 ζεσθαι μέχρι Γρααίων, "To reach as far  
 "as the Grææans and there stop," is  
 an expression resembling that in I. 71. 5.

THRACE. A. C. 429. Olym. 87. 4.

ὅς ἐκ τοῦ Σκομίου ὄρους διὰ Γρααίων καὶ Λαιαίων ρεῖ, [οὗ]  
 ὠρίζετο ἡ ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἦδη. τὰ δὲ 4  
 πρὸς Τριβαλλοὺς, καὶ τούτους αὐτονόμους, Τρῆρες ὠρίζον  
 καὶ Τίλαταιοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκόμβρου  
 5 ὄρους καὶ παρήκουσι πρὸς ἡλίον δύσιν μέχρι τοῦ Ὀσκίου  
 ποταμοῦ. ρεῖ δ' οὗτος ἐκ τοῦ ὄρους ὅθενπερ καὶ ὁ Νέστος 5  
 καὶ ὁ Ἑβρος· ἔστι δὲ ἔρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς  
 Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος  
 ἐπὶ μὲν θάλασσαν καθήκουσα ἀπὸ Ἀβδήρων  
 10 πόλεως ἐς τὸν Εὐξείνιον πόντον τὸν μέχρι  
 Ἰστρου ποταμοῦ· αὕτη περίπλους ἐστὶν ἡ γῆ

Extent of his dominion.

10 Nature of his revenues.

Power of his empire.

1. σκόμβρου H.O. corr. F. et marg. G. Poppo. σκόβρου L.P. κοσμίον d.e.i.  
 διὰ τῶν γρααίων d.e.i. 2. ὠρίζεται B. ὀρίζεται g.h. ἡ ἀρχὴ τὰ] om. h.  
 τὰ πρὸς Παίονας] om. g. παίονας F. 3. τριβαλοὺς G. 4. τριβαταῖοι L.N.O.Q.  
 τριλαταῖοι V. τοῦ ὄρους d.e. Σκομίον Bekk. et vulgo. 7. ὁ om. e. ἔμβρος  
 B.F.g.h. ἔρημον Bekk. καὶ] om. L. ἀρχόμενον g. 8. ἡ ὀδρυσῶν] τῶν  
 ὀδρυσῶν O. ὀδρυσῶν L. 9. ἀπὸ] ὑπ' K. 10. πόντον] ποταμὸν d.  
 τόν] om. C. 11. ἔσται e. τῇ γῇ e.f.

μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βρα-  
 δυτής. Compare also the note on I. 51, 3.

[The Pæonians, according to Herodotus, were of the same race as the Teucrians of Troy, that is, they belonged to that stock which overspread western Asia, Greece, and Italy, in the earliest times, and which is commonly called the Pelasgian. Now it is curious to find among the Pæonians the name of the Graæans, which is evidently the same word as the Latin Graii, the name by which the Romans, and doubtless the Italians generally, designated the Hellenians. They applied it to the Hellenians, because they had been used to apply it to the Pelasgian inhabitants of Greece, before the Hellenians rose to eminence; and because, according to Aristotle, the Hellenians when they lived in Epirus went by the name of Græci. Niebuhr supposes that the same name may also have been borne by the Pelasgians of Italy.]

1. Σκομίον] Al. Σκόμβρου. hinc Σκόμβρου Θράκιον ἔθνος Hesyeh. Scopiarius Plinio. Cedrenus, p. 705. Σκοπίων πόλις. WASS.

Σκομίον] Niebuhr retains this form of the word, (Kleine Schriften, p. 374.) and his geographical exactness com-

bined with Bekker's critical tact are decisive I think in favour of it.

5. μέχρι τοῦ Ὀσκίου ποταμοῦ] This is perhaps the same river which in the MSS. of Herodotus is called Σκίος, or Κίος, or Κίος, and which is there described as rising in Pæonia, and penetrating through the chain of Hæmus to run northward into the Danube. Herodot. IV. 49, 2. The valley or defile of this river, the modern Isker, is the most westerly of the five passes of the Balkan, leading from Tâtar Bazardjik to Sophia. It is probably a gorge similar to that through which the Buyûk Kametchi flows, between Haidhos and Shumla; for that river also winds its way through a chasm in the chain of Hæmus, or the Balkan, although the common maps represent both it and the Isker as rising on the north side of the chain. See the account of this latter gorge of the Buyûk Kametchi in Dr. Walsh's Journey from Constantinople to England, p. 148, 154.

9. ἐπὶ μὲν θάλασσαν καθήκουσα] "Taking the line of its sea-coast, where "it comes down to the sea." Τὸ μὲν παρὰ θάλασσαν. Herod. II. 6, 1, 4. 9, 2. Ἀβδήρων] Urbs hæc a Tîmesio Clazomenio A. M. 3349. condita est, et

τὰ ξυντομώτατα, ἣν αἰὲ κατὰ πρύμναν ἰστῆται τὸ πνεῦμα,  
νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν· ὁδῶ δὲ  
τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἰστρον ἀνὴρ εὐζωνος

1. τὸ πνεῦμα ἰστῆται V.

a Teiis et Clazomeniis instaurata A.M. 3464. inde Plinio et Solino Clazomene; sed hoc nomen parum obtinuit. Olymp. XCIII. πολλοὶ ἐν τοῖς δυνατωτάτοις appellat Diodorus; qui, et Abderitanos magno prælio a Triballis fusos narrat, et postea periculo liberatos a Chabria Olymp. CI. Cantacuzeni tempore πολυχνιον erat, deinde a semet in urbis modum reffectum ait: nunc addit Πολύστυλον vocant, quomodo diserte nominat Curopalata. Hodie Niger Asperosam, Astrizzam alii nuncupant. Est et Abdera in Africa. v. Steph. et Notitias Episc. Concilio Chalcedonensi A. Chr. 451. subscripsit Ioannes Abderæ Ep. WASS.

2. νηὶ στρογγύλῃ] Cur Interpres Latinus, Vallam sequutus, ναῦν στρογγύλην voluerit vetere navem rotundam, non scio. Græci quidem multis navibus nomen imposuerunt a forma, de quo Salmas. Observat. ad Jus. Attic. et Rom. pag. 658. Sed non credo, Scriptores Latinos eas, quas Græci στρογγύλας vocant, rotundas dicere. Est autem in ea re sequendus usus Veterum, qui has *onerarias* appellare maluerunt. Ἐμπορικὴν hic recte exponit Schol. et Schol. Aristoph. Equit. 1363. φορτηγόν. Vide Scheff. IV. de Re Nav. I. Duk. "A sailing vessel:" one whose hull was not so flat and shallow as that of a ship of war, but deep like those of our ships, as being fitted to carry freight. These ships were always worked by sails, and continued their voyage by night as well as by day; whereas the ships of war, which were worked by oars, generally put to shore every night, not only because the men required rest, but because there was no accommodation for sleeping or eating on board. Herodotus IV. 86, 1. computes the distance of a day's voyage at about 700 stadia, and of a night's voyage at 600; where, by speaking of a night's voyage, he must be understood to mean one performed by sailing, and not by rowing. This estimate would make the length of the voyage from Abdera to

the mouth of the Danube about 5200 stadia. Now from the old mouth of the Danube to that of the Bosphorus there are in a straight line more than three degrees of latitude, or above 210 miles: the length of the Bosphorus itself is sixteen miles, of the Propontis 120, and of the Hellespont sixty; making in all 196: and from the mouth of the Hellespont to Abdera in a straight line there are above ninety miles more. Thus from Abdera to the mouth of the Danube would be about 496 English miles: an approximation to the estimate of Thucydides as near as we can expect from the rudeness of his method of calculation; for 5200 stadia are 566 English miles, and a little more; reckoning 575 feet to the stadium; (see Col. Leake's Topography of Athens, p. 369.) and the distance from Abdera to the mouth of the Hellespont must be considerably more than 100 miles, if we suppose a vessel to follow in any degree the line of the coast, even without going into the gulf of Cardia. In the same way there would be many more than 210 miles from the Bosphorus to the Danube.

3. ἀνὴρ εὐζωνος ἐνδεκαταίος τελεῖ] The day's journey of an individual should probably be set at 200 stadia, or about twenty-one miles and three quarters, according to the computation of Herodotus, IV. 101, 3. The shorter distance of 150 stadia, given in another passage of Herodotus, V. 53, 2. seems to apply to the march of an army. The distance then across from Abdera to the mouth of the Danube, for that is the line intended, would be about 239 miles; it is, however, really above 280, reckoning even to the old mouth of the Danube, which was above fifty miles to the south of the actual one. However the difference is not greater than may be accounted for by the addition of the epithet εὐζωνος, which seems to imply that more than an ordinary day's journey is intended.

εὐζωνος] Sic locutus Herodotus, I.

THRACE. A. C. 429. Olymp. 87. 4.

ἐνδεκαταῖος τελεῖ. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς 2  
ἥπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα  
(ταύτη γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο)  
ἡμερῶν ἀνδρὶ εὐζῶνφ τριῶν καὶ δέκα ἀνύσαι. φόρος τε ἐκ 3  
5 πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον  
προσῆξαν ἐπὶ Σεύθου, ὃς ὕστερον Σιτάλκου βασιλεύσας  
πλείστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἀργυρίου μά-  
λιστα δύναμις, ἃ χρυσὸς καὶ ἄργυρος εἶη· καὶ δῶρα οὐκ

1. τοσαῦτα C.G.K.L.O.i. ἦν] om. i.  
καί] om. g. ὅσων A.B.C.F.G.I.Q.V.h.  
μάλιστα] om. Q. 8. ἦει C.E.F.H.c.e.

3. πλείστους P. 5. τῆς] γῆς K.  
7. δὲ f. ἀργυρίου post δύναμις V.  
καὶ δῶρα καὶ οὐκ K.

72, 3. 104, 1. et alibi. Sic πλοῦς ἡμέρας, et τεσσάρων ἡμ. καὶ νυκτῶν, et στάδια ρη'. πε(τ), et πλοῦς προαρσιτίδιος apud Scylacem, quæ formulæ Scriptoris istius novitatem facile demonstrant; semper fere *stadia*, *Thucydidæ* more nunquam locutus est. Post Olymp. 114. Per. Jul. 4396. stadia adhibet Dicæarchus, et locorum intervalla per dierum et noctium iter designat. Hinc ad Oropum ὁδὸν ἐλευθέρῳ βαδίζοντι σχεδὸν ἡμέρας. Haud ita Scymnus Chius circa A. M. 3938. Verum, qui antiquos, maxime Homerum, imitatur, Dionysium excipiamus, Perieg. V. 985. Τόσσον ἀνευθενῶν, ὅσον ἔβδομον ἡμῶν ὁδεύσας Ἰφθίμος καὶ κραϊνὸς ἀνὴρ ἀνύσειεν ὁδίτης. Exiguum temporis intervallum ita effert Hippocrates, §. IV. p. 5. ἐπισχέτω ὅσον δέκα στάδια διελθεῖν. WASS. De Scylacis ratione dimetiendi intervalla navigationum, quam hic tangit Wass. add. Dodwell. in Dissertat. de Periplus Scylacis ætate, §. 13. Quod ibid. §. 17. observat Dodwellus, πλοῦν Scylaci esse spatium navigationis inter urbes in ora maritima sitas, ὁδὸν autem spatium inter easdem terra euntibus, in eo potuit Scylax sequutus esse auctorem Thucydidem h. l. DUKER.

journey shorter than ordinary; and we know besides how necessarily vague and inaccurate those computations are which proceed on an estimate of the time required to accomplish a journey, rather than on an actual measurement of the distance.

5. ὅσον προσῆξαν ἐπὶ Σεύθου] Diodorus (XII. p. 105: Rhodom.) states the whole amount of the revenue at 1000 talents; but carelessly makes it the revenue of Sitalkes instead of Seuthes; a natural mistake in a heedless compiler undertaking so vast a work as an universal history. Of the first aorist of the verb ἄγω Lobeck truly observes, "Hujus temporis apud veteres tam rara sunt exempla, ut Attici illud neque funditus ignorasse, neque admodum probasse videantur." Ad Phrynich. p. 287. Lobeck also quotes a similar use of the word προσάγειν, as applied to the paying in taxes, from Polybius, V. 30, 5. αἱ πόλεις δυσχερῶς προσῆγον τὰς εἰσφοράς.

8. ἃ χρυσὸς καὶ ἄργυρος εἶη] "In gold and silver," "in what was gold and silver." The optative mood is used because the writer is speaking not of the income of one particular year, but of that which came in generally, that is year after year. And this repetition or recurrence of the action is expressed by the optative mood, as in II. 52, 5. ἄνωθεν ἐπιβαλόντες δὲν φέροιεν, "whom they carried," not in some one particular case, but the thing occurred often, and is described as what was in the habit of taking place.

1. ἐς ἥπειρον ἀπὸ Βυζαντίου] According to our common maps, the distance from Byzantium to the very source of the Strymon scarcely exceeds by twenty miles the distance from Abdera to the old mouth of the Danube at Tomi. But possibly the greater difficulties of the country in the direction of the Strymon may have rendered the day's

ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς  
 δὲ ὅσα ὑφαντά τε καὶ λεία, καὶ ἡ ἄλλη κατασκευὴ, καὶ οὐ  
 μόνον αὐτῷ ἀλλὰ καὶ τοῖς παραδυναστεύουσιν τε καὶ γεν-  
 4 ναίοις Ὀδρυσῶν. κατεστήσαντο γὰρ τὸνναντίον τῆς Περσῶν  
 βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμ- 5  
 βάνειν μᾶλλον ἢ διδόναι, καὶ αἰσχίον ἦν αἰτηθέντα μὴ δοῦναι  
 ἢ αἰτήσαντα μὴ τυχεῖν· ὅμως δὲ κατὰ τὸ δύνασθαι ἐπὶ πλέον  
 αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα.  
 5 ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ  
 Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου 10  
 πόντου μεγίστη ἐγένετο χρημάτων προσόδος καὶ τῇ ἄλλῃ  
 εὐδαιμονία, ἰσχυρὴ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα  
 7 μετὰ τὴν Σκυθῶν. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ  
 ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ

1. τε] om. C.L.O.e. 3. τε] om. C.L.O.e. 4. κατέστησαν. τὸ A. τῆς  
 περσῶν A.B.C.E.F.G.H.K.N.V.c.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri  
 τῆς τῶν περσῶν. 5. μὲν] om. L.O.P. 6. μὴ δοῦναι] om. g. 8. ἐχρήσαντο  
 C.d.e. 9. ἦλθεν ἡ βασιλεία A.B.F.V.g.h. Bekk. Goell. C.E.G. et vulgo ἡ  
 βασιλεία ἦλθεν. τῶν μὲν γὰρ N.V. 11. προσόδος χρημάτων Q. 12. ἰσχύει  
 K.Q.g. μάχη g. δεύτερον P. 13. τὴν] τῶν A.B.F.K.Q.e.h. τὴν τῶν  
 H.V.g. om. L. ταύτην C. 14. ἐν πρὸς ἐν ἔθνος f.

2. λεία] Suidas h. v. hinc sua mu-  
 tuatus est. vid. Pollucem, VII. 51.  
 WASS.

3. τοῖς παραδυναστεύουσιν] "Mihi,"  
 says Gölle, "vocabulum significare  
 "videtur minores dominos, et quasi  
 "quosdam regulos, infra regem positos.  
 "Velut Seuthes est παραδυναστεύων  
 "Sitalcæ c. 101, 5." This is quite right,  
 and the other translation, "qui apud  
 "regem auctoritate pollebant," seems  
 to confound the different meanings of  
 δυναστεύειν and δύνασθαι. Titus during  
 his father's lifetime was παραδυναστεύων  
 αὐτῷ, and so Dion Cassius says of the  
 supposed change in his character when  
 he became emperor, οὐχ ὁμοίως ἄλλοις  
 τέ τινες παραδυναστεύουσι καὶ αὐτοὶ  
 ἀνταρχοῦσιν. LXVI. 18.

4. τὸνναντίον τῆς Περσῶν βασιλείας]  
 Does this allude to its being the fre-  
 quent practice of the kings of Persia to  
 send gifts as a reward to any meritorious

service; or is it a tribute to the up-  
 rightness or at least to the honourable  
 pride of the Persian satraps, that they  
 scorned to receive presents from those  
 who applied to them for justice: whereas  
 amongst the Thracian chiefs nothing  
 was to be done without a bribe.

7. ὅμως δὲ—ἐχρήσαντο] "Although  
 "the other Thracians practised the  
 "same thing on a small scale, yet still  
 "the Odrysians, owing to their greater  
 "power, practised it so much more  
 "extensively that it may be called a  
 "custom of their establishing."

12. πολὺ δευτέρα] "Easily or de-  
 "cidedly second:" i. e. although in-  
 ferior to the Scythians, yet far superior  
 to all others. Compare Sophocles,  
 Œdip. Colon. 1228.

14. ἔθνος ἐν πρὸς ἐν] He says this,  
 because the empire or ἀρχὴ of the Per-  
 sians was far greater than that of the  
 Scythians, although the single παῖσιον

THRACE. A. C. 429. Olymp. 87. 4.

ἔστιν ὃ τι δυνατόν Σκύθαις ὁμογενωμονούσι πᾶσιν ἀντιστῆναι. οὐ μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν 8 περὶ τῶν παρόντων ἐς τὸν βίον ἄλλοις ὁμοιοῦνται.

XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης 5 παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἐτοῖμα ἦν, 2

Stalkes begins his march, his army swelling as he advances, till it amounts to 150,000 men.

ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὃ ἐστὶ μεθόριον Σίντων καὶ Παιόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν

4. βασιλεύων χώρας τοσαύτης A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri χώρ. τοσ. βασιλεύων. 6. τὴν] om. d.i. 7. αὐτῆς H. ἔπειτα δὲ διὰ d. 8. σιντῶν C.F.G.H.K.L.O.V. Poppo. σιτῶν P.

of the Persians, if stripped of its subject people, was inferior to the nation of the Scythians.

2. οὐ μὴν οὐδ' ἐς τὴν ἄλλην κ. τ. λ.] "But yet it cannot be said that in "general good management and understanding in the things of common life they are on a level with other men." This is the undoubted sense of the passage, and so Niebuhr understood it, although he justly calls the expression obscure. "It is an explanation," to use Niebuhr's words, "why the Scythians were not a great and united people, and thus able to conquer the neighbouring nations." Kleine Schriften, p. 369, 70. Οὐ μὴν οὐδὲ, "nor yet however." Compare Thucyd. I. 82, 1. οὐ μὴν οὐδὲ ἀναισθήτως κ. τ. λ. and the passages from Xenophon and Theocritus, quoted by Schneider in οὐ μὴν. See also Viger, cap. VII. sect. 8. not. Mr. Bloomfield says that it always signifies, "no, nor;" but in the two passages to which he refers in Thucydides, I. 3. 4. VI. 55, 3. there is a negative in the preceding clause, and then the expression οὐ μὴν οὐδὲ is certainly only a continuance of the negation, and is rightly translated in English, "no, nor yet." The exact translation in colloquial language would be, I think, "Yet I do not say either, that in other points they are on a level," &c. or in vulgar language still more closely, "Yet I do not say *neither*." Compare

οὐ μέντοι γ' οὐδὲ τοῦτου γ' ἔφασαν καταμαρτυρῆσαι ἄν τᾷληθῃ. Demosthen. against Timotheus, p. 1195. Reiske.

5. ἐτοῖμα ἦν] See the note on I. 7, 1. πλοῖμα τῶν δυνάμεων.

7. Κερκίνης] v. ad Suid. v. Ἀκουσίλαος. WASS. not. MS. Our knowledge of these countries is far from being full enough to allow of our tracing the course of the several mountain chains which intersect them; for those laid down in our largest maps are not given from actual surveys, but from the general accounts of geographers, historians, and travellers. Apparently, Cercine must have been a chain branching off in a south-easterly direction from the main ridge now called Egriso, and anciently Scardus, and dividing the streams that feed the Axios from those which run into the Strymon. Pæonia then would lie on the west, Sintica and Mædica on the east and south-east of this chain; and Doberus would be in one of the first high valleys on the Pæonian side, from which the way to lower Macedonia would be a continued descent, first down the valley of one of the tributary streams of the Axios, and then by the valley of the Axios itself. Sintica was the district lying between the ridge of Cercine and the right or western bank of the Strymon, in the upper part of the course of that river (Livy, XLV. 29. a very clear and valuable notice of the geography of Mace-

THRACE. MACEDONIA. A. C. 429. Olymp. 87. 4.

πρότερον αὐτὸς ἐποίησατο τεμῶν τὴν ὕλην, ὅτε ἐπὶ Παίονας  
 3 ἐστράτευσε. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διυόντες ἐν δεξιᾷ μὲν  
 4 εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαίδους. διελ-  
 5 θύοντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικὴν. πορευο-  
 μένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι 5  
 νόσῳ, προσεγίγνετο δὲ πολλοὶ γὰρ τῶν αὐτονόμων Θρακῶν  
 ἀπαράκλητοι ἐφ' ἀρπαγὴν ἠκολούθουν, ὥστε τὸ πᾶν πλήθος  
 λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέσθαι· καὶ  
 τούτου τὸ μὲν πλεόν πεζὸν ἦν, τριτημόριον δὲ μάλιστα  
 6 ἵππικόν. τοῦ δ' ἵππικοῦ τὸ πλείστον αὐτοὶ Ὀδρῦσαι παρεί- 10  
 7 χοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι  
 μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι κατα-  
 βάντες, ὁ δὲ ἄλλος ὄμιλος ξύμμικτος πλήθει φοβερώτατος  
 ἠκολούθει. XCIX. ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ  
 MACEDONIA. παρεσκευάζοντο, ὅπως κατὰ κορυφὴν ἐσβα- 15  
 He invades Macedo-  
 nia. [Origin and gra-  
 dual aggrandizement  
 2 λούσιν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περ-  
 δίκκας ἦρχε. τῶν γὰρ Μακεδόνων εἰσὶ καὶ

1. 3. παίονας E.F. 3. σιντούς C.F.G.V. μήδους i. 4. ἐς] om. g. 5. τι e.  
 6. παρὲγίγνετο g. ἐπεγίγνετο i. 8. οὐκ ἔλασσον] om. d. 12. τῆς] om. O.  
 13. φοβερώτερος K.d.i. 14. συνηθροίζοντο d.e.i. 15. ἐσβάλῃσιν d. 16. περ-  
 δίκας H.

donia, and to be depended upon, as it is the official formula of the division of Macedonia, by order of the Roman government, after the defeat of Perseus.) As to the Mædi, I agree with Gatterer, that their country must have been also on the western side of the Strymon, and above Bsaltia: and I am inclined to think a little to the north or north eastward of Sintica; as they are spoken of as a tribe immediately hanging on the frontiers of Macedonia, at a time when Sintica was a part of Macedonia. See Polybius X. 41. Livy, XXVIII. 5. XL. 21, 22. That the Doberus here spoken of has nothing to do with the Doberes mentioned by Herodotus, VII. 113, i. who lived on the east or left bank of the Strymon, the epithet τὴν Παιονικὴν would alone be sufficient to indicate.

[Müller in the map which accom-  
 panies his little work on the Mace-

donians agrees in the main with the account of the Thracian and Macedonian geography given in the above note. I think he brings both Cercine and Doberus too much to the southward; for he places Eidomene north of Doberus, as if Sitalkes in his first operations turned to the right from Doberus, and afterwards turned to the left to descend the valley. It seems more natural to suppose that his whole march was in one direction, from north to south; and that Doberus was higher up in the valley, either of the Axios or of one of its tributary streams, than K. O. Müller represents it.]

9. τριτημόριον] Pollux, IX. 66. τρι-  
 τημόριον ὅταν μὲντοι Θουκυδίδης εἴποι,  
 τριτημόριον δὲ μάλιστα ἵππικόν, τὴν τρι-  
 τὴν μοῖραν εἴρηκε. DUKER.

15. κατὰ κορυφὴν] Compare the ex-  
 pression κατ' ἀκρῆς in Herodotus, VI.

MACEDONIA. A. C. 429. Olymp. 87 4.

of the kingdom of *Λυγκησταὶ καὶ Ἑλιμειῶται καὶ ἄλλα ἔθνη*  
MACEDONIA under *ἐπάνωθεν, ἃ ξύμμαχα μὲν ἐστί τούτοις καὶ*  
the kings of the race *ὑπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. τὴν δὲ*  
of Temenus of Argos.] *παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου*  
*5 πατὴρ καὶ οἱ πρόγονοι αὐτοῦ, Τημενίδαι τὸ ἀρχαῖον ὄντες ἔξ*

1. *Λυγκησταὶ* F.H.Q. *Ἐλυγκησταὶ* G. *Ἐλυγκησταὶ* I.L.O.P.e. *Ἑλιμειῶται*]  
Ita Steph. Byz. *populum vocat, et Ἑλιμεία exarat etiam Aristot. Politic. V. 8. p.*  
180. [V. 10, 17. ed. Oxon. 1837.] sicut Livius [XLII. 53. XLIII. 20.] *Elimeia.*  
Conf. nos Pr. 2. p. 416. seq. vulgo, Haack. Bekk. Goell. *Ἑλεμειῶται.* PORPO.  
*Ἑλιμειῶται* F.H. 4. *παρὰ* C.E.F.G.H.I.K.L.N.O.P.Q.V.c.d.e.g.h.i. Haack.  
Porpo. Goell. Bekk. A.B. et vulgo *περί.* 5. *τιμενίδαι* Q. *τημαινίδαι* V. *δντες*]  
om. L.O.P.Q.

18. 82, 3. which properly signifies the attacking a town from the citadel, and consequently attacking it from vantage ground: "venturaque desuper urbi." So *κατὰ κορυφὴν* implies that the mountain Cercine being once past, the march into Macedonia would be henceforward all down hill: the invaders had turned the head of the country.

3. *τὴν δὲ παρὰ θάλασσαν κ. τ. λ.*] This sketch of the formation of the Macedonian dominion agrees with the account of Herodotus, VIII. 138, 4. in placing the original set of the Temenidæ chiefs to the south-west of what was afterwards called Macedonia, that is, in the mountains which form the western boundary of the valley of the Haliacmon. Whether or no the Macedonian tribe of which the Argive chiefs here became the sovereigns, had any particular connection with the Dorians, who at one time, according to Herodotus, were called Macednians, (Herodot. I. 56, 3, 4.) may be doubtful; but from the similarity of their language with that of the Greeks, in those common words which, as Müller truly observes, no nation borrows from a foreign conqueror, it may be inferred that the Macedonians and Hellenians were both tribes belonging to the same common race. The Macedonian conquests then extended eastward, first as far as the Axios, and afterwards to the Strymon. Eordæa and Almopia appear to have been situated to the north of the original country of the Macedonians; and Eordæa was the lower valley into which the Egnatian road descended, after

leaving the upper valley of Lyncestis, and from which it descended again along the course of the Æstræus to Edessa and Pella. See Polybius, XXXIV. 12. Cramer's Greece, vol. I. p. 202. But I think that Dr. Cramer has been misled by the authority of Ptolemy in placing Almopia to the northward of Pelagonia, on the upper part of the course of the Erigonus; for lower Macedonia can hardly be supposed to reach so far into the interior; and Pliny. IV. 10. names the Almopii next to the Eordenses, and between them and the Pelagonians; a situation which appears to me to agree better with the description of Thucydides. See also, for the origin of the Macedonian tribe, Müller's Dorians, vol. I. p. 2. [See especially Müller's "Make-doner," p. 20. et seqq. Müller places the Almopians at the very southern extremity of Macedonia, under the northern side of Olympus. But this goes on the assumption that the Almopia of Thucydides is the same with the Almon or Almonia of other writers, which I think rests on no good foundation.]

4. *Ἀλέξανδρος*] De serie et successionem regum Macedoniæ, deque divisione Macedoniæ in maritimam et mediterraneam, legi debent, quæ scripsit Spanhemius, Dissert. VII. p. 371. et seqq. ed. ult. de Præst. et usu Numism. quibus egregie inlustrantur, quæ de regno Macedonum variis locis scribit Thucydides. DUKER.

5. *πρόγονοι αὐτοῦ Τημενίδαι*] Macedoniæ reges Herodoto (VIII. 137, 2.) dicuntur *ἀπόγονοι Τημενοῦ*, qui sub



Ἄργους, πρῶτον ἐκτίσαντο καὶ ἐβασίλευσαν, ἀναστήσαντες  
 μάχη ἐκ μὲν Πιερίας Πίερας, οἱ ὕστερον ὑπὸ τὸ Πάγγαιον  
 πέραν Στρυμόνος ὤκησαν Φάγρητα καὶ ἄλλα χωρία (καὶ ἔτι  
 καὶ νῦν Πιερικὸς κόλπος καλεῖται ἢ ὑπὸ τῷ Παγγαίῳ πρὸς  
 θάλασσαν γῆ), ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίους, οἱ 5  
 νῦν ὁμοροὶ Χαλκιδέων οἰκοῦσι· τῆς δὲ Παιονίας παρὰ τὸν  
 Αἰξιὸν ποταμὸν στενὴν τινα καθήκουσαν ἄνωθεν μέχρι  
 Πέλλης καὶ θαλάσσης ἐκτίσαντο, καὶ πέραν Ἀξιού μέχρι  
 Στρυμόνος τὴν Μυγδονίαν καλουμένην Ἠδῶνας ἐξελάσαντες  
 4 νέμονται. ἀνέστησαν δὲ καὶ ἐκ τῆς νῦν Ἑορδίας καλουμένης 10  
 Ἑορδοὺς, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δέ τι αὐτῶν  
 περὶ Φύσκαν κατῴκηται, καὶ ἐξ Ἀλμωπίας Ἀλμῶπας.  
 5 ἐκράτησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι,  
 ἃ καὶ νῦν ἔτι ἔχουσι, τὸν τε Ἀνθεμουῖντα καὶ Γρηστωνίαν  
 6 καὶ Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν 15  
 Μακεδονία καλεῖται, καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς  
 αὐτῶν ἦν ὅτε Σιτάλκης ἐπῆει.

1. πρῶτον A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo πρώτοι.  
 2. περιερίας h. πείρους e. πάγκαιον πέρα c. 3. φράγητα C.K.N.c.  
 φάγητα f. καὶ post ἔτι om. G.L.O.P.e. 5. βοττι as F. deletis litteris duabus.  
 7. αἰξίων K.L.O.P. Goell. Bekk. vulgo αἰξιον. 8. ἀξιού I.L.O.P. Goell. Bekk.  
 vulgo αἰξίου. 10. καλουμένης] om. L.O.P. ante ἑορδίας ponit c. 11. ἑορδοὺς  
 K.L.O. cum Herodiano apud Stephanum Byz. et Herodot. VII. 185, 3. Poppo.  
 Goell. vulgo, et Bekk. in ed. minor. ἑορδοὺς. ἐφθάρησαν A.B.C.E.F.G.H.I.K.L.N.  
 O.P.Q.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo διεφθάρησαν. τι] καὶ G.  
 12. φύσαν L.O.P. φυσκίαν H.d.i. σφύκαν E. ἀλμῶπας H. ἀλμωπὰς K.  
 13. καὶ post δὲ om. g. 14. γρηστωνίαν. A.B.C.E.F.G.V.b.c. et Dukeriani, nisi  
 fallor, omnes, praeter K. qui γερηστωνίαν. vulgo κρηστωνίαν. γρηστωνίαν Poppo.  
 Goell. Bekk. 15. βισαντίαν A.B.F.V.h.

reditum Heraclidarum Argos obtinuit.  
 Vide etiam Herod. IX. 44, 2. 45, 2. et  
 V. 22. HUDS.

14. Γρηστωνίαν] Ita MSS. hic et alibi.  
 Gr. cum o male. Stephanus, Theo-  
 pompus apud Athenæum, Herodotus,  
 Aristoteles de Mirabil. Ausc. p. 112.  
 Lycophron bis, receptam lectionem  
 tuentur. Stephanus mendose uno in  
 loco Γαστρωνίαν. Theopompus apud  
 Athen. III. p. 77. Γραιστωνία. Herodot.  
 VII. 124, 3. Κρηστωνική ex Ionismo, κ pro

γ. Ibi MS. Flor. Κρηστωνήης, pro Κρη-  
 στωναίης, Tzetzes, Κρηστώνη, ἀπὸ τῆς  
 Ἄρεος καὶ Κυρήνης θυγατρὸς. Sic Κρη-  
 στώνης ἔχουσιν apud Lycophron. v. 499.  
 ubi MS. Seld. Κρηστώνης, et τὸν Κρη-  
 στώνης θεόν, v. 937. Pro Κραστωνία  
 apud Aristotel. legendum Κρηστωνία,  
 auctore Sylburgio. WASS. Confer quæ  
 ad Stephanum in Γαστρωνία, Γρηστω-  
 νία, et Κρήστων adnotant Interpretes.  
 DUKER.

MACEDONIA. A. C. 429. Olymp. 87. 4.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιόντος πολλοῦ στρατοῦ  
 ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ τὰ τείχη,  
 ὅσα ἦν ἐν τῇ χώρᾳ, ἐσεκομίσθησαν. ἦν δὲ οὐ<sup>2</sup>  
 πολλὰ, ἀλλὰ ὕστερον Ἀρχέλαος ὁ Περδίκκου  
 υἱὸς βασιλεὺς γενόμενος τὰ νῦν ὄντα ἐν τῇ  
 χώρᾳ ᾠκοδόμησε καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τᾶλλα διε-  
 κόσμησε τὰ τε κατὰ τὸν πόλεμον ἵπποις καὶ ὅπλοις καὶ τῇ  
 ἄλλῃ παρασκευῇ κρείσسونι ἢ ξύμπαντες οἱ ἄλλοι βασιλῆς  
 ὁκτῶ οἱ πρὸ αὐτοῦ γενόμενοι. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ<sup>3</sup>  
 τῆς Δοβήρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον  
 οὔσαν ἀρχὴν, καὶ εἶλεν Εἰδομένην μὲν κατὰ κράτος, Γορτυ-

1. καί] om. b. 2. ἀμυνασθαι N.Q.V. et marg. G. καρτερικά c. 6. ἔτεμε K.  
 7. τὴν] om. L.O.P. 8. κρείσσον N.Q.V. οἱ ante ἄλλοι om. A.B.E.F.H.  
 Q.V.g.h. 11. εἶλον L.O.P. εἰλομένην Q. ὁδομένην c. et rec. V.

6. ὁδοὺς ἔτεμε] Ita loquitur Herodot. IV. 136, 3. WASS.

καὶ τᾶλλα διεκόσμησε κ. τ. λ.] Διε-  
 κόσμησε scil. τὴν χώραν, as in II. 15, 3.  
 τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καί—  
 ξυνῆκισε πάντας. Compare also VI. 41,  
 3. τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ  
 ὅπλοις. The conjunction τε in τὰ τε  
 κατὰ τὸν πόλεμον is enclosed by Haack  
 and Poppo in brackets, as confusing  
 the sentence. But it appears to be a  
 mere copula; “and furnished the coun-  
 try with other matters, and in what re-  
 lates to war (he furnished it) with  
 “horses,” &c. That τε is often used  
 in this manner Poppo not only acknow-  
 ledges, but complains of Benedict for  
 altering a passage because he was not  
 aware of this very thing. See Obser-  
 vatt. in Thucyd. p. 14.

7. ἵπποις καὶ ὅπλ.] Ex hoc loco ra-  
 tionem reddi posse existimat Begerus,  
 cur Archelai numismata Equum in  
 aversa exhibent. HUNS.

8. ξύμπαντες οἱ ἄλλοι βασιλῆς] Non  
 Græcum esse puto ξύμπαντες οἱ βασιλῆς  
 ὁκτῶ, debuit enim esse οἱ ὁκτῶ βασιλῆς,  
 non οἱ βασιλῆς ὁκτῶ, et articulum omit-  
 tit MSS. pars. Sed alia sunt delenda:  
 scripsisse suspicor Thucydidem, ἢ ξύμ-  
 παντες οἱ πρὸ αὐτοῦ γενόμενοι. DOBREE.  
 But is it necessary to take ὁκτῶ with  
 the words immediately preceding it?

Is it not rather, “than all the other  
 “kings together, who were, that is, his  
 “predecessors, eight in number?” If  
 any thing is to be struck out, I would  
 rather omit the article before πρὸ αὐτοῦ,  
 “than all the other kings, of whom  
 “there were eight before him.” But  
 it is possible that the words οἱ πρὸ αὐ-  
 τοῦ are merely put in to explain more  
 clearly whom the writer meant by ξύμ-  
 παντες οἱ ἄλλοι βασιλῆς.

Βασιλεῖς ὁκτῶ, etc.] Ab Herodoto  
 (VIII. 139.) septem priores Macedoniæ  
 reges recensentur. I. Perdiccas, condi-  
 tor regni. II. Aræus (alias Argeus.)  
 III. Philippus. IV. Aeropus. V. Al-  
 cetas. VI. Amyntas. VII. Alexander.  
 Huic successit Perdiccas pater Arche-  
 lai. HUNS.

11. Εἰδομένην—Γορτυνίαν—Ἀταλάντην]  
 All these places are rightly laid down  
 by Dr. Cramer in the upper part of the  
 valley of the Axios, by which Sitalkes  
 was now descending. See his Map, and  
 his Descript. of Greece, vol. I. p. 230.  
 It appears probable that Ἀταλάντην is  
 an error for Ἀλλάντην, as a place of  
 that last name is mentioned by Pliny  
 and Steph. Byzantinus. By “the coun-  
 try to the left of Pella,” must be un-  
 derstood of course that to the eastward  
 of it, as Sitalkes was marching south-  
 wards.

MACEDONIA. A. C. 429. Olymp. 87. 4.

νίαν δὲ καὶ Ἀταλάντην καὶ ἄλλα ἅττα χωρία ὁμολογία διὰ  
 τὴν Ἀμύντου φιλίαν προσχωροῦντα τοῦ Φιλίππου υἱέος  
 παρόντος· Εὐρώπὸν δὲ ἐπολιόρησαν μὲν, ἐλεῖν δὲ οὐκ  
 4 ἐδύναντο. ἔπειτα δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὔχῳρει  
 5 τὴν ἐν ἀριστερᾷ Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν 5  
 Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τὴν τε Μυγδονίαν  
 6 καὶ Γρηστωνίαν καὶ Ἀνθεμοῦντα ἐδήουν. οἱ δὲ Μακεδόνες  
 πεζῷ μὲν οὐδὲ διεννοοῦντο ἀμύνεσθαι, ἵππους δὲ προσμετα-  
 πεμψάμενοι ἀπὸ τῶν ἄνω ξυμμαχῶν, ὅπη δοκοῖ, ὀλίγοι πρὸς  
 7 πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. καὶ ἡ 10  
 μὲν προσπέσοιεν, οὐδεὶς ὑπέμενεν ἄνδρας ἱππέας τε ἀγαθοὺς  
 καὶ τεθωρακισμένους, ὑπὸ δὲ πλήθους περικληρόμενοι αὐτοὺς  
 πολλαπλασίῳ τῷ ὁμίλῳ ἐς κίνδυνον καθίστασαν· ὥστε  
 τέλος ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν  
 κινδυνεύειν. CI. ὁ δὲ Σιτάλκης πρὸς τὸν Περδίκκαν 15

He is disappointed of λόγους ἐποιεῖτο ὧν ἔνεκα ἐστράτευσεν, καὶ  
 the promised coopera- ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρήσαν ταῖς ναυσὶν,  
 tion of an Athenian fleet; and is persuaded ἀπιστοῦντες αὐτὸν μὴ ἤξειν, δῶρα δὲ καὶ

1. τᾶλλα K. ἄλλ' ἅττα V. 2. τὴν τοῦ ἀμύντου b. υἱέος] om. d.  
 4. ἐδύναντο A.B.C.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ἐδύνατο h. vulgo ἡδύ-  
 ναντο. προσχωρεῖ L. προυχ. Bekk. 5. πέλλης V. κύρου g.h. κύρου e.  
 δὲ τούτων ἐς] τούδε F. 6. τε] om. L.O.P. 7. γρηστωνίαν A.B.C.V.b.c.e.h.  
 et qui supra. στρηγωνίαν d.i. 8. οὐ C.G.L.O.P.e. ἵπποις H. προσμεταπ.  
 οἱ ἀπὸ e. 9. ἄνω] om. K. ὅποι H.Q.c. δοκεῖ L.O.P.d.e.i. 10. ἐσέβα-  
 λον A.E.F.H.V.b.g. 11. ὑπέμενεν P.Q.V. 12. περικληρόμενοι A.B.C. περι-  
 κληρόμενοι b. Poppo. Goell. Bekk. vulgo περικλειόμενοι. 18. δῶρα δὲ Poppo.  
 Haack. Vulgo et Bekk. δῶρά τε.

1. ἅττα] De particula post Gramma-  
 ticos veteres egerunt Budæus in Com-  
 mentar. Ling. Gr. p. 967. Steph. App-  
 end. ad Script. de Dial. p. 82. Maus-  
 sac. ad Harpocrat. et Vales. ad Notas  
 Maussaci. DUKER. Add Hermann on  
 Viger, note 37.

18. ἀπιστοῦντες αὐτὸν μὴ ἤξειν] Sic I.  
 10, 1. ubi Schol. adnotat, μὴ post ἀπι-  
 στεῖν Ἀττικῶς abundare. Lucian. Rhetor.  
 præcept. p. 321. ei duas negationes  
 adponit: οὐχ ἔξουσιν ὅπως ἀπιστήσουσι  
 μὴ οὐχὶ πάνθεν ἂν τινα ἐν τοῖς λόγοις  
 ἀγωνιστὴν εἶναι σε. Eumdem pleonas-

mum post ἀπαγορεύω, κωλύω, ἀρνοῦμαι,  
 et εἰργάζομαι observat Stephanus ad Corinth.  
 artic. VIII. et XLIII. Simile est supr.  
 II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν.  
 Add. infr. ad III. 1, 2. DUKER.

δῶρα δὲ καὶ πρέσβεις ἐπεμψαν αὐτῷ]  
 So Haack and Poppo read, instead of  
 δῶρά τε, which cannot be sense unless  
 we insert ἀλλά before it, a more violent  
 alteration than Poppo's. Stephen pro-  
 posed to read ἐπεμψεν, but this surely  
 cannot be right, without adding ὁ δὲ  
 before δῶρά τε καὶ πρέσβεις ἐπεμψεν,  
 because ἐπεμψεν could only refer to

MACEDONIA. A. C. 429. Olymp. 87. 4.

by his nephew Seuthes to accept the overtures of Perdicas, and to return home with his army.

πρέσβεις ἔπεμψαν αὐτῷ, ἔς τε τοὺς Χαλκιδέας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχῆρεις ποιήσας ἐδήγου τὴν γῆν. καθη- 2 μένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους οἱ πρὸς νότον 5 οἰκοῦντες Θεσσαλοὶ καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ᾗσαν. ἐφοβήθησαν δὲ καὶ οἱ πέραν Στρυμόνος πρὸς βορέαν Θρᾶκες, 3 ὅσοι πεδιά εἶχον, Παναῖοι καὶ Ὀδόμαντοι καὶ Δρῶοι καὶ 10 Δερσαῖοι· αὐτόνομοι δ' εἰσὶ πάντες. παρέσχε δὲ λόγον καὶ 4 ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. ὁ 5 δὲ τὴν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν ἅμα ἐπέχων ἐφθειρε· καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἔνεκα

7. καὶ post μὴ om. g. ὁ στρατὸς] om. L. χωρήσει V. 8. βορρέαν G.P. 9. καὶ ὅσοι Q. πᾶναιοι K. ὀδόμαντοι E. ὀδάμαντοι g. ὀδόματοι i. δρῶοι F. 10. σερσαῖοι K. παρέχει h. 11. τῶν τοὺς F. deletis post ἐπὶ duabus vel tribus. τῶν] om. L.O. πολεμίους καὶ Ἕλληνας c.f. 12. χω- ρήσουσιν K. 13. τε] μὲν O. om. d. 14. ἐπράττετο c.f.

Perdicas. But Poppo's alteration is the simplest, and makes the whole passage intelligible.

5. Μάγνητες] Magnesia post Strabonis tempora Thessaliae adjecta est. vid Plin. IV. 9. Ptolemæus aliis adscribit. Μαγνητικὴ Æschylus, Pers. 492. Μαγνησίαν Dioscorides memorat pag. 193. At civitatem intelligit ad Mæandrum sitam, de qua Tournefort. II. 370. WASS.

9. Ὀδόμαντοι] Vide Aristoph. Acharnenses, ejusque Scholiasten, p. 378. apud quem Ὀδόμαντες appellantur.—HUDS. Ὀδόμαντοι MSS. hic et p. 294. uti et Steph. v. Herodot. V. 16, 1. Liv. XLV. 4. Confer Dissertat. Morini de Odomantis, et Suidam v. ἀποπεθρίακεν, et quem ibi citat Aristoph. WASS.

καὶ Δρῶοι] The name of this people is considered by Gatterer (Commentatt. de Thracia apud Poppon. Prolegom. vol. II. p. 380.) to be a mere corruption of Δερσαῖοι, the name given by Steph. Byzant. to the tribe which Herodotus

calls Δερσαῖοι, VII. 110, 1. He supposes that the words καὶ Δερσαῖοι were added by some one who wished to correct from Herodotus the orthography of the tribe's name. And Poppo and Gøller have enclosed the words καὶ Δρῶοι in brackets, on the authority of Gatterer, and yet retain the reading καὶ Δερσαῖοι; whereas Gatterer wishes to leave out these last words, and to alter Δρῶοι into Δερσαῖοι. But it seems to me altogether idle to indulge in conjectures about a matter of which we know so little. Gatterer may be right; but our ignorance of any tribe called Droï is certainly no sufficient reason for suspecting the genuineness of the word; for in the very next chapter mention is made of a place in the heart of Greece, Coronta, near Stratus, of which we know nothing more than what Thucydides there says of it.

14. ἐπέχων] ἐπικείμενος Schol. Compare Herodot. VIII. 35, 1. δσα—ἐπέσχον τῆς Φωκίδος, πάντα ἐσιναμώρεον. and

MACEDONIA. A. C. 429. Olymp. 87. 4.

ἐσέβαλε, καὶ ἡ στρατιὰ σίτον τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ  
χειμῶνος ἐταλαιπώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρ-  
δάκου, ἀδελφίδου ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένου,  
ὥστ' ἐν τάχει ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας  
ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ  
7 προσποιεῖται. καὶ ὁ μὲν πεισθεὶς, καὶ μείνας τριάκοντα τὰς  
πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεύσιν, ἀνεχώρησε  
τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου. Περδίκκας δὲ ὕστερον  
Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι. Σεύθῃ, ὥσπερ  
8 ὑπέσχετο. τὰ μὲν οὖν κατὰ τὴν Σιτάλκου στρατείαν οὕτως 10  
ἐγένετο.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος,  
ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος  
ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ'  
WESTERN GREECE. Ἀστακοῦ καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς 15  
Operations of Phor-  
mion. He is hin-  
dered by the season Ἀκαρνανίας τετρακοσίοις μὲν ὀπλίταις Ἀθη-

2. σπαρδάκου A.B.E.F.H.V.h. Poppo. Goell. Bekk. σπαρδόκου C.G.I.N.P.f.g.  
σπαρδοκοῦ K. vulgo σπαρδαδόκου. 3. μεθ' αὐτὸν A.B.E.G.K.N. Poppo.  
Goell. Bekk. μεθ' ἑαυτὸν C.F.H.L.O.P.V.g. μεθ' ἑαυτοῦ e. μεθ' ἑαυτῶν I.  
vulgo μετ' αὐτόν. 6. τὰς πάσας ἡμέρας τριάκοντα g. 8. ἐπ' οἴκου] om.  
L.O.P. 9. αὐτοῦ e. θεύσης c. 10. τὸ P. οὖν A. om. B.C.E.F.G.K.  
c.d.e.g.h.i. Poppo, Bekk. ed. 1832. τὴν] om. i. στρατίαν V. 12. τοῦδε  
τοῦ A.B.E.F.H.N.V.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo τοῦ αὐτοῦ.  
15. μεσόγειαν c.f. 16. ὀπλίτας τῶν ἀθηναίων K.

still more the expression which occurs several times in IX. 31, 2, 4. Πέρσαι ἐπείχον τοὺς Τεγεῖτας. Μῆδοι ἐπέσχον Κορινθίους, κ. τ. λ. that is to say, "Co-  
rinthiis imminabant;" were drawn up opposite to them, so as to have them within their reach when the attack began. And so Sitalkes is said to have commanded at once the three countries of Chalcidice, Bottica, and Macedonia, and to have carried his ravages into them all. The notion of "stopping" has nothing to do, I think, with the word ἐπέχω in this place.

1. ἡ στρατιὰ σίτον τε οὐκ εἶχεν αὐτῷ] For this dative case, compare the note on I. 6, 3. διὰ τὸ ἀβροδιαίων. It may

perhaps be expressed, "When he found that the army had no provisions;" for it belongs rather to the whole sentence than to any particular word in it. Compare Livy II. 29. "Pulset tum mihi lictorem," &c. "I should like then to see any one strike a lictor."

6. τριάκοντα τὰς πάσας ἡμέρας] "Thirty days in all." Compare I. 100, 1. and the note there.

14. ἐστράτευσαν—ἐς τὴν μεσόγειαν τῆς Ἀκαρνανίας] Such appears to me to be the true stopping and construction of this passage, taking the words παραπλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες,—"having sailed along the shore to As-  
tacus, and having disembarked," as a

WESTERN GREECE. A. C. 429. Olymp. 87. 4.

of the year from attacking CEniadæ. Situation of that town, and description of the alluvion deposited by the river Achelous, out of which the Echinades islands had gradually been formed.

ναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίους δὲ Μεσσηνίων. καὶ ἔκ τε Στράτου καὶ Κορόντων, καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας αἰεὶ ποτε<sup>3</sup> πολεμίους ὄντας μόνους Ἀκαρνάνων οὐκ ἐδόκει δυνατόν εἶναι χειμῶνος ὄντος στρατεῦειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων

2. καὶ ante ἐκ A.B.C.E.F. om. G.H.L.O.P.V. Bekk. κορόντων g. 4. εἶναι] om. Q. Vocis Θεολύτου τ corr. F. 5. κόραντα g. 8. ὄντος] om. K.

sort of parenthesis. For although ἀποβάντες ἐς τὴν μεσόγειαν may be a condensed expression for ἀποβάντες καὶ ἀναβάντες ἐς τὴν μεσόγειαν, yet the καὶ in the words καὶ ἔκ τε Στράτου is wholly unnecessary if καὶ ἀποβάντες be the beginning of the sentence; and Bekker accordingly has omitted it, but I think on insufficient authority. Besides, the object of the expedition was not Astacus, which is merely mentioned as the place where the troops landed, but the interior of Acarnania; and therefore ἐστράτευσαν ἐς τὴν μεσόγειαν is more correct than ἐστράτευσαν ἐπὶ Ἀστακοῦ. For the sort of parenthesis formed by the participles παραπλεύσαντες καὶ ἀποβάντες, compare I. 61, 2. note, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες.

5. Κόροντα] Et Steph. sic legit: de oppido altum apud veteres silentium. WASS.

8. ὁ γὰρ Ἀχελῷος ποταμὸς κ. τ. λ.] I have followed Bekker and Göller in admitting Poppo's conjecture δ' ἐξείς instead of διεξείς, as otherwise there is nothing to answer to the μέν after ἀνωθεν. Thucydides says that the Achelous passes by Stratus in the upper part of its course, and by CEniadæ near its mouth. Ἀνωθεν is not "from above," but simply "above," or "high up the river." Compare III. 68, 4. οἰκήματα ἔχον κάτωθεν καὶ ἀνωθεν, and what is still more apposite, IV. 108, 1. ἀνωθεν μὲν οὐσης λίμνης, τὰ δὲ πρὸς Ἥϊονα τριήρεσι τηρουμένων. Compare

also the note on τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, I. 64, 1. As to the situation of CEniadæ, it is still a matter of uncertainty; and not unnaturally, since the country about the mouths of great rivers is so changed in the course of years from the rivers altering their channels, and from the gradual increase of the alluvial soil formed by their depositions, that its ancient character can no longer be recognised in aftertimes. But I believe Dr. Cramer is right in placing CEniadæ on the east of the ancient bed of the Achelous, and not at Trigardon, where Pouqueville, Kruse, and Mr. Dodwell fix it. It is true that Trigardon, as laid down by Arrowsmith in the Eton Atlas, as I think, on the authority of Captain Smyth's survey of this coast, is on the east of the present bed of the river; but it seems probable that the ancient river ran into what is now the lake of Anatolico or Messalongia; and I am inclined to agree with Sir W. Gell in placing CEniadæ at Kuria Irene, about four miles to the north of Messalongia, on a rocky hill, where the ruins of an ancient city are still visible. The strongest objection to this opinion is the smallness of the existing remains, which, according to Mr. Dodwell, are not more than two miles in circuit. But is it not possible that what was in fact only the hill of the citadel may have been mistaken for the whole of the town? a mistake which Sir W. Gell assured me has happened in many instances, and particularly in describing

ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων  
καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον  
πόλιν, ἐς θάλασσαν †δ' ἐξίεις† παρ' Οἰνιάδας καὶ τὴν πόλιν  
αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι  
4 στρατεῦειν. κεῖνται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἱ 5  
πολλαὶ καταντικρὺ Οἰνιαδῶν, τοῦ Ἀχελφού τῶν ἐκβολῶν  
οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ αἰεὶ καὶ  
εἰς τῶν νήσων αἱ ἡπείρωνται, ἐλπίς δὲ καὶ πάσας οὐκ ἐν  
5 πολλῇ τινὶ ἂν χρόνῳ τοῦτο παθεῖν. τό τε γὰρ ρεῦμά ἐστι  
μέγα καὶ πολὺ καὶ θολερὸν, αἱ τε νῆσοι πυκναὶ, καὶ ἀλλήλαις 10  
τῆς προσχώσεως †τῷ† μὴ σκεδάννυσθαι σύνδεσμοι γίνον-  
ται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι  
6 εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰς καὶ

1. ἀγράων E. ἀγραίων Poppo. Goell. vulgo et Bekk. ἀγραῶν. Sed. vid. Popp. Prolegom. II. p. 148. 2. ἀκαρνανικοῦ C.K. cum Demetrio Phal. μὲν] om. Demetrius. περὶ L.O.P. 3. δ' ἐξίεις] διεξίεις libri omnes. correxit Poppo. δ' ἐξίεις Goell. Bekk. 4. αὐτοῖς] αὐτοῖς τε g. αὐτοῖς τοι A.h. αὐτοῖς τοῖς E. Post αὐτοῖς deletas duas vel tres F. 5. alterum τῶν om. e. 6. καὶ ἀντικρὺ K. 7. προσχοῖ K.d.e.f.g.h.i. 8. δέ] om. P. 9. τινὶ ἂν] om. K. 10. μέγα] om. g. καὶ πολὺ θολερὸν L. 11. τὸ E.K.i. 12. παραλλάξ F. στοιχείων e. κείμενον P. 13. διόδους om. E. ἐρήμοι Bekk.

the remains of Veii. Or have we any good reasons for supposing that CEniadæ, allowing for the narrowness of the ancient streets, must have been more than two miles in circuit? As to the Echinades, a great number of them have been, according to the expectation of Thucydides, united to the mainland, and now appear only as hills rising in the plain. In fact, according to Arrow-smith's map, they have all become part of the mainland, except a few which form a sort of reef at the mouth of the lake of Messolongia. The islands still, as in ancient times, called Oxizæ, were not part of the cluster of the Echinades, but lay further to the west; still less ought the name of Echinades to be given to the islands which lie to the north of Oxizæ, and which are many

miles distant from the ancient course of the Achelous.

11. †τῷ† μὴ σκεδάννυσθαι] This, I think, must be wrong. Poppo prefers τοῦ μὴ σκεδάννυσθαι, comparing II. 75, 5. ξύνδεσμος δ' ἦν τὰ ξύλα τοῦ μὴ—ἀσθενεῖς εἶναι τὸ οἰκοδόμημα. Two or three MSS. read τὸ μὴ σκεδάννυσθαι, which would also give the same meaning. The sense is, "the islands serve to connect the depositions made by the river with one another, so that the soil should not be dispersed in the sea." ξύνδεσμος is used actively, II. 75, 5. ξύνδεσμος ἦν τὰ ξύλα. i. e. the timber served as a frame to hold the bricks together, just as the islands were a frame to hold the alluvium of the river together, and prevent it from being carried out to sea.

WESTERN GREECE. A. C. 429. Olymp. 87. 4.

οὐ μεγάλαι. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε 7  
 δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω  
 ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν  
 τῶν δειμάτων πρὶν ἂν εὐρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικίσσῃται  
 5 ἥτις ὅτε ἔκτεινε τὴν μητέρα μήπω ὑπὸ ἡλίου ἐωρᾶτο μηδὲ γῇ  
 ἦν, ὡς τῆς γε ἄλλης αὐτῷ μεμιασμένης. ὁ δ' ἀπορῶν, ὥς 8  
 φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῷου,  
 καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχῶσθαι δίαίτα τῷ σώματι ἀφ'  
 οὐπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο. καὶ 9  
 10 κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε  
 καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν  
 ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα 10  
 παρελάβομεν.

1. ὅτε C. 2. μητρὸς συνέβη τὸν f. 3. χρῆσαι τ. τ. γ. οἰκεῖν V.  
 εἰπόντα O. 4. κατοικίσσῃται A.B.I.N.P.Q.V.c.e.f.g.h. 6. γε ἄλλης] γῆς  
 ὅλης L.O.P.Q. γῆς ἄλλης e. 7. πρόσχωσιν C.d. τοῦ] om. c. 8. ἂν  
 κεχῶσθαι] ἀνακεχῶσθαι Stephanus. 10. οἰνιάδας e. 11. τῇ χώρᾳ L.Q.g.  
 12. κατέλιπε F.H. μὲν περὶ A.B.C.E.F.G.K.L.O.g.h. Poppo. Goell. Bekk.  
 νυῖτο μὲν οὖν περὶ. λεγόμενα] λέγομεν d A.B.H.N.V.g.h. et corr. F. 13. παρα-  
 λάβομεν d.

1. λέγεται δὲ καὶ Ἀλκ.] Vide Schol.  
 ad Lucianum, tom. II. Philostratum  
 1. 7. et Basilium in Epist. ad Gregorium  
 Theol. et Hyginum, Fab. 73. HUDS.  
 Confer Pausan. VIII. 24. p. 646. Schol.  
 Luciani p. 52. Strabonem X. p. 710.  
 WASS. Lucian. de Saltat. p. 804. inter  
 argumenta saltationis, quæ Ætolia sup-  
 peditare possit, memorat Ἐχινάδων ἀνά-  
 δυσιν, καὶ μετὰ τὴν μανίαν Ἀλκμαίωνος  
 οἰκισιν. Add. Apollodor. III. 7. 5.  
 Sed is I. 9. 21. non recte easdem facit  
 Echinadas et Strophadas. Quod autem  
 Thucydides Echinadas ἐρήμους esse di-  
 cit, id de plerisque et minoribus intel-  
 ligendum esse, quia Dulichium quoque  
 inter eas ponit Strabo, putat Cellar. II.  
 Geogr. Ant. 14. Et εὐλιμένους fuisse ex  
 hoc Callimachi Hymn. in Del. v. 155.  
 λιπαρὸν νήσους Ἐχινάδες ὄρμον ἔχου-  
 σαι, observat ibi Spanhemius. DUKER.  
 ὅτε δὴ ἀλᾶσθαι αὐτὸν] Infinitivus  
 legitur post ὅτε in oratione obliqua,  
 more et Græcis et Latinis usitato. vid.

Bredov. ad I. 91, 5. Matth. Gr. Gr. p.  
 773. [§. 537.] Herman. ad Viger. p. 823.  
 [not. 156.] Conf. IV. 98, 4. εἰ μὲν ἐπὶ  
 πλέον δυνηθῆναι, sic enim e codicibus  
 repetendum pro δυνηθείην. I. 91, 5. ὅσα  
 αὐτὸν ἐκείνων βουλεύεσθαι, ubi vide  
 V. 62. extr. ἀνευ ὧν μὴ κύριον εἶναι, VI.  
 64. extr. ἀφ' ὧν αὐτὸς ἦκεν, VII. 47, 3.  
 ἀπερ διακινδυνεύσαι. Cicero in Verrem,  
 I. 90. "Siculos sane in eo liberos fu-  
 "isse, qui quamobrem arcesserentur  
 "cum intelligerent, non venisse."—  
 GÖLLER. Jelf. 889.

8. δίαίτα τῷ σώματι] "A place suffi-  
 "cient to support life." Compare Ari-  
 stot. Ethic. Nicomach. I. 6, 3. and Phi-  
 lostratus Vit. Herodis, p. 562. φασὶν  
 αὐτὸν καὶ πολίσαι τὸ Ὀρικόν, ὡς εἴη δίαίτα  
 τῷ σώματι ἐπιτηδεῖα.

11. τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέ-  
 λιπε] This might have been expressed  
 otherwise, with the dative case, τῇ χώρᾳ  
 τὴν ἐπωνυμίαν αὐτῆς ἐγκατέλιπε. "He  
 "left the country its name."



WESTERN GREECE. A. C. 429. Olymp. 87. 4.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι

In the early spring Phormion goes home to Athens with his prizes and prisoners. The latter are exchanged for an equal number of Athenians, prisoners to the Peloponnesians.

κατέπλευσαν ἐς τὰς Ἀθήνας, τοὺς τε ἐλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἱ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν, καὶ τὰς ναῦς ἅς εἶλον. καὶ ὁ χειμῶν ἐτελεύτα οὗτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραφεν.

5. οἱ] om. P.  
ἔγραψεν g.

6. ἐτελεύτα] om. G.I.L.O.P.e.

8. τοῦδε C.e.

συν-

# ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

## Γ.

ΤΟΥ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμ-  
 μαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν  
 Ἀττικὴν ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευ-  
 ξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ ἐγκα-  
 θεζόμενοι ἐδήρουν τὴν γῆν· καὶ προσβολαί,  
 ὥσπερ εἰώθεσαν, ἐγίνοντο τῶν Ἀθηναίων  
 ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλείστον ὄμιλον τῶν ψιλῶν  
 εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως  
 κακουργεῖν. ἐμμέναντες δὲ χρόνον οὐ εἶχον τὰ σιτία ἀνεχώ-  
 ρησαν καὶ διελύθησαν κατὰ πόλεις.

3. ἡγήτο Ε. 7. ὅποι Κ.Ο. παρήκει d. 8. τῷ d. διὰ τὸ G.e.  
 προσεξιόντας A.B.E.F.b.d.e. 9. ἀνεχώρησεν F.

7. ὅπῃ παρείκοι] "Wherever oppor-  
 tunity offered; wherever there was a  
 "way for them to do it." Compare  
 Sophocles, Philoct. 1048. εἰ μοι παρεί-  
 κοι, and Thucyd. IV. 36, 2. κατὰ τὸ αἰεὶ  
 παρείκον τοῦ κρημνώδους.

καὶ τὸν πλείστον—κακουργεῖν] Co-  
 rinthus de Dial. Att. in his statuit  
 ellipsin praepositionis διὰ, quasi sen-  
 tentia esset, διὰ τὸ μὴ κακουργεῖν. Scho-  
 liastes quoque ellipsin τοῦ διὰ esse dicit,  
 sed aliter ac Corinthus; nam non con-  
 jungit διὰ τὸ μὴ ἀδικεῖν, sed διὰ τὸ μὴ  
 προεξιόντας. Refellit eos Stephanus ad  
 Corinth. artic. VIII. et Append. ad  
 Script. de Dial. p. 178. et ostendit, tam  
 articulum, quam negationem, ante ver-  
 ba ἀπαγορευτικά, et quæ ἀπαγορεύσεως

significationem inclusam habent, abun-  
 dare. Nam sic Thucyd. I. 62, 4. ὅπως  
 εἶργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. Et  
 apud alios quoque sæpe huiusmodi  
 verba cum solo Infinitivo ponuntur.  
 Add. quæ adnotantur ad II. 101, 1. et  
 Schol. infra ad cap. 6, 2. Sententiam  
 horum verborum aliter expressam habes  
 supr. II. 22, 2. ΔΥΚΕΚ.

8. προεξιόντας τῶν ὅπλων] Properly  
 τὰ ὅπλα signifies the open space in the  
 camp where the spears and shields were  
 piled the moment the day's march was  
 over. Comp. note on II. 2, 5. Here,  
 however, it means more generally the  
 camp where the heavy-armed soldiers  
 were quartered.

LESBOS. A. C. 428. Olymp. 87. 4.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς  
 Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουλη-  
 θέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ  
 Λακεδαιμόνιοι οὐ προσεδέξαντο, ἀναγκασθέντες  
 δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διε- 5  
 νουοῦντο ποιήσασθαι. τῶν τε γὰρ λιμένων τὴν  
 χῶσιν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποίη-  
 σιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ

Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἅ μετα-  
 3 πεμπόμενοι ἦσαν. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι καὶ 10  
 Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδία ἄνδρες κατὰ  
 στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίνονται τοῖς Ἀθη-  
 ναίοις ὅτι ξυνοικίζουσὶ τε τὴν Λέσβον ἐς τὴν Μυτιλήνην  
 βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ  
 Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἰ 15

5. καί] om. K.  
 10. γὰρ] δέ L.O.P.

ἢ H.

7. χῶσιν] θέσιν I.e.

9. ἅ] ἅμα P.

10. γὰρ] δέ L.O.P.

11. μηθυμναίων οἱ καὶ H.g.

μυτιληναίων et mox

μυτιλήνην A.B.E. qui sic tantum non ubique. Sic Poppo. Bekk. et Goell.  
 Rarius K. velut III. 27, 1. et 35, 1. B.G. et vulgo μυτιληναίων et μυτιλήνην.  
 μυτιληναίων F. sed F. infra μυτιλ.— κατὰ] διὰ i.

11. καὶ αὐτῶν Mir.] De belli hujus  
 origine vide Aristot. Politic. l. 5. c. 4, 6.  
 HUDS. Causam ejus narrat Aristoteles  
 Polit. E. IV. Confer Diodorum XII.  
 314. et Aristotelem Polit. V. 135.—  
 WASS.

ἰδία ἄνδρες κατὰ στάσιν] Compare  
 Aristotle, Politic. V. 4, 6. Τιμοφάνους  
 γὰρ, τῶν εὐπόρων τινὸς, καταλιπόντος δύο  
 θυγατέρας, ὁ περιωρισθεὶς καὶ οὐ λαβὼν  
 τοῖς υἱέσιν αὐτοῦ Δόξανδρος ἤρξε τῆς  
 στάσεως. καὶ τοὺς Ἀθηναίους παρώξυνε,  
 πρόξενος ὢν τῆς πόλεως.

13. ὅτι ξυνοικίζουσιν—βίᾳ] The Myti-  
 lenæans tried to effect what Theseus  
 had accomplished in Attica, (II. 15, 2, 3.)  
 and what the Thebans laboured for  
 many years to force the Plataeans and  
 Thespians to submit to in Bæotia;  
 namely, that the other towns of Lesbos  
 should sink from the condition of πό-  
 λεις, or independent civil societies, to  
 that of δῆμοι or municipal towns, with  
 only a local and subordinate instead of

a sovereign government of their own  
 affairs. The Prytaneum, or home of  
 the state, would then be in Mytilene,  
 justice would be administered there,  
 and the people of the rest of the island,  
 instead of being Methymnæans or An-  
 tissæans, would lose their national ex-  
 istence, and become Mytilenæans.

15. Βοιωτῶν ξυγγενῶν ὄντων] Compare  
 VII. 57, 5. VIII. 100, 3. The Lesbians  
 derived their origin from a colony com-  
 posed chiefly of Bæotians, and headed  
 by Penthilus the son of Orestes, who,  
 on the expulsion of his family from  
 Argos and Mycenæ by the Heraclidæ,  
 had probably found a temporary asylum  
 in Bæotia, as the Ionians under similar  
 circumstances did in Attica. Thus the  
 sacred fire would probably be taken  
 from the prytaneum of Thebes, and the  
 colony would therefore be a Bæotian  
 colony, although the leader of it was  
 himself an Achaian. The Bæotians,  
 like most of the people of the northern

LESBOS. A. C. 428. Olymp. 87. 4.

μή τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβον.  
III. οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι ὑπὸ τε τῆς  
νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένου καὶ ἀκμάζοντος)

The Athenians, unwilling to believe the  
5 information, did not immediately act with vigour. Afterwards a  
fleet is despatched in haste, and the Mytileneans, receiving  
timely intelligence of its coming, prepare to strengthen their city  
10 against a siege. ληναίους τὴν τε ξυνοίκισιν καὶ τὴν παρασκευὴν  
διαλύειν, δείσαντες προκαταλαβεῖν ἐβούλοντο. καὶ πέμ-  
πουσιν ἑξαπιναίως τεσσαράκοντα ναῦς αἱ ἔτυχον περὶ Πελο-  
πόννησον παρεσκευασμένοι πλεῖν· Κλεῖπιδης δὲ ὁ Δεινίου  
τρίτος αὐτὸς ἐστρατῆγει. ἐσηγγέλθη γὰρ αὐτοῖς ὥς εἴη  
15 Ἀπόλλωνος Μαλόεντος ἕξω τῆς πόλεως ἑορτῇ, ἐν ᾗ παν-  
δημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας  
ἐπιτεσεῖν ἄφνω· καὶ ἦν μὲν ξυμβῇ ἡ πείρα,—εἰ δὲ μὴ,  
Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τείχη καθελεῖν,

1. τις] om. K. προκαταλείψεται C. στερήσεσθαι L.P. 2. προτεταλαι-  
πωρημένοι L.O.P. τε] om. O. 4. εἶναι om. V. 6. πρώτων A.B.C.  
E.F.H.V.g.h. Porpo. Goell. Bekk. G. et ceteri τὸ πρώτων. τῆς B. 7. νομίζον-  
τες c. μένοντες i. 8. βουλεύσασθαι i. 10. ξυνοίκισιν E.c.e. C. ex alia  
manu. Bekk. Ed. 1832. Porpo. ξυνοίκησιν A.B.F.G. vulgo, Haack. Goell.  
τὴν] om. e. 13. κλεῖπιδης V. 14. ἐσηγγέλθη K. αὐτοῖς] om. F.  
15. ᾗ] τῇ K. 16. ἐλπίδας K. εἶναι] om. E. 17. ἦν] εἰ Q. cum  
Schol. Aristophan. qui mox συμβῇ. 18. τείχος Q.

parts of Greece, considered themselves to belong to the Æolic race; a name and race of the highest antiquity; for in the genealogical traditions of the Greeks Æolus was said to be the eldest son of Hellen, and Thessaly and Corinth were anciently possessed by people of Æolian race, before they were severally occupied by the Thessalians and Dorians. (Herodot. VII. 176, 6, 7. Thucyd. IV. 42, 2.) For the origin of the Æolian states of Asia, see Strabo, IX. 2, 5. XIII. 1, 3, and for those of Europe, see Kruse, Hellas, vol. I. p. 490, &c.

4. Λέσβον προσπολεμώσασθαι] "To

"bring on themselves a war with Lesbos in addition to their other enemies." Λέσβον προσπολεμώσαι would be, "to engage another state in a war with Lesbos in addition to its other enemies;" as ἐκπολεμώσαι τοὺς ἀνθρώπους (Demosth. Olynth. 3. p. 30. Reiske.) signifies, "to excite the men to war with a third party."

7. μείζον μέρος—ἀληθὲς εἶναι] "Giving too much weight to their wish that it should not be true." Compare c. 48, 1. οἷκτω πλέον νειμάντες.

13. Κλεῖπιδης] Κλεωνίπιδης Diodoro, p. 314. c. Vix alibi memoratur. W. 32.

LESBOS. A. C. 428. Olymp. 87. 4.

4 μὴ πειθομένων δὲ πολεμεῖν. καὶ αἱ μὲν νῆες ᾤχοντο· τὰς δὲ  
 τῶν Μυτιληναίων δέκα τριῆρεις, αἱ ἔτυχον βοηθοὶ παρὰ  
 σφᾶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέσχον οἱ Ἀθηναῖοι  
 5 καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποίησαντο. τοῖς δὲ  
 Μυτιληναίοις ἀνὴρ ἐκ τῶν Ἀθηνῶν διαβὰς ἐς Εὐβοίαν καὶ 5  
 περὶ ἐπὶ Γεραιστὸν ἐλθὼν, ὁλκάδος ἀναγομένης ἐπιτυχὼν,  
 πλὴν χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην  
 6 ἀφικόμενος ἀγγέλλει τὸν ἐπίπλου. οἱ δὲ οὔτε ἐς τὸν Μα-  
 λόεντα ἐξῆλθον, τὰ τε ἄλλα τῶν τειχῶν καὶ λιμένων περὶ  
 τὰ ἡμιτέλεστα φραζάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθη- 10  
 ναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς  
 ἑώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπε-  
 σταλμένα, οὐκ ἑσακούοντων δὲ τῶν Μυτιλη-  
 ναίων ἐς πόλεμον καθίσταντο. ἀπαράσκειν δὲ  
 2 οἱ Μυτιληναῖοι καὶ ἐξαίφνης ἀναγκασθέντες 15  
 πολεμεῖν, ἔκπλου μὲν τινα ἐποίησαντο τῶν νεῶν ὡς ἐπὶ  
 ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ

2. τῶν] om. i. περὶ g. 3. οἱ] om. G.L.O.P. ἀθηναίων K.  
 6. γεραιστὸν b. ἐπιτυχὼν] ἐπὶ τειχῶν P. 7. ἀθηναίων g. 8. Μα-  
 λόεντα] μέλλοντα P. μαλέοντα c. 9. καὶ τῶν λιμένων B.g.h. περιττὰ F.  
 10. ἡμιτέλεστα d. ἐφύλαττον F.H.N.V. 11. πολὺ A.C.E.F.H.K.V.c.f.g.h.  
 Haack. Porpo. Goell. Bekk. B.G. et ceteri πολλῶ. 14. ἐς τὸν πόλεμον g.  
 δὲ ὄντες οἱ e. 15. καὶ] om. L.O.P. 17. ναυμαχίαν G.I.Q. ναυμαχίας e.  
 καὶ διωχθέντες H. ὑπὸ τῶν ἀπὸ τῶν P.

7. πλὴν χρησάμενος] I believe that this is merely opposed to the words περὶ ἐπὶ Γεραιστὸν ἐλθὼν. "He came by land to Geræstus; then finding a merchant vessel just going to sail, he proceeded on his way by sea, and arrived at Mitylene." Πλοῦς is thus opposed to ὁδός, VI. 97, 1. οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.

9. τὰ τε ἄλλα, τῶν τειχῶν κ. τ. λ.] "And for the rest, they barricaded and kept guard about the half finished defences of their walls and harbours." Τὰ ἄλλα I believe should be taken by itself; "in other things; for the rest." The construction of the other words is, ἐφύλασσον περὶ τὰ ἡμιτέλεστα τῶν τειχῶν

—φραζάμενοι (αὐτά.) Thus Mr. Bloomfield has, I think, rightly explained the passage. Φραζάμενοι occurs again with no case following it, VIII. 35, 4. ἀμεινον φραζάμενων αὐτῶν, "having barricaded their city better;" where τὴν πόλιν must be repeated from the words προσβαλόντες τῇ πόλει in the preceding clause.

10. οἱ Ἀθηναῖοι—ὡς ἑώρων] 'Ὡς positum, ut III. 5, 1. οἱ πρέσβεις ὡς οὐδὲν ἦλθον πράξαντες. V. 28, 1. οἱ δὲ τῶν Ἀργείων ἄνδρες ἐπειδὴ ἀνήνεγκαν. VII. 32, 1. οἱ δὲ πρέσβεις—ἐπειδὴ ἐπεισαν κ. τ. λ. GÖLL. (from Porpo, Prolegom. vol. I. p. 107.)

LESBOS. A. C. 438. Olymp. 87. 4.

τῶν Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραντίκα, εἰ δύναιτο, ὁμολογία τινὶ ἐπικεῖ ἀποπέμψασθαι. καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων 3 ἀπέδξαντο καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὥσι Λέσβῳ 5 πάσῃ πολεμεῖν. καὶ ἀνακωχὴν ποιησάμενοι πέμπουσιν ἐς 4 τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων ἓνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν ὡς σφῶν οὐδὲν νεωτεριούντων. ἐν τούτῳ δὲ ἀποστέλ- 5 λουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ 10 τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. καὶ οἱ μὲν ἐς τὴν Λακεδαίμονα ταλαι- 6 πώρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἦξει. V. οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις ὡς

2. ὁμιλία Q. 4. μὴ—ποιησάμενοι] om. P. πάσῃ λέσβῳ e. 5. ἀνακωχὴν V. 6. διαβαλλόντων σφᾶς ἓνα L.O.P.e.1. C. rec. man. μετέμελεν G. 7. ἄλλως H. 9. τὴν] om. c. 10. μαλέῃ C.I. 11. "Ἀθηνῶν malim." Bekk. Ed. 1832. 12. προχωρήσειν K.e. 13. ἐπραττον f. 14. ἀθηναίων e.

6. τῶν διαβαλλόντων] "The in-  
formers." "Participium instar sub-  
stantivi est. Add. II. 2, 5. τοῖς ἐπαγο-  
μένοις οὐκ ἐπείθοντο. II. 5, 9. πρὸς δὲ  
ἐπραξαν οἱ προδιδόντες. Ne comme-  
moremus φεύοντας, quo nomine sæ-  
piissime eos denotari qui in exilium  
ejecti sunt, satis constat." Poppo.  
Prolegom. vol. I. p. 152.

7. μετέμελεν] Huc fortassis respexit  
Auct. Lexici in Montfauc. Biblioth.  
Coislin. p. 483. (Lex. Seg. 107, 12.)  
Μεταμελεῖν, ἀπὲρ τοῦ μετανοεῖν. Θουκ. γ'.  
Duk.

10. ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πό-  
λεως] That there can be no error in the  
words πρὸς βορέαν is evident from what  
follows, ch. 6, 1. περιουρησάμενοι τὸ πρὸς  
νότον τῆς πόλεως. Yet Strabo describes  
Malea as the promontory which is now  
called cape Zeitoun, that is, the south  
eastern point of the island, distant se-  
venty stadia from Mytilene, as in fact  
that is about the distance of cape Zei-  
toun from the present town of Metelin.

The only way of explaining this diffi-  
culty is by supposing that the Malea of  
Thucydides must be a different place  
from the Malea of Strabo, lying much  
nearer to Mytilene, and on the north  
side of it. The expression ἐξω τῆς πό-  
λεως, ch. 3, 3. agrees better with a place  
one or two miles distant, than with one  
which was distant more than seven;  
and the shorter distance suits better  
also with what is said in the sixth  
chapter, that the Athenians had their  
market at Malea while they were be-  
sieging Mytilene. Do we suppose that  
the soldiers and seamen had to go every  
day more than seven miles to get their  
provisions?

11. τοῖς ἀπὸ τῶν Ἀθηναίων προχωρή-  
σειν] The infinitive mood seems to me  
to be used by what grammarians call  
Epexegetis; that is, as a sort of expla-  
nation of the preceding words. "They  
did not trust to the expected answer  
from the Athenians, that it would  
have a prosperous issue."

LESBOS. A. C. 428. Olymp. 87. 4.

The embassy to Athens fails, and hostilities are renewed. All Lesbos, except Methymne, joins Mytilene. After an indecisive battle the Mytileneans lose courage, and shut themselves up in their walls, expecting the arrival of succour from Lacedaemon.

οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοθήκεσαν, καὶ Ἰμβριοι καὶ Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων. καὶ ἔξοδον μὲν <sup>5</sup>τινα πανδημεὶ ἐποίησαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν· ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελοποννήσου καὶ <sup>10</sup>μετ' ἄλλης παρασκευῆς βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν (καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας Θηβαῖος, οἱ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρήνουν <sup>15</sup>πέμπειν τριήρην ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκπέμπουσιν), VI. οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους τε προσεκάλουν, οἱ πολὺ θάσσον παρήσαν ὀρώντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμίζονται τὸ πρὸς νότον τῆς πόλεως ἐτείχισαν

The Athenians blockade Mytilene completely by sea, but are unable to cut off its communications by land.

7. στρατεύματι d. 9. ἐπηυλίσαντο E.f. ἐπιβλίσαντο K. ἐπηυλίσαντο prim. man. C. σφίσιν] om. e. 10. ἡσυχάζοντες I. 11. προσγίγνοιτο C.K.c.d.e.f. 12. μαλέας f.g. ἑρμείωνδας C.e. 16. ἐκπέμπειν N.V. ἄλλην τριήρην f. 17. δέ] om. P. 18. συμμάχους B.C.E.Q.c. 20. περιορμίζόμενοι A.B.E.F.G.H.V.c.g.h. περιορμίζονται K. 21. ἐτείχισαν V.

20. περιορμίζόμενοι τὸ πρὸς νότον] The sense of these words is clear; "bringing round their ships to a new "station on the south of the town;" they having been before at Malea, to the north of it. But the omission of the preposition ἐς or ἐπὶ may seem to render the construction doubtful. There is however a similar passage, V. 2, 3. ναῦς δὲ περίεπεμψε δέκα τὸν λιμένα περιπλεῖν, "he sent round ten ships to sail round "into the harbour," which is expressed

immediately afterwards by the words αἱ νῆες ἅμα περίεπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι. [The reading however of this last passage is doubtful, and Gölter takes τὸ πρὸς νότον with ἐτείχισαν. But this cannot be, because the two camps ἐκατέρωθεν τῆς πόλεως could not have been both on the south side of it.]

21. ἐτείχισαν στρατόπεδα δύο] Lib. I. cap. 116, 2. πολιδόρουν τρισὶ τείχεσι τὴν πόλιν. Vid. Casaubon. ad Polyb. I. 24. Duk.

WESTERN GREECE. A. C. 428. Olymp. 87. 4, 88. 1.

στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρμους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιούντο. καὶ τῆς μὲν θαλάσσης <sup>2</sup> εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλαι Λέσβιοι προσ-  
5 βεβοηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλέα. καὶ τὰ μὲν περὶ Μυτιλήνην <sup>3</sup> οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου  
10 Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναὺς ἀπέστειλαν τριάκοντα  
WESTERN GREECE. καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κε-  
An Athenian fleet, after cruising round Peloponnesus, arrives at Naupactus, and from thence makes an  
15 ineffectual attempt upon (Eniade and Leucæa. λευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενὴ ἄρχοντα. καὶ <sup>2</sup> παραπλεύσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπι-  
θαλάσσια χωρία ἐπόρθησαν. ἔπειτα τὰς μὲν <sup>3</sup> πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἴκου ὁ  
Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον, καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ στρατεύει ἐπ'

4. καὶ οἱ—ἀθηναῖοι] om. P. 5. περὶ] ἐπεὶ b. 6. ναύσταθμοι V. 7. μὲν] om. d. 10. ἐς] περὶ G.I.K.N.V.c.d.e.f.g. τριάκοντα] om. g. 12. τῶν] τὸν Q. 14. περιπλύνουσαι g. 16. ἐπ' οἴκου om. V.

1. τοὺς ἐφόρμους—ἐποιούντο] "They established their blockades at both the harbours." For the meaning of ἔφορμος and the other words of similar origin see the note on II. 89, 13. It occurs again, IV. 27, 1. 32, 1.

5. τὸ δὲ περὶ τὰ στρατόπεδα—ἡ Μαλέα] He means, I think, to say, that although they had a part of their force at Malea, yet it gave them no command of the country, as they merely occupied a small space close to the water's edge, where the market as usual was established for the seamen and soldiers, and where the smaller vessels which brought their provisions might be hauled up on the beach in safety. But if Thucydides had meant to speak of the promontory of Malea seven miles off, with what security could the market

have been established at such a distance from the camps of the armament, when the enemy had the entire command of the country? Ναύσταθμον πλοίων καὶ ἀγορᾶς is an instance of a common incorrectness in expression, when a word that can properly apply to one thing only is made to apply to two. Ναύσταθμον ἀγορᾶς of course if literally taken is absurd; but only the general idea of "a place for any thing" is preserved; the particular one of "a place for ships" suiting only to πλοίων. See Poppo, Prolegom. I. p. 202. 282. Compare Aristot. Rhetoric. III. 5, 7. ἔτι ταδε ποιεῖ σολοικίζειν, τὸ μὴ ἀποδιδοῦναι, εἰ μὴ ἐπιεικῆς ἀμφοῖν, δ' ἀρμόττει οἶον ἢ "ψόφον, ἢ χρῶμα," τὸ μὲν "ἰδῶν," οὐ κοινόν τὸ δ' "αἰσθόμενος," κοινόν.



PELOPONNESUS. A. C. 428. Olymp. 88. 1.

Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῶν ἔπλευσε καὶ  
 4 ὁ κατὰ γῆν στρατὸς ἐδήουν τὴν χώραν. ὥς δ' οὐ προσεχώ-  
 ρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα  
 καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος ἀναχωρῶν διαφθεί-  
 ρεται αὐτὸς τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν  
 5 τε ξυμβοηθησάντων καὶ φρουρῶν τινῶν ὀλίγων. καὶ ὕστερον  
 ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ  
 τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὸς ἐκπεμφθέντες Μυτιλη-  
 ναίων πρέσβεις, ὥς αὐτοῖς οἱ Λακεδαιμόνιοι<sup>10</sup>  
 εἶπον Ὀλυμπίαζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι  
 ξύμμαχοι ἀκούσαντες βουλευσονται, ἀφικνοῦν-  
 ται ἐς τὴν Ὀλυμπίαν· ἣν δὲ Ὀλυμπιάς ἦ  
 2 Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα. καὶ  
 ἐπειδὴ μετὰ τὴν ἐορτὴν κατέστησαν ἐς λόγους,<sup>15</sup>  
 εἶπον τοιάδε.

IX. “ΤΟ μὲν καθεστὸς τοῖς Ἕλλησι νόμμον, ὃ ἄνδρες

1. τε] om. N.V. 2. ἐδήουν G. 3. οὐ] om. Q. 3. δ' ἐσπλεύσας d.  
 4. νηρικὸν E.F.V.g. νήρικον P. 5. τε] om. f. 6. καὶ] om. K. αὐτόθεν G.I.  
 K.L.N.O.P.c.d.e.i. 9. πρέσβεις μυτιληναίων f. 11. ὅπου e. 13. τὴν  
 om. g.h. 14. δωριεὺς B. ὁ ῥόδιος B. 16. τάδε G. 17. καθεστὸς E.K.  
 Bekk. καθεστὸς A.B.F.G. ἄνδρες] om. C.G.K.L.O.P.c.e.

1. κατὰ τὸν Ἀχελῶν] “On the side  
 “of the Achelous,” opposed to κατὰ  
 γῆν, “on the land side.”

5. τῶν αὐτόθεν ξυμβοηθησάντων] The  
 ordinary inhabitants of the country, or  
 people belonging to the spot, who as-  
 sembled on the alarm of the descent.  
 From these are distinguished the φρου-  
 ροὶ, or regular soldiers stationed at dif-  
 ferent places along the coast, to repel  
 predatory invasions of this kind. Com-  
 pare II. 252, 4. V. 52, 2. VIII. 22, 1.

14. Δωριεὺς Ῥόδι.] Diagoræ filius, cuius  
 meminit Xenoph. Ἑλλην. I. 1, 2. 5, 19.  
 Vide Aristot. Rhet. I. 2, 13. et Petr.  
 Victorium in eandem, p. 60. HUDS. In  
 ἀναγραφῇ Olympiadum Doriæus Rho-  
 dius primum pancratio vicisse dicitur  
 Olymp. LXXXVII. secundum Olymp.

LXXXVIII. tertium Olymp. LXXXIX.  
 DUK. [I have retained this short note  
 of Duker's because it contains an in-  
 stance of the strange mistake, noticed  
 by Mr. Fynes Clinton, of referring to  
 Scaliger's compilation Ὀλυμπιάδων ἀνα-  
 γραφή, published in his edition of the  
 Chronicle of Eusebius, as though it  
 were an authentic ancient work. And  
 Göller adopts the mistake into his own  
 note on this passage in Thucydides,  
 even in his second edition.]

ἐνίκα] “Was the conqueror.” See  
 the note on V. 49, 1.

17. καθεστὸς] Die besten und ältesten  
 Handschriften haben überall das der  
 Analogie widersprechende ἐστὸς. Es ist  
 daher sehr wahrscheinlich dass die At-  
 tische Sprache hier der scheinbaren

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

“ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν τοὺς γὰρ ἀφιστα-

SPEECH OF  
THE MYTILE-  
NEANS.

The peculiar circum-  
stances of our connec-  
tion with Athens ought  
to exculpate our pre-  
sent revolt from the  
charge of breach of  
faith and unworthy  
desertion of our friends.

“ μένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν

“ πρὶν ἀπολείποντας οἱ δεξάμενοι, καθ’ ὅσον

“ μὲν ὠφελοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες

5 “ δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων χείρους

“ ἡγούνται. καὶ οὐκ ἄδικος αὕτη ἡ ἀξιώσις<sup>2</sup>

“ ἐστίν, εἰ τύχοιεν πρὸς ἀλλήλους οἱ τε ἀφι-

“ στάμενοι καὶ ἀφ’ ὧν διακρίνονται ἴσοι μὲν

“ τῇ γνώμῃ ὄντες καὶ εὐνοία, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ

10 “ δυνάμει, πρόφασις τε ἐπικερὴς μηδεμία ὑπάρχει τῆς ἀπο-

“ στάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδὲ τῷ χείρους<sup>3</sup>

“ δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ τιμώμενοι ὑπ’ αὐτῶν ἐν τοῖς

“ δεινοῖς ἀφιστάμεθαι. Χ. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς

“ πρῶτον ἄλλως τε καὶ ξυμμαχίας δεόμενοι

15 “ τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε φιλίαν

“ ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν

“ πόλεσιν ἐς οὐδὲν, εἰ μὴ μετ’ ἀρετῆς δοκούσης

“ ἐς ἀλλήλους γίνονται καὶ τᾶλλα ὁμοίῳ-

“ τροποὶ εἶεν· ἐν γὰρ τῷ διαλλάσσονται τῆς

20 “ γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθί-

“ στανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία<sup>2</sup>

“ ἐγένετο πρῶτον ἀπολιπόντων μὲν ὑμῶν ἐκ

“ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ

“ ὑπόλοιπα τῶν ἔργων. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ<sup>3</sup>

2. πολέμοις A.F.H.h. 9. δὲ i.

10. μὴ δὲ μία C.O. ὑπάρχει K.e.g.

11. ἡμῖν καὶ A.B.E.F.G.H.K.M.P.V.d.f.g. καὶ ἡμῖν καὶ C.L.O.e. vulgo ἡμῖν τε καί.

12. δόξωμεν K. τιμωρούμενοι Q. 13. γὰρ] om. L. 17. μὴ μετ’] μήτ’

A.B.F. 19. διαλάσσονται G. γὰρ post διαλλάσσονται habet V. 20. καὶ δια-

φοραὶ L.O.P. et pr. G. καὶ αἱ διαφοραὶ b. 24. μέντοι corr. F. e voce brevioris

et enclitica.

Analogie folgte und von ἐστὼς das  
Neutrum ἐστός bildete. BUTTMANN. Gr.  
Gr. II. p. 158. §. 114. Buttmann adds  
in a note, Überall hat daher Bekker  
itzt so herausgegeben und so auch  
Hermann in Soph. Œd. Tyr. 632.

22. ἀπολιπόντων—ἐκ τοῦ Μηδικοῦ πο-  
λέμου] Comp. V. 4, 4. ἀπολιπόντες ἐκ τῶν  
Συρακοσῶν.

24. ξύμμαχοι—Ἑλλήνων] Corinthus,  
p. 151. WASS. Vid. ad I. 137, 7. DUK.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

- “ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, ἀλλ’ ἐπ’ ἐλευθε-  
 4 “ ρώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησι. καὶ μέχρι μὲν ἀπὸ  
 “ τοῦ ἴσου ἡγούντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν  
 “ αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν  
 “ ζυμμάχων δούλωσιν †ἐπαγομένους,† οὐκ ἀδεεῖς ἔτι ἦμεν. 5  
 5 “ ἀδύνατοι δὲ ὄντες καθ’ ἐν γενόμενοι διὰ πολυψηφίαν ἀμύ-  
 “ νεσθαι οἱ ζύμμαχοι ἐδουλώθησαν πλὴν ἡμῶν καὶ Χίων·  
 “ ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι  
 6 “ ζυνεστρατεύσαμεν. καὶ πιστοὺς οὐκέτι εἶχομεν ἡγεμόνας  
 “ Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· 10  
 “ οὐ γὰρ εἰκὸς ἦν αὐτοὺς οὕς μὲν μεθ’ ἡμῶν ἐνσπόνδους  
 “ ἐποιήσαντο καταστρέψασθαι, τοὺς δὲ ὑπολοίπους, εἴ ποτε  
 “ ἄρα ἐδυνήθησαν, μὴ δρᾶσαι τοῦτο. XI. καὶ εἰ μὲν αὐτό-  
 “ νομοι ἔτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῖν  
 “ ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχον- 15  
 “ τες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὀμι-  
 “ λούντες, χαλεπώτερον εἰκότως ἔμελλον οὔσειν  
 “ καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου

In fact it was but their policy to reserve us for the last, till all the rest were enslaved, and we should have no confederates to aid us in our struggle against them.

1. δουλώσει h. τοῖς ἀθηναίους K.c. ἀλλ’—ἐλλησι om. pr. G. 2. μηδ-  
 κού d.i. 5. “ Ἀν ἐπείγομένους?” Bekker. ed. 1832. ἀδεῶς c. 6. ἀμύ-  
 νεσθαι B.E.F. et rec. G.H.V.g.h. Poppo. vulgo, Haack. Bekk. Goell. ἀμύνασθαι.  
 10. παραδείγματι g. προγεγενημένοις L. προγενομένοις O.P. προσγιγνομένοις c.  
 11. οὐκ εἰκὸς γὰρ ἦν V. μεθ’ καθ’ I. 13. ἡδυνήθησαν L. 14. ἔτι om. V.  
 15. δέ] om. Q. 17. εἰκότος Q. ἔμελλον] ἐμμελον Q. ἐξοίσειν H.  
 ἔξειν Q. 18. ἦκον d.

2. τοῖς Ἑλλησι] These words, I think, are governed of ζύμμαχοι. “We became allies, not so much to the Athenians, for the enslaving of the Greeks, as to the Greeks for their deliverance from the Mede.” Comp. 62, 2, 6. 63, 4, 5.  
 5. †ἐπαγομένους†] If the text be right, I think Poppo’s interpretation of this word is the true one, “suscipientes, sibi assumptes.” But as ἐπάγεσθαι does not seem to be a natural opposite to ἀνιέναι, there is every reason for preferring the correction proposed by Ross and Bekker, ἐπείγομένους.

6. διὰ πολυψηφίαν] Comp. I. 141, 6—9.  
 8. αὐτόνομοι δὴ ὄντες] See the note on III. 104, 1.  
 18. πρὸς τὸ πλεῖον—ἀντισυμμένον] “Comparing with the majority already submitting to them, our still singly conducting ourselves as on a footing of equality.” For this sense of πρὸς, as implying comparison, see Herod. II. 35, 1. III. 94, 4. VIII. 44, 1. and Matth. Gr. Gr. §. 591. γ’. Jelf, 638. III. 3. c. The construction is awkward, because the last clause καὶ πρὸς τὸ πλεῖον—ἀντισυμμένον follows the principal verb

PELOPONNESUS, A. C. 428. Olymp. 88. 1.

Besides our support in  
their enterprises, while  
we were nominally in-  
dependent seemed to  
imply our approbation  
of their justice; and  
our naval power made  
5 them think it unsafe to  
risk a premature attack  
on us.

“ ἔτι μόνου ἀντισουμένου, ἄλλως τε καὶ ὅσῳ  
“ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο καὶ ἡμεῖς  
“ ἐρημότεροι. τὸ δὲ ἀντίπαλον δέος μόνον 2  
“ πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι  
“ βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν  
“ ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν οὐ δι’ 3  
“ ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εἵπρε-  
“ πεία τε λόγου καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ  
“ πράγματα ἐφαίνετο καταληπτὰ. ἅμα μὲν γὰρ μαρτυρίζω 4  
10 “ ἐχρῶντο μὴ ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδί-

1. ἔτι] om. d.i. 3. μόνον δέος c. 5. τῷ A.B.E.F.G.H.K.V.g. Poppo.  
Goell. Bekk. vulgo τό. 6. τε] δὲ L.P. ἐλήφθημεν E.e.

ἔμελλον οἶσιν, whereas it should naturally have preceded it, being merely a repetition of *ὑποχειρίους δὲ—ὁμιλοῦντες*, a little varied in point of form.

4. ὁ γὰρ παραβαίνειν—ἀποτρέπεται]  
“ For he who would fain break the co-  
venant, is deterred, because he could  
“ not make the attempt with a superior  
“ force;” i. e. “because he could not  
“ do it from any vantage ground, and  
“ therefore would probably find his  
“ attempt fruitless.”

8. τὰ πράγματα ἐφαίνετο καταληπτὰ]  
“ And we were left independent for no  
“ other reason than because they thought  
“ their dominion would be most ad-  
“ vanced by accomplishing their pur-  
“ poses with fair words, and winning  
“ their way by policy rather than by  
“ force.” Comp. c. 30, 3. ἐπιζῶ—κατα-  
ληφθῆναι ἂν τὰ πράγματα. Καταλαβεῖν  
τὰ πράγματα signifies, “To seize and  
“ get the mastery of the matters in agi-  
“ tation;” hence, “to accomplish one’s  
“ purposes.”

10. μὴ ἂν τοὺς γε ἰσοψήφους κ. τ. λ.]  
“ For we were an evidence in their  
“ favour, that enjoying as we did an  
“ equal right of voting in the councils  
“ of the confederacy, and compulsion  
“ being thus out of the question, we  
“ should not join their enterprises, un-  
“ less the parties whom they attacked  
“ were in the wrong in the quarrel.”  
Such, I think, is undoubtedly the  
meaning of this passage, as Poppo ex-

plains in his *Observationes Criticae*,  
p. 203. Its obscurity arises from the  
condensed, or, to speak plainly, the  
confused manner in which it is express-  
ed; a clause to this effect requiring to  
be supplied after *ἄκοντας*, “nor should  
“ we join them at all;” compare the  
note on I. 38, 3. and on IV. 86, 2. There  
is also something of a similar confusion  
in I. 40, 2. *ὅστις μὴ τοῖς δεξαμένοις εἰ  
σωφρονούσι*, κ. τ. λ. where see the note.  
In the words immediately following,  
the *τε* in *ἐπὶ τε τοὺς ὑποδεστέρους* may  
be thus expressed in English, by pre-  
serving the order of the words and  
altering their construction: “And by  
“ this same system also the strongest  
“ powers were *at once* led in their train  
“ to crush the weaker ones first, and  
“ being reserved to the last would be  
“ more helpless when their own turn  
“ came, by having been previously  
“ stripped of all who might have aided  
“ them.” They were both useful in-  
struments to subdue others, and were  
at the same time rendering their own  
future slavery more certain, by crushing  
those who might else have been their  
allies. Τοῦ ἄλλου περιγρημένου, “When  
“ all else was stripped from around  
“ them:” like the foliage stripped from  
off a tree.

The mouths, the tongues, the eyes, the  
hearts of men,  
\* \* \* \* \*

“κουν οἷς ἐπῆσαν, ξυστρατεύειν ἐν τῷ αὐτῷ δὲ καὶ τὰ  
 “κράτιστα ἐπὶ τε τοὺς ὑποδεεστέρους πρώτους ξυνηπῆγον  
 “καὶ τὰ τελευταῖα λιπόντες τοῦ ἄλλου περιηρημένου ἄσθε-  
 5 “νέστερα ἔμελλον ἔξειν. εἰ δὲ ἀφ’ ἡμῶν ἤρξαντο, ἐχόντων  
 “ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὃ τι χρὴ στήναι, 5  
 6 “οὐκ ἂν ὁμοίως ἐχειρώσαντο. τό τε ναυτικὸν ἡμῶν παρείχέ  
 “τινα φόβον μή ποτε καθ’ ἐν γενόμενον ἢ ὑμῖν ἢ ἄλλῳ τῷ  
 7 “προσθέμενον κίνδυνον σφίσι παράσχη. τὰ δὲ καὶ ἀπὸ  
 “θεραπείας τοῦ τε κοινοῦ αὐτῶν καὶ τῶν αἰὲ προστώτων  
 8 “περιεγιγνόμεθα. οὐ μέντοι ἐπὶ πολὺ γ’ ἂν ἐδοκοῦμεν δυνη- 10  
 “θῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδείγμασι χρώ-  
 “μενοι τοῖς ἐς τοὺς ἄλλους. XII. τίς οὖν αὕτη ††† φιλία  
 Thus we lived in mutual suspicion, restrained only by mutual fear. And as we were inferior to them “ἐγίγνετο ἢ ἐλευθερία πιστῇ, ἐν ᾗ παρὰ  
 “γνώμην ἀλλήλους ὑπεδεχόμεθα, καὶ οἱ μὲν  
 “ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθεράπευον, 15

1. ξυστρατεύειν E.F.H.c.i. C. prim. man. 5. ἀπάντων e. 8. προθέ-  
 μων Q. παράσχοι Q.f. ἀπὸ τῆς θεραπείας B.g.h. 11. ὅδε margo L.  
 12. ἢ φιλία Dindorf. Poppo. Bekker. ed. 1832. ἢ codices. 13. πιστῇ ἢ ἐλευ-  
 θερία f. 14. ἀλλήλοις A.B.F. ὑποδεχόμεθα F.K.V. 15. ἡμᾶς C.

That numberless upon me stuck, as  
leaves

Do on the oak; have with one winter's  
brush

Fall'n from their boughs, and left me  
open, bare

To every storm that blows.

*Timon of Athens, Act iv.*

Compare Thucyd. II. 13, 4. περιαιρετὸν  
εἶναι ἄπαν.

8. τὰ δὲ καὶ ἀπὸ θεραπείας] Four reasons are given to confirm what had been said in the earlier part of the chapter, that the Mytilenæans were left still independent only because it had hitherto suited the interest of Athens that they should remain so. 1st, The cooperation of the Mytilenæans gave a colour of justice to the enterprises of the Athenians against the other allies. 2nd, It was safest to reserve the stronger powers for the last victims, after all the inferior states should have been conquered. 3d, Some dread was enter-

tained of driving the Mytilenæans to unite their navy with that of the Peloponnesians. 4th, The Mytilenæans had been obliged to purchase their respite by paying the utmost court both to the Athenian people and to those individuals who had influence with the people. Περιεγιγνόμεθα, "We still survived," i. e. still remained free, whilst others were sunk in slavery.

12. τίς οὖν αὕτη ἢ φιλία] Dindorf. Poppo, and Göller prefer ἢ φιλία, ἢ ἐλευθερία πιστῇ. Mr. Bloomfield compares Dionysius Halicarn. VI. 78. τίς οὖν ἢ τοιαύτη φιλία καὶ πίστις, ἐν ᾗ παρὰ γνώμην ἀλλήλους θεραπεύειν ἀναγκασθόμεθα; But then it is said the order of the words would rather be ἢ πιστῇ ἐλευθερία. Dindorf's correction removes all difficulty; but if we retain the present text the sense can only be, "What sort of friendship then was this "boasted friendship of our's, what sure "liberty was that liberty of our's," &c.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

- in power, our only hope consisted in being able to anticipate them, and in revolting before all revolt was become desperate.
- “ ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ ἐποιοῦμεν· ὃ τε τοῖς ἄλλοις μάλιστα εὖνοια πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρείχε, δέει τε τὸ πλεόν ἢ φιλία κατεχόμενοι ξύμμαχοι ἡμεῖν καὶ ὁποτέρους θάσσουν παράσχοι ἀσφάλεια θάρσος, οὗτοι πρότεροί τι καὶ παραβήσεσθαι ἔμελλον. ὥστε εἴ τῳ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναμείναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ ὀρθῶς σκοπεῖ. εἰ γὰρ δυνατοὶ ἡμεῖν ἐκ τοῦ ἴσου καὶ 3

2. ὁ δέ τε c. ὅτε K.L.O.V. 3. πιστὸν d. 4. τε] δὲ g. τὸ πλεῖον K. 5. ἡμεῖν] εἶναι C.G.L.P.e. 6. θάρσος A.B.E.F.H.Q.V.g.h. Poppo. Goell. Bekk. G. et vulgo θράσος. τ] om. N.V. καὶ ante πρότεροί ponit i. 8. μέλησιν Q. δεινῶν] κινδύνων G.I.L.P.e. 9. ἀναμείναντες L.O.P. ἂν ἀναμείναντες F.H. οὐ καταναμείναντες K. 10. ἡμεῖν καὶ ἐκ c.

2. ὁ τε τοῖς ἄλλοις μάλιστα ἢ εὖνοια πίστιν βεβαιοῖ] Recte dicitur πίστιν βεβαιῶν. Sed est admodum implicita structura, quam interpretes ita explicare conatus est, quasi scriptum esset, ὁ, τε τοῖς ἄλλοις μάλιστα πίστιν βεβαιοῖ, εὖνοια ἀγλόντι. Veniebat in mentem, εὖνοια πιστὸν βεβαιοῖ, id est, βεβαίως πιστὸν παρέχει, ut ὁ, τε πιστὸν, et τοῦτο ἐχυρὸν inter se respondeant. Sed quia Thucydidis oratio ubique aspera et confragosa est, et omnes scripti editam lectionem tuentur, fortassis præstat nihil tentare. DUKER. The resemblance of this sentence to that in II. 40, 4. ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὅκνον φέρει, is sufficiently evident; yet this passage is even more difficult to explain grammatically than that. Yet the solution is in the main the same, “That which in the case of “others takes this shape, namely that “faith is secured by love, that in our “case takes a different form, namely “that faith is secured by fear.” Grammar there is none in the sentence; the readiest way of making it grammatical would be by leaving out πίστιν, ὁ τε τοῖς ἄλλοις μάλιστα εὖνοια βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρείχεν. The insertion of a word like πίστιν as if to make the sentence clearer, while in reality it confuses it, occurs again in

IV. 125, 1. ὅπερ φιλεῖ μεγάλη στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι, where ἀσαφῶς ἐκπλήγνυσθαι being added to explain the relative ὅπερ embarrasses the whole construction. So again in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις κ. τ. λ.

10. εἰ γὰρ δυνατοὶ κ. τ. λ.] The difficulty of this passage is well known; and the explanation of one of the Scholiasts, κινουμένων ἐκείνων κινηθῆναι καὶ ἡμᾶς, seems to point to a reading different from that of our present text. Yet following the other Scholiast we can extract a sense, I think, from the words as they now stand. “If we were “able as well as they to contrive “against them, and to wait our time “for carrying our plans into effect, as “they do towards us (ἀντιμελλῆσαι), “what need was there for our being “dependent upon them as we are “now?” “If we were their equals in “power, why should we be, as we are, “their subjects?” ἐκ τοῦ ὁμοίου I suppose to be taken in the sense of ὁμοίως, “in like manner as we now are.” Perhaps ὑπ’ ἐκείνοις would be better than ἐπ’ ἐκείνοις, as the notion required seems to be rather that of *subjection* to Athens, than that of being *at the mercy* of Athens.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

“ἀντεπιβουλευσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ”  
 “ὁμοίου ἐπ’ ἐκείνοις εἶναι; ἐπ’ ἐκείνοις δὲ ὄντος ἀεὶ τοῦ  
 “ἐπιχειρεῖν καὶ ἐφ’ ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι.

XIII. “Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὦ Λακε-  
 “δαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν τοῖς 5  
 “ἀκούουσι γινῶναι ὡς εἰκότως ἐδράσαμεν,  
 “ικανὰς δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφά-  
 “λειάν τινα τρέψαι, βουλομένους μὲν καὶ  
 “πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς  
 “ὕμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσ- 10  
 “δεξαμένων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιω-  
 “τοὶ προὔκαλέσαντο εὐθὺς ὑπηκούσαμεν, καὶ  
 “ἐνομίζομεν ἀποστήσεσθαι διπλὴν ἀπόστασιν,  
 “ἀπὸ τε τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιεῖν  
 “αὐτοὺς μετ’ Ἀθηναίων ἀλλὰ ξυνελευθεροῦν, 15  
 “ἀπὸ τε Ἀθηναίων μὴ αὐτοὶ διαφθαρῆναι ὑπ’ ἐκείνων ἐν  
 “ὕστερῳ ἀλλὰ προποιεῖσαι. ἡ μέντοι ἀπόστασις ἡμῶν  
 “θᾶσσον γεγένηται καὶ ἀπαράσκευος· ἢ καὶ μᾶλλον χρὴ  
 “ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀπο-  
 “στέλλειν, ἵνα φαίνησθε ἀμύνοντές τε οἷς δεῖ καὶ ἐν τῷ 20

1. ἀντεπιμελλῆσαι B.C.E.F.G.H.I.d.e.g.h.i. A. et vulgo ἀντεπιμελλῆσαι. Præstat, opinor, ἀντιμελλῆσαι. BEKK. ἀντιμελλῆσαι Poppo. Goell. Bekk. 3. ἵνα Goell. προαμύνεσθαι K. παραμύνεσθαι L.P. παραμύνεσθαι O. 4. ἔχοντα P. ὦ λακεδαιμόνιοι καὶ οἱ ξύμμαχοι καὶ αἰτίας f. 8. τινα] om. K. 9. ἔτι om. V. ὡς] πρὸς f. ὡς πρὸς c. 11. κωλυθέντες C.E.F.G.I.K.L.O.P.V.c.e.f.g. 12. προν-καλ. Bekk. 14. ξυνκακῶς ex correct. C. ξυνκακῶς L.O.d 15. μετὰ θηβαίων correctus L. συνελευθεροῦν e. 20. φαίνουσθε c.e.

13. ἐνομίζομεν ἀποστήσεσθαι κ. τ. λ.] “We thought to withdraw ourselves from the Greeks whom we were in-  
 “juring, and from the Athenians who  
 “were meditating to injure us; that  
 “so we might at once escape doing  
 “wrong to others, and suffering it our-  
 “selves.” Such seems the sense of the passage, as nearly as it can be given in English; for we cannot express the double meaning of ἀποστήσεσθαι, “to  
 “stand aloof from and decline doing a

“thing,” and, “to revolt from the  
 “leading state of a confederacy.” For the former meaning, compare IV. i 18, 6. οὐδενὸς ἀποστήσονται, ὅσα ἂν δίκαια λέγητε, and VII. 7, 2. For the expression ἐνομίζομεν ἀποστήσεσθαι, compare the note on II. 42, 5. τὸ ἀμύνεσθαι—μᾶλλον ἡγησάμενοι, and Lobeck’s Phrynichus, Parerg. VI. p. 723.

14. μὴ ξὺν κακῶς ποιεῖν] See Lobeck’s Phrynichus, Parerg. III. §. 13. p. 620.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

“ αὐτῷ τοὺς πολεμίους βλάπτοντες. καιρὸς δὲ ὡς οὐπω 3  
 “ πρότερον. νόσφ' τε γὰρ ἐφθάρатаι Ἀθηναῖοι καὶ χρημά- 4  
 “ των δαπάνη, νῆες τε αὐτοῖς αἱ μὲν περὶ τὴν ὑμετέραν εἰσὶν  
 “ αἱ δ' ἐφ' ἡμῖν τετάχεται, ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν  
 5 “ νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ  
 “ ἅμα ἐπεσβάλητε τὸ δεύτερον, ἀλλ' ἡ ὑμᾶς οὐκ ἀμυνοῦνται  
 “ ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται. νομίση τε 5  
 “ μηδεὶς ἀλλοτρίας γῆς πέρι οἰκείον κίνδυνον ἔξειν. ᾧ γὰρ 6  
 “ δοκεῖ μακρὰν ἀπείναι ἢ Λέσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν  
 10 “ παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὥς τις 7  
 “ οἶεται, ἀλλὰ δι' ἣν ἢ Ἀττικὴ ὠφελεῖται. ἔστι δὲ τῶν 8  
 “ χρημάτων ἀπὸ τῶν ζυμμάχων ἢ πρόσδοδος, καὶ ἔτι μείζων  
 “ ἔσται, εἰ ἡμᾶς καταστρέφονται· οὔτε γὰρ ἀποστήσεται  
 “ ἄλλος τά τε ἡμέτερα προσγενήσεται, πάθοιμὲν τ' ἂν δεινό-  
 15 “ τερα ἢ οἱ πρὶν δουλεύοντες. βοηθησάντων δὲ ὑμῶν προ- 9  
 “ θύμως πόλιν τε προσλήψεσθε ναυτικὸν ἔχουσιν μέγα,  
 “ οὐπερ ὑμῖν μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾶον καθαι-  
 “ ρήσετε ὑφαιροῦντες αὐτῶν τοὺς ζυμμάχους (θρασύτερον  
 “ γὰρ πᾶς τις προσχωρήσεται), τὴν τε αἰτίαν ἀποφεύξεσθε

1. ὡς] οἶος L.O.P.Q. καὶ I. 2. τε] om. L.P. γὰρ] om. O. ἐφθάρηται  
 L.O. ἐφθάρηται K. 4. αἱ] om. L. ὑφ' f. 6. ἅμα] om. d.i. ἐσβάλητε  
 L.O.P. ὑμᾶς A.B.C.E.F.G.H.K.L.M.N.O.P.V.b.c.d.e.f.g. Porpo. Haack.  
 Goell. Bekk. vulgo ἡμᾶς. 7. ἐπ' g. νομίσει V. τε] δὲ E. 10. ὡς]  
 ὅς E. 11. ἣ] om. e. ἔτι K. δὲ] om. f. 12. συμμαχων g.  
 μείζων G.L.O. 14. τά τε] καὶ τὰ L. προσγενήσονται P. 15. ἡμῶν G.  
 17. ῥᾶον] μᾶλλον e. 19. γὰρ] δὲ L. πᾶς] om. g. προχωρήσεται c.  
 ἀποφεύξεσθε F.

10. οὐ γὰρ ἐν τῇ Ἀττικῇ κ. τ. λ.] “ For  
 “ the war will not be decided in Attica,  
 “ but in that country by which the  
 “ strength of Attica is supported. Now  
 “ the revenue of Athens comes from its  
 “ allies,” &c. The sense of διὰ in δι'  
 ἣν is not common with the accusative  
 case, as it expresses the instrument  
 rather than the cause. But the two  
 notions run so easily into one another,  
 that it is not wonderful that they should  
 sometimes be confused. Compare c. 39,  
 10. προσδόου δι' ἣν ἰσχύομεν, and VII.

68. πλείστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν.  
 14. δεινότερα ἢ οἱ πρὶν δουλεύοντες]  
 “ Worse than they who were slaves  
 “ before they revolted;” because the  
 Mytilenæans would seem to have re-  
 volted on much less provocation. See  
 Cleon's speech, c. 39. 40. where he calls  
 for an exemplary vengeance upon Myti-  
 lene on this very ground.

17. καθαιρήσετε] Suidas καθαιρήσεται  
 interpretatur καθελεῖται. apud He-  
 sych. καθαιρεθήσονται, καταστραφήσον-  
 ται. WASS.



PELOPONNESUS. A. C. 428. Olymp. 88. 1.

- 10 " ἦν εἶχετε μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἦν δ' ἐλευθε-  
 " ροῦντες φαίνησθε, τὸ κράτος τοῦ πολέμου βεβαιότερον  
 " ἔξετε. XIV. αἰσχυρθέντες οὖν τὰς τε τῶν Ἑλλήνων ἐς  
 " ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ  
 " τῷ ἱερῷ ἴσα καὶ ἰκέται ἐσμέν, ἐπαμύνατε  
 " Μυτιληναίοις ξύμμαχοι γενόμενοι, καὶ μὴ  
 " πρόησθε ἡμᾶς ἴδιον μὲν τὸν κίνδυνον τῶν  
 " σωμάτων παραβαλλομένους, κοινὴν δὲ τὴν  
 " ἐκ τοῦ κατορθῶσαι ὠφελίαν ἅπασι δώσον-  
 " τας, ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ μὴ 10  
 2 " πεισθέντων ὑμῶν σφαλησόμεθα. γίγνεσθε δὲ ἄνδρες  
 " οἷους περ ὑμᾶς οἱ τε Ἕλληνες ἀξιοῦσι καὶ τὸ ἡμέτερον  
 " δέος βούλεται."  
 2 XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαι-  
 μόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς 15  
 λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποίη-  
 σαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς  
 τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον  
 ἰέναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὥς ποιη-  
 σόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὄλκους παρεσκεύαζον 20

1. ἔχετε B.G.K.L.O. 3. τῶν Ἑλλήνων] om. e. 5. ἴσοι d. ἀμύνατε c.  
 7. προῆσθαι V. 8. περιβαλλομένους g. 9. ὠφελίαν] om. P. δώσαντας  
 A.B.C.E.F.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo διδόντας.  
 11. ἀσφαλησόμεθα K. δὲ] οὖν N.V. 12. περ] περὶ e. 18. παροῦσι] om.  
 G.L.O.P. 19. ἐς] om. g.h. ποιήσομενοι τὴν ἐσβολὴν. καὶ f. 20. παρεσκεύα-  
 ζοντο L.O.P.

5. ἴσα καὶ ἰκέται] "Like as sup-  
 " pliants; we and suppliants are alike."  
 This is the explanation of the Latin ex-  
 pressions, "æque ac, simul ac," &c.

8. παραβαλλομένους] Homer. Αἰεὶ  
 ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 Aristides, π. μέσσην τοῖς τοῦ πολέμου  
 κινδύνοις τὴν πόλιν. Joseph. III. 7, 7.  
 B. Jud. πιστεύων τῷ Θεῷ τὴν σωτηρίαν  
 παραβάλλεται: Salutis discrimen adit.  
 D. Halic. Ant. XI. 31. παραβάλλεσθαι  
 πράγμασι καλοῖς χαλεπόν. Sed hoc loco  
 subaudiendum εἰς, vel κατά. Frustra

enallagen Grammaticorum, θεὸν ἀπὸ  
 μηχανῆς, inducit Portus. Vid. Diodor.  
 118. c. WASS. Xenophon, II. 3, 11.  
 Cyrop. p. 53. Wech. παραβαλλόμενοι δὲ  
 οὐκ ἴσα εἰς τὸν κίνδυνον ἴσμεν. ubi tamen  
 vet. lib. ἴμεν habebat, probante Came-  
 rario. DUKER.

17. καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν]  
 This accusative case depends on the  
 participle ὥς ποιησόμενοι, although I  
 believe that it would have stood just as  
 it does now, had Thucydides when he  
 came to the end of the sentence con-

ATTICA AND PELOPONNESUS. A. C. 428. Olymp. 88. 1.

τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσουντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι 3  
ξύμμαχοι βραδέως τε ξυνελέγοντο καὶ ἐν καρποῦ ξυγκομιδῇ  
5 ἦσαν καὶ ἄρρωστία τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι

ATTICA AND PELOPONNESUS.

A sudden and vigorous display of the naval force of Athens breaks off the projected invasion of Attica; after which the Pelopon-

ἔτι οὐκ ὀρθῶς ἐγνώκασιν ἄλλ' οἰοί τε εἰσι μὴ  
κινοῦντες τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ  
Πελοποννήσου ἐπὶ ῥαδίως ἀμύνεσθαι, ἐπλή-  
ρωσαν ναῦς ἑκατὸν ἐσβάντες αὐτοὶ τε πλήν  
ἱππέων καὶ πεντακοσιομεδίωνων καὶ οἱ μέτοι-

10

2. ἀθηναίους Q. 3. τοιαῦτα N.V. 4. ἐν καρποῦ K. καρπῶν V.  
ξυγκομιδῇ g. κομιδῇ e. 8. ἐγνώσαν c. 9. ἐπὶ τῇ λέσβῳ O. ἐπὶ λέσβον  
Q.d.g. τῷ ἐπὶ λέσβῳ E. ἐπὶ λέσβων V. 10. ἀμύνασθαι K. 11. αὐτοὶ τε  
om. pr. G. τε] om. K.e. πλείν C. prim. manu. 12. πεντακοσίων μεδί-  
μων e.

cluded with a participle that would not govern it. He put it at the beginning of the sentence, because it was the principal subject which he was going to speak of, and the sentence has the good luck to end grammatically; but Thucydides does not always, when he comes to the end of one, recollect how he had begun it, nor in beginning it does he consider how he shall end it.

5. ἄρρωστία] Isocrates Panathen. Τὴν δὲ φύσιν εἰδὼς πρὸς μὲν τὰς πράξεις ΑΡΡΩΣΤΟΤΕΡΑΝ, καὶ μαλακωτέραν οὖσαν τοῦ δέοντος. Glossæ vertunt *agritomium*, languitatem. Th. Magister: οὐ μόνον ἡ νόσος, ἀλλὰ καὶ ἡ ἀπλῶς ἀδυναμία· ἐπειδὴ καὶ ὁ νοσῶν ἀδυνάτως ἔχει χρῆσθαι ἑαυτοῦ. ἀνοιάν τῆς ψυχῆς vocat Chrysippus. Thomas legit, ἐν ΚΑΡΠΩΝ ξυγκομιδῇ Sed Suidas in *συγκομιδῇ* συγκομ. καρποῦ. WASS. Suidas h. v. ἄρρωστία τοῦ στρατεύειν, ἀπὲρ τοῦ ἀπροθυμία. Θουκυδ. DUKER.

6. διὰ κατάγνωσιν ἀσθενείας σφῶν] Literally, "from imputing weakness to them." Compare VIII. 8, 3. *καταφρονήσαντες τῶν Ἀθηναίων ἀδυναμίαν*, "Contemptuously ascribing to the Athenians a want of power." In both these cases the absence of the article

shews that the construction is not "their weakness, the helplessness of the Athenians," but that σφῶν and τῶν Ἀθηναίων are governed respectively by *κατάγνωσιν* and *καταφρονήσαντες*, as the objects of the imputation. *Καταγνῶναί τινος* being literally "to think at a person," or, as we say, "to think of a person." So Xenoph. *Cyropæd.* VI. 1, 36. αὐτὸς δ' ἑμαυτοῦ κατέγνω μὴ ἂν καρτερῆσαι, "I think of myself, that I should not control myself," &c. Add Thuc. III. 45, 1. It is true that generally it expresses thinking unfavourably, as is the case with *καταφρονεῖν*, but nowhere in Thucydides has it the meaning of "despising;" and it is not a correct translation to render the words, "through contempt of their weakness." Compare the note on I. 25.

12. ἱππέων καὶ πεντακ.] Vide Plutarchi Solonem. *Sigionium de Rep. Atheniens.* Meursii *Attic. Lect.* 1. 5. c. 26. Ejusdem Solonem, cap. 14. Rutgersii *Var. Lect.* p. 316. et Marshami *Chronic.* p. 603. HUDS. Vid. Pollucem, *Æsch. Agam.* 1626. WASS. These were the two highest classes in the division of the Athenian people according to the

ponnians prepare an expedition to send to Lesbos.

κοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ἐπὶ-  
 δειξίν τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελο-  
 2 ποννήσου ἣ δοκοῖ αὐτοῖς. οἱ δὲ Λακεδαιμόνιοι ὀρώντες  
 πολὺν τὸν παράλογον τά τε ὑπὸ τῶν Λεσβίων ρηθέντα  
 ἡγούντο οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες ὥς αὐτοῖς καὶ 5  
 οἱ ξύμμαχοι ἅμα οὐ παρήσαν καὶ ἡγγέλλοντο καὶ αἱ περὶ  
 τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν  
 3 περιοικίδα αὐτῶν πορβοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. ὕστερον  
 δὲ ναυτικὸν παρεσκεύαζον ὃ τι πέμψουσιν ἐς τὴν Λέσβον,  
 καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλήθος· 10  
 καὶ ναύαρχον προσέταξαν Ἀλκίδα, ὃς ἔμελλεν ἐπιπλεύ-  
 4 σασθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσὶν,  
 ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον

1. καὶ οἱ παρὰ c.d.e. παρὰ etiam A.B.C.E.F.G.H.K.L.N.P.Q.V.c.d.e.f.g.  
 vulgo enim περι. παρὰ Haack. Poppo. Goell. Bekk. 3. ἣ] εἰ L.P. δοκεῖ  
 H.K.P.d.i. 4. κατάλογον c. τοῦ λεσβίου K. λεσβίων, omisso articulo, g.h.  
 5. νομίσαντες καὶ αὐτοὶ καὶ οἱ K. 6. ἅμα om. G. 7. τὴν post Ἀθ. om.  
 G.L.O.P. 9. ὃ τι] ὅπως L.O.P. 10. ἐπήγγελλον F. 11. ἐπιπλεύ-  
 σασθαι V. 13. καὶ ante ἐκείνους om. d.

amount of their property, which was introduced by Solon to supersede the older division according to birth and occupation. The pentacosio-medimni were those citizens whose land brought them in yearly to the amount of five hundred medimni in corn, wine, or oil. The second class, called ἱππεῖς, or horsemen, because they were bound to serve in war on horseback, were those whose land brought in yearly three hundred medimni. The third class, or Zeugitæ, so called because they were supposed unable to maintain a war-horse, but able to keep a yoke of mules or oxen to plough their land, were those whose land brought in two hundred medimni. All who were worth less than this were called Thetes, and formed the fourth class. The medimnus is nearly a bushel and a half, or six Roman modii; so that five hundred medimni are equal to about ninety-four English quarters. It may be added that the price of corn at this time at Athens was about two drachmæ for the

medimnus: the qualification then in money for the highest class in the state was 1000 drachmæ, or ten minæ a year. See further Boeckh's Public Economy of Athens, vol. II. p. 29. (vol. II. p. 259, &c. Eng. Transl.) Col. Leake, Topogr. of Athens, p. 415. not. X. Aristot. Politic. II. 12, 6. Pollux, VIII. §. 129, 130. Plutarch. in Solon. 18.

5. ἄπορα νομίζοντες] For this plural adjective see the notes on II. 98, 1. I. 7, 1. 13. ἐπειδὴ καὶ ἐκείνους εἶδον] i. e. ἐκείνους ἀναχωρήσαντας εἶδον. Compare VI. 88, 5. τοὺς μὲν προσηγάκεον τοὺς δὲ καὶ — ἀπεκώλυνον, i. e. προσαναγάγειν ἀπεκώλυνον. Add VI. 102, 2. VII. 56, 2.

καὶ κατὰ τὸν χρόνον τοῦτον κ. τ. λ.] Before I proceed to notice the matter of this remarkable passage, it will be best to explain, if possible, some of its grammatical difficulties. Ἐν τοῖς πλείστοις δὲ νῆες is equivalent to the English expression "one of the largest naval forces." That ἐν τοῖς πλείστοις is not equivalent to πλείστα, and much more, that it is not a still stronger expression,

PELOPONNESUS. A. C. 428. Olymp. 68. 1.

(Thucydides is reminded by the great number of ships employed

τούτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλείσταις δη  
νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παρα-

1. ἐν τοῖς] αὐτοῖς O. ἐν αὐτοῖς K.e. ἐν αὐταῖς c. E post τοῖς lacunam habet quattuor litterarum. 2. ἐγένοντο. c.

or, in Matthiæ's language, "merely a phrase which served to strengthen the superlative," is to me clear from this single passage, and confirmed by many others. If ἐν τοῖς πλείσταις be even more than the ordinary superlative degree, what shall we say to ἐν τοῖς πλείους following immediately after it? It seems to me that ἐν τοῖς added to the superlative qualifies instead of strengthening its proper force; that ἐν τοῖς πρώτων signifies "one of the first," and ἐν τοῖς πρώτοι, ἐν τοῖς πλείστοι signify "some of the first, some of the most numerous." And the adjective always agrees with the substantive to which it is applied, and is not put in the same case with the article τοῖς, because the whole phrase ἐν τοῖς πλείστοι came to be considered but as one word, the grammatical construction of ἐν τοῖς being as completely lost as that of the verb ἔστιν in the expressions ἔστιν οἱ, ἔστιν οὗς, ἔστιν ἄς, or of the pronoun ὁ τι in the expressions ὁ τι πλείστοι, ὁ τι πλείσται, ὁ τι πλείστους. Perhaps the original expression was ἐν τοῖς πλείστοις, and then when the combination of words became in a manner inseparable from usage, they were treated as one single word, and formed a declinable adjective, which like any other took the gender, number, and case of its substantive. On the same principle it is a very common vulgarism in English to say, "nobody else's, no one else's," &c. instead of "nobody's else, no one's else," because we insensibly consider the two words as one, and use them accordingly. A second grammatical difficulty is in the dative case κάλλει. Gölle connects it with ἅμα, ἐνεργοὶ ἅμα κάλλει, others take it with ἐνεργοί, "fully efficient on account of their good condition." This is not satisfactory, but I do not see how the present text can be explained better. The whole sentence then will signify, "At this period, when the ships sailed, the Athenians had one of the largest naval forces which they ever had at one time of ships in

"a state of effectiveness from their good condition." I have endeavoured to shew in the margin that the object of the whole chapter is merely to bring in what Thucydides had forgotten to mention in its proper place, namely, the greatest naval force, and the greatest war expenditure, which Athens had ever been able to employ and support; just as he had mentioned, II. 31, 3. the largest land army which she had ever sent out on one service. And this omission, which a modern writer would supply in an appendix or in a note, is supplied by Thucydides in the body of his narrative, with no other connection than that while speaking of one of the largest forces ever employed by the Athenians, he takes the opportunity of mentioning what was absolutely the largest. In the matter of the statement, however, there seems something inconsistent with what had been said before, II. 13, 10. 24, 2. where, out of three hundred ships, we were told that one hundred were regularly laid up in reserve every year, and consequently not more than two hundred could have been employed on active service. The solution probably is, that as those hundred ships were not laid up till late in the summer, after the retreat of the Peloponnesian army, a larger force had at first been employed as a floating defence near home; and that this being considered unnecessary was exceedingly reduced, and a hundred ships were thus enabled to be annually kept in reserve or in ordinary. That a hundred ships were not afterwards employed to guard the coasts of Attica and Salamis, is evident from the account of the attempt made on Piræus by Cnemus and Brasidas, II. 93. on which occasion they met with no force ready to oppose them; nor are any Athenian ships spoken of as employed in the Saronic gulf, except three that formed a sort of blockade of the harbour of Megara.

1. ἐν τοῖς] Vide Reiz. de accentus inclin. p. 17. ed. Wolf. ВЕКК.

LESBOS. A. C. 428. Olymp. 88. 1.

by the Athenians at one time on this occasion, to mention the greatest number which they had ever had on service at one time; and also to give some notion of the expense which their navy entailed upon them.)

πλήσiai δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου. τὴν τε γὰρ Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον, καὶ περὶ Πελοπόννησον ἑτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις χωρίοις, ὥστε αἱ πᾶσαι ἅμα ἐγίνοντο ἐν ἐνὶ θέρει 3 διακόσiai καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο μά- 4 λιστα ὑπανάλωσε μετὰ Ποτιδαίας. τὴν τε γὰρ Ποτιδαίαν δίδραχμοι ὀπλῖται ἐφρούρουν (αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας) τρισχίλιοι μὲν οἱ πρῶ- 10 τοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἱ προαπῆλθον νῆές τε αἱ πᾶσαι 5 τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται δὴ πλείεσται ἐπληρώθησαν. 15

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν ἐπὶ Μήθυμναν ὡς

LESBOS. προδιδομένην ἐστράτευσαν κατὰ γῆν αὐτοὶ τε καὶ οἱ ἐπικούροι. καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προὔχῳρει ἢ προσεδέχοντο, ἀπῆλθον 20 ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσου, καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταῦται

1. ἀρχομένου ἅμα τοῦ e. 2. καὶ ἐς εὐβοίαν C.K. 3. καὶ περὶ—ἦσαν om. pr. G. 6. ἐγίνοντο ἅμα g. ἐν] om. G.K.P. 7. καὶ ante πεντήκοντα om. E. 8. ἐπανάλωσε e. 12. τε ἀπᾶσαι F. 14. ἐπαναλώθη γρ. e. 16. οἱ] om. O.P. 18. προδεδομένην K. 19. προσβαλόντες L.O.P. 20. προὔχῳρει E.F. προυχ. Bekk. 21. Πύρρας Poppo. Goell. Bekk. "Sic et Straboni, Scylaci aliisque." HUDS. vulgo, Πύρας. ἐρέσου F. ἐρίσσου A.B. Bekk. Goell. ἐρεσσού g.h. ἐρεσοῦ E.I. Infra III. 35, 1. ἐρεσσον A. B.L.O. ἐρεσσόν Q.g. VIII. 23, 2, 4. ἐρεσσον A. ἐρεσσόν B. ἐρεσσον C.L.O. e.g.k. et mox ἐρεσίῳν C.F.H.K.L.O.e.f.g.k. VIII. 100, 3. ἐρεσσός L.O. ἐρεσ- 22 σος A. qui paullo post ἐρεσσόν.

10. ὑπηρέτῃ μισθὸν δραχμὴν Ulpian. ad Demosth. adv. Leptin. BEKK.

21. Ἀντίσσης] Vid. Harpocrat. Aristot. Pol. 134. 2. [V. 3, 12.] olim insula. Ovid. M. XV. *Fluctibus ambita fuerant*

*Antissa Pharosque.* Fatum ejus enarrant Liv. XLV. 31. Plin. V. 31. WASS. Ἐρέσου] Vid. VIII. 100, 3, 5. et 103, 2. Ἐρεσσού καὶ Μηθίμνης Cantacuzenus 290. 292. WASS.

LESBOS. A.C. 428. Olymp. 88. 1.

under the command  
of PACHES: and the  
town is completely  
blockaded by land as  
well as by sea.

βεβαιοτέρα καὶ τείχη κρατύναντες διὰ τάχους  
ἀπῆλθον ἐπ' οἴκου. ἐστράτευσαν δὲ καὶ οἱ 2  
Μηθυμναῖοι ἀναχωρησάντων αὐτῶν ἐπ' Ἀν-  
τισσαν· καὶ ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπὸ τε  
5 τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανόν τε πολλοὶ  
καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. οἱ δὲ Ἀθηναῖοι 3  
πυνθανόμενοι ταῦτα, τοὺς τε Μυτιληναίους τῆς γῆς κρα-  
τοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας  
εἶργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον  
10 Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους ὀπλίτας  
ἐαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν ἀφικνοῦνται 4  
καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ τείχει· φρούρια  
δὲ ἔστιν ἥ ἐπὶ τῶν καρτερῶν †ἐγκατφοδοῦνται†. καὶ ἡ μὲν 5  
Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ  
15 θαλάσσης εἶργετο, καὶ ὁ χειμὼν ἤρχετο γίγνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν  
πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν  
Measures of the Athe- διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς  
nians to provide money  
for the exigencies of  
20 the war. First extra- ξυμμάχους ἀργυρολόγους ναῦς δώδεκα καὶ  
Λυσικλέα πέμπτον αὐτὸν στρατηγόν. ὁ δὲ 2

1. διὰ τάχους om. V. 2. ἐπῆλθον e. 3. ἀντίσαν E. 5. τε οἱ πολλοὶ L.O.  
6. λοιποὶ πολλοὶ d.g.i. 9. τὸ] om. L.O.P.i. 11. αὐτῶν K. 13. ἥ]  
K.L.O.P.d. Bekk. ed. 1832. οἷα c. A.B.E.F.G. et vulgo οἷ. κρατερῶν d.  
†ἐγκατφοδοῦνται†] ἐκάστω ante lacunam K. 14. ἐκ om. V. 17. ἐνεγκόντες g.h.  
ἐσφορὰν B.E.c.f.g.h. Haack. Poppo. Goell. Bekk. εἰς φορὰν L.O.

13. †ἐγκατφοδοῦνται†] "Tempus  
"perfectum," says Poppo, "ferri vix  
"potes." And Bekker, in the preface  
to his smaller edition, proposes to read  
ἐγκατφοδομήθη. Compare Cæsar's de-  
scription of the lines with which he en-  
deavoured to surround Pompey at Dyr-  
rhachium. "Erant enim circum castra  
"Pompeii permulti editi atque asperi  
"colles; hos primum præsidis tenuit,  
"castellaque ibi communiit; inde ut  
"loci cujusque natura ferebat, ex cas-  
"tello in castellum producta munitione,

"circumvallare Pompeium instituit."  
Civil War, III. 37. ed. Maittaire.

17. καὶ αὐτοὶ ἐσενεγκόντες τότε] Ari-  
stoph. Lysistr. 655. Εἰτ' ἀναλώσαντες  
οὐκ ἀντεισφέρετε τὰς εἰσφοράς. Rectius  
etiam alii MSS. et Edd. ἐσενεγκόντες,  
quam ἐνεγκόντες Reg. Est enim usita-  
tissimum, et quasi proprium de talibus  
εἰσφέρειν. Sunt autem εἰσφοραὶ civium,  
φόροι sociorum et provincialium. Am-  
mon. et Perizon. ad Ælian. II. V. H.  
10. DUKER.

PLATÆA. A. C. 428. Olymp. 88. 1.

ordinary contribution made by the richer citizens. An expedition sent to raise money from the allies in Asia is defeated in Caria by the natives.

ἄλλα τε ἡργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβὰς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναυτῶν αὐτός τε διαφθείρεται καὶ τῆς ἄλλης στρατιᾶς πολλοί. 5

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς (ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν) ἐπειδὴ τῷ τε σίτῳ ἐπιλιπόντι ἐπιέζοντο καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπίς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοὶ τε καὶ Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τεῖχη τῶν πολεμίων, ἣν δύνωνται βιάσασθαι, ἐσηγησα-

PLATÆA.

(See II. 78.)

The Plataeans despairing of relief, resolve to attempt to force their way through the lines of the besiegers, and so effect their escape.

1. ἀργυρολόγῃ V. 3. σαρδίου L.O.P.c.f. παιδίου K. 4. ἀναῖτων L.O.  
5. ἄλλης] om. F.H.N.V. πολὺ f. 6. γὰρ] om. e. 7. καὶ βοιωτῶν  
A.B.E.F.G.H.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. τῶν  
βοιωτῶν C. vulgo καὶ τῶν βοιωτῶν. 9. ἀθηναίων K.i. ἐλπίς ἦν A.B.C.E.F.  
G.H.L.O.P.V.c.e.f.g.i. Poppo. Goell. Bekk. ceteri ἦν ἐλπίς. 11. οἱ] om. B.g.i.  
12. πάντας A. ὑπεξελθεῖν L.O.P. 13. ἐσηγησαμένου A.B.E.F.H. Poppo.  
Goeller. Bekk. G. vulgo, et Haack. ἐσηγησαμένων.

4. Ἀναυτῶν] De civitate Ἀναία vid. Eustath. ad Dionys. 828. ab hac diversa est Ἀναίτικα Armeniæ, a nomine Deæ Ἀναίτιδος, de qua Strabo, XI. XII. et XV. Scylax, p. 37. Ἄνα (Ἀναία) Πανιώνιον, Ἐρασίστρατος. De Sandio non memini me legisse: Sandionis cuiusdam meminit Pausan. 103. WASS. Infra c. 32, 2. h. lib. Σαμίον τῶν ἐξ Ἀναίων. IV. 75, 1. τὰ Ἀναία ἐπὶ τῇ Σάμῳ, et VIII. 19, 1. ἐπλευσαν ἐς Ἀναίαν, ubi vid. Var. Lect. DUKER.

9. οὐδεμία ἐλπίς ἦν τιμωρίας] It may not be superfluous to take this opportunity of stating the origin and various senses of the words τιμωρία and τιμωρέω. Τιμῶρος, from τιμὴ and ἄρω or αἶρω, has the twofold meaning of "one who honours," and "one who revenges," from the double meanings of τιμὴ and τίω. Τίω is, "to prize," and hence, "to give the price of a thing." Thus, to take some of the numerous passages quoted in Damm's

Lexicon, οὐδ' ἔτι τίει ἀνέρας οὐδὲ θεούς, "He prizes (values) neither men nor yet gods." Τὸν δὲ δωδεκάβοιον ἐνὶ σφισι τίον, "It (the tripod) they prized at twelve oxen." Πάντες τίσετε φόνον Πατρόκλου, "Ye all shall pay the price of the blood of Patroclus." And as the notion of a man paying a sort of price to the relations for the blood of any of their house whom he had slain, was almost universal in ancient times, the price or value of the blood τιμὴ was the penalty paid by the slayer, and the recompense and satisfaction obtained by the avenger. Thus τιμὴ acquires the sense of "recompense for wrong, satisfaction, vengeance." Its derivatives, τιμῶρος or τιμῶρος, and τιμωρέω, most commonly follow this second meaning of their primitive; and τιμωρέω is, "to get satisfaction or vengeance." Here it corresponds with the construction and senses of ἀμύνω, already explained in the note on I. 42, 1.

PLATÆA. A. C. 428. Olymp. 88. 1.

μένου τὴν πείραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς  
μάντεως καὶ Εὐπομπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρατήγει·  
ἔπειτα οἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον μέγαν  
ἡγησάμενοι, ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα  
5 ἐνέμειναν τῇ ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. κλίμακας ἐποι- 2  
ήσαντο ἴσας τῷ τείχει τῶν πολεμίων· ξυνεμετρήσαντο δὲ  
ταῖς ἐπιβολαῖς τῶν πλίνθων, ἥ ἔτυχε πρὸς σφᾶς οὐκ ἐξαλη-  
λιμμένον τὸ τεῖχος αὐτῶν. ἠριθμοῦντο δὲ πολλοὶ ἅμα τὰς 3  
ἐπιβολὰς, καὶ ἔμελλον οἱ μὲν τινες ἀμαρτῆσθαι οἱ δὲ  
10 πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ

1. θανέτου E. τε] om. d.e.g. τολμίδου A.B.F.H.L.N.O.P.Q.V.g.h.  
Haack. Poppo. Goell. Bekk. τιμῆδου K.i. τιμίδου E. G. et vulgo τιμίδου.  
2. εὐπομπίδου E.g. Bekk. εὐμολπίδου I.L.N.O.P.c.d.e.f.i. Haack. Poppo.  
εὐμολπίδου V. A.B.F.G. et vulgo εὐπολπίδου. Δαϊμάχου] χαϊμάχου I. χαϊμί-  
δου L.O.P. αἰμάχου e. 5. ἀνέμειναν L.O.P. 6. ἴσα g. 7. οὐκ om. pr. G.  
ἐξαλληλειμμένον E. 8. ἅμα πολλοὶ c. 9. ἐπιβουλὰς K.

Τιμωρεῖν τινί, "To get satisfaction or  
"vengeance for another; to revenge  
"another:" as Herodot. I. 103, 4. ἐστρα-  
τεύετο ἐπὶ τὴν Νῆνον, τιμωρέων τῷ πατρὶ,  
i. e. "in revenge for his father." Τιμω-  
ρεῖσθαι, "To get satisfaction for one-  
self;" and therefore τιμωρεῖσθαι τινά,  
"To take vengeance upon another, to  
"punish another." But as ἀμύνω,  
which properly signifies "to ward off,"  
comes to have the sense of "retaliating  
"and avenging," so τιμωρέω, which  
properly signifies "to get satisfaction  
"or vengeance," comes to have the  
sense of "aiding and assisting;" and  
τιμωρεῖν τινί is simply "to aid or assist  
"another," because he who stood up  
to get satisfaction for his wrongs, be-  
came naturally at the same time his  
helper and defender. And in point of  
usage this second sense has prevailed  
over the first; and τιμωρεῖν τινί more  
often signifies simply "to help and aid  
"another," than "to revenge him."  
This sense, however, cannot pass to the  
middle voice τιμωρεῖσθαι, which always  
signifies "to take vengeance;" and  
with an accusative case following, "to  
"take vengeance on another," or, "to  
"punish him." Τιμωρία, being formed  
from τιμωρέω, has both its meanings

equally, "vengeance and aid," to be  
determined only by the context.

4. ἐς δὲ ἄνδρας διακοσίους] "Up to  
"two hundred; as many as two hun-  
"dred." And such is the meaning of  
ἐς in all the other instances collected  
by Matthiæ, Gr. Gr. §. 578, from He-  
rodotus, Thucydides, and Xenophon;  
and not, as Matthiæ interprets it,  
"about." The meaning "about" is  
contained not in ἐς, but in μάλιστα. A  
little below, ἐξαλληλειμμένον is translated  
by Mr. Bloomfield, "whitewashed."  
"The word occurs," he says, "in Pro-  
"copius de Ædific. p. 4. 22. and 27.  
"31. also Levitic. xiv. 42, 43. 1 Para-  
"lipom. XXIX. 4. Eustathius explains  
"ἀλείφειν τοίχον by τὸ κονία χρίειν."  
Ἐξαλληλειμμένον seems to signify, "tho-  
"roughly whitewashed;" as if Thucy-  
dides meant to say that the work had  
not been done so effectually, but that  
the rows of bricks might still be count-  
ed distinctly.

7. ἐξαλληλειμμένον] Mæris hoc e Thucy-  
dyde laudans itidem, ut Scholiastes,  
κεχρισμένον interpretatur. Est inter  
propria hujus rei verba. Pollux, VII.  
124. τιτάνῳ δὲ χρίειν, εἴτα ἀλείφειν,  
ἐπαλείφειν, καταλείφειν, ἐξαλείφειν.—  
DUKER.



PLATÆA. A. C. 428, 7. Olymp. 88. 1.

πολλάκις ἀριθμοῦντες καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ  
 4 ῥαδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν  
 οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους  
 τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. τὸ δὲ τείχος ἦν  
 τῶν Πελοποννησιῶν τοιόνδε τῇ οἰκοδομήσει. 5  
 εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλα-  
 ταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι, διείχον δὲ οἱ  
 3 περίβολοι ἑκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. τὸ οὖν  
 μεταξὺ τοῦτο, οἱ ἑκκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα  
 διανενημεμένα ὤκοδόμητο, καὶ ἦν ξυνεχὴ ὥστε ἐν φαίνεσθαι 10  
 4 τείχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρωθεν. διὰ δέκα δὲ  
 ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει,  
 διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ  
 ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν

1. πολλοὶ d. 4. τὸ μέτρον εἰκάσαντες V. 6. πλαταιάς O. 7. ἔξωθεν]  
 δίωξις Q. ἀθηναίων K. ἐπ' αἱ g.h. 8. ἐκκαίδεκα E. qui sic et postea.  
 μάλιστα] om. B.h. 10. ξυνοχή e. ξυνοχὰ I. ξυνοχὴ C. ἐν] ὃν P. φαί-  
 νεσθαι τὸ τείχος H.L.O.d.i. 11. δὲ om. V. 13. διήκοντες δὲ ἔς K. τε]  
 om. d.i. ἔσω] μέσον d.i. αὐτοῦ] om. L.O. καὶ τὸ ἔξω A.B.C.E.F.G.K.  
 L.N.O.P.V.c.d.e.f.g.h.i. Poppo. præpositionem uncis inclusit Haack. τὸ] τὰ g.  
 om. B. 14. περί g.

2. ἐς ὃ ἐβούλοντο] "For the purpose  
 "that they wished." "They had easily  
 "a view of the wall for what they  
 "wanted to see it for." Göller has  
 quoted Livy, XXV. 23. where a Roman  
 soldier is described as taking the height  
 of one of the towers of Syracuse in a  
 similar manner.

5. τῇ οἰκοδομήσει] Pro οἰκοδομία  
 agnoscit Pollux, VII. 117. Vid. Thom.  
 Mag. et Phrynichum in οἰκοδομή.—  
 WASS.

6. δύο τοὺς περιβόλους] Ut solebant,  
 quum ab hoste exteriori metus erat.  
 Aliter de circumvallatione Mitylenarum,  
 cap. 18, 4. περιτειχίζουσι Μιτυλήνην ἐν  
 κύκλῳ ἀπλῷ τείχει. Vid. Lips. II. Po-  
 liorctic. I. et Casaubon. ad Polyb.  
 pag. 181. apud quos multa sunt, quibus  
 Thucydidea Platearum circumvallatio-  
 nis descriptio pulchre inlustratur.—  
 DUKE.

8. τὸ οὖν μεταξὺ τοῦτο κ. τ. λ.] Can  
 it be good Greek to say τὸ μεταξὺ τοῦτο  
 οἰκήματα ὤκοδόμητο, meaning, "this in-  
 terval had been built upon to make  
 "quarters," or "had been built upon  
 "for quarters?" And if this were the  
 construction, must we not have had in  
 the following clause ταῦτα δὲ ἦν ξυνεχὴ,  
 instead of καὶ ἦν ξυνεχὴ? It seems then  
 more correct to say that the nominative  
 τὸ μεταξὺ τοῦτο has no grammatical  
 construction, whether it be that Thu-  
 cydides intended at first to give the  
 sentence a different form from what it  
 now has, or whether it is merely an  
 awkwardness of expression. And the  
 passage in Herodotus, I. 180, 3. is an  
 undoubted instance of a similar confu-  
 sion or carelessness. τὸ δὲ ἀπὸ τούτου,  
 αἱ ἐπικαμπαὶ παρὰ χειλὸς ἑκάτερον τοῦ  
 ποταμοῦ, αἰμασιῇ πλυνθὼν ὁπτίων παρα-  
 τείνει.

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

μέσων διήεσαν. τὰς οὖν νύκτας, ὅποτε χειμῶν εἴη νοτερὸς, 5  
 τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι'  
 ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο. τὸ μὲν 6  
 οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν.  
 5 XXII. οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα  
 χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέληνον ἐξήεσαν·  
 ἡγοῦντο δὲ οἷπερ καὶ τῆς πείρας αἴτιοι ἦσαν.  
 καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἥ περι- 2  
 εἶχεν αὐτοὺς, ἔπειτα προσέμιξαν τῷ τείχει τῶν  
 πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ τὸ  
 σκοτεινὸν μὲν οὐ προιδόντων αὐτῶν, ψόφῳ δὲ  
 τῷ ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγοῦντος  
 τοῦ ἀνέμου οὐ κατακουσάντων· ἅμα δὲ καὶ  
 διέχοντες πολὺ ἦεσαν, ὅπως τὰ ὄπλα μὴ κρούμευα πρὸς  
 15 ἄλληλα αἰσθησὶν παρέχοι. ἦσαν δὲ εὐσταλεῖς τε τῇ ὀπλίσει 3  
 καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἔνεκα

1. μέσων] om. e.      διέσαν B.E.F.      2. ἀπέλειπον B.E.Q.e.f.g.h. κατέ-  
 λειπον d.i.      ὄντων] om. b.      8. ἦπερ εἶχεν L.O.P.      11. ψόφου d.  
 12. προσιέναι—τοῦ] om. E.      13. ἅμα—ἦεσαν] om. E.      14. διαδέχοντες P.  
 πολλοὶ A.B.F.H.g.h.      15. ἀλλήλων C.L.O.      παρέχῃ Q.      16. μόνον ante  
 πόδα ponunt C.G.K.L.P.b.c.d.e.f.i. om. O.      εἶνεκα C.c.

1. χειμῶν νοτερὸς—νύκτα χειμέριον] Χειμῶν is applied to any rough or hard weather, and corresponds to our word "storm," in the sense in which it is used by the common people in some parts of England, e.g. in Nottinghamshire, to express not only wind, thunder and lightning, violent rain, or snow when falling, but the continuance of snow on the ground, as in long frosts, even when the weather in other respects is fair and calm. Χειμῶν νοτερὸς, then, is a storm of wind and rain, such as we have with a gale from the south-west, and which is emphatically called "dirty weather" by seamen: exactly the same thing as is called a few lines afterwards χειμέριον ὕδατι καὶ ἀνέμῳ, "Stormy, with rain and wind."

10. ἀνὰ τὸ σκοτεινὸν μὲν—οὐ κατακουσάντων] "The darkness preventing

"them from seeing them, and the clatter of the storm, which drowned the noise of their approach, making it impossible to hear them." Ἀνὰ τὸ σκοτεινὸν is, "amid the darkness," or, "in the dark." Διὰ τοῦ σκότους would signify, the looking at an object "through the darkness;" that is, knowing where it was, and trying to discern what it was. Ἀνὰ τὸ σκοτεινὸν denotes more "the looking about amidst darkness," without knowing what to expect, or where to seek for it.

16. τὸν ἀριστερὸν πόδα μόνον κ. τ. λ.] The stress, I believe, is to be laid on the word μόνον, as Thucydides means to say that every man had his right foot bare, that he might be less liable to slip in the mud: in other words, he had only his left or weaker leg shod as usual, the other being prepared to meet

4 τῆς πρὸς τὸν πηλόν. κατὰ οὖν μεταπύργιον προσέμισγον  
 πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ  
 τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ  
 δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγείτο Ἀμμέας  
 ὁ Κοροΐβου καὶ πρῶτος ἀνέβη, μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἐξ 5  
 ἐφ' ἐκάτερον τῶν πύργων ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι  
 μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιω τὰς  
 ἀσπίδας ἔφερον, ὅπως ἐκείνοι ῥᾶον προσβαίνουσιν, καὶ ἔμελλον  
 5 δώσειν ὅποτε πρὸς τοῖς πολεμίοις εἴησαν. ὥς δὲ ἄνω πλείους  
 ἐγένοντο ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ 10  
 τις τῶν Πλαταιῶν ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων  
 6 κεραμίδα, ἣ πεσοῦσα ψόφον ἐποίησε. καὶ αὐτίκα βοή ἦν, τὸ  
 δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἦδει ὅ τι ἦν  
 τὸ δεινὸν σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα οἱ ἐν  
 τῇ πόλει τῶν Πλαταιῶν ὑπολειμμένοι ἐξελθόντες προσέ- 15  
 βαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιν ἣ οἱ  
 ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἥκιστα πρὸς αὐτοὺς τὸν

1. προσέμισγον 1. 2. πρὸς] om. A. 3. καὶ] om. e.  
 4. καὶ τῷ θώρακι f. ἀμμαίαις d.i. 5. Κοροΐβου—ἐν οὖν τῷ νοτίῳ cap. 34, 2.]  
 Hæc. in F. a recentiore manu scripta sunt. καὶ πρῶτος ἀνέβη] om. H. 6. ἐκα-  
 τέρων F. rec. H.L.N.O.Q. ἀφ' ἐκατέρων V. 7. μετὰ τούτους] om. c. 8. προσ-  
 ἔφερον e. προσβαίνουσιν Q.d.e. 9. τοὺς πολεμίους Q. 10. οἱ] om. A.P.  
 κατέβαλε d.F.rec. 11. τις ἐκ τῶν G.L.O.P. 12. ψόφον B.E.G. et recens F.  
 δοῦπον A. Bekk. Goell. βοήν F.H.K.N.V.d.e.i. Poppo. ἦν] om. G.  
 rec. F.L.O.P. Cf. Hermogen. de ideis I. 12. 15. προσέβαλον A.B.E.Q.V.  
 e.g.h. Poppo. Goell. rec. F. et vulgo προσέβαλλον. 16. ἣ A.F.G.H.K.P.V.  
 Bekk. οἱ e. B.E. vulgo, et Haack. ἣ ὑβί. οἱ] om. P.

the emergency of the case. Compare Sir W. Scott's description of the German mercenaries :

Each better knee was bared, to aid  
 The warriors in the escalade.

LAY OF THE LAST MINSTREL,  
 Canto IV. st. xviii.

4. ἀνέβαινον] "Proceeded to mount  
 the wall." Ἀνέβη, "mounted." I  
 have placed only a comma after ἀνέβη,  
 with Poppo, because the words ὧν  
 ἡγείτο—ἀνέβη are a sort of interruption

to the course of the narrative, after  
 which Thucydides repeats again with  
 some slight alteration what he had said  
 before. The transition from painting a  
 scene to stating a fact is marked by the  
 variation of tense from ἀνέβαινον to  
 ἀνέβη, the first represents the party in  
 the very act of mounting the wall, the  
 second records the fact that their com-  
 mander was the first man who did  
 mount it.

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

νοῦν ἔχοιεν. ἐθορυβοῦντο μὲν οὖν κατὰ χώραν μένοντες, ἡ  
 βοήθειν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς αὐτῶν φυλακῆς, ἀλλ' ἐν  
 ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. καὶ οἱ τριακόσιοι αὐτῶν, ὅς  
 ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν †ἔξω† τοῦ  
 5 τείχους πρὸς τὴν βοήν. φρυκτοὶ τε ἤρουντο ἐς τὰς Θήβας 9

1. οὖν] om. e. 2. αὐτῶν A.B.E.g.h. Bekk. ed. 1832. G. rec. F. et vulge  
 εἰκασάν. 4. περιβοηθεῖν g. βοήθειν i. ἔξωθεν C.H.K.N.Q.V.c.d. rec. F.  
 Haack. 5. ἐς] πρὸς G.L.O.P. τὰς] om. Q.

1. ἐθορυβοῦντο μὲν οὖν κ. τ. λ.] "They  
 " caught the alarm it is true, and were  
 " ready to act in their several stations;  
 " but in their ignorance of what was  
 " the matter, none ventured to stir  
 " from their own posts."

3. οἱ τριακόσιοι, οἷς ἐτέτακτο κ. τ. λ.]  
 The article in this passage has been  
 objected to, because nothing had been  
 said before of the existence of the body  
 of men here spoken of. And a similar  
 objection has been made to the article  
 in the words τὰς τῶν Μυτιληναίων δέκα  
 τριῆρεις, III. 3. 4. no such particular  
 number of ships having been before  
 alluded to. But in both these cases,  
 and in others to be noticed presently,  
 the article is explained by the words  
 immediately following: "The three  
 " hundred, who were appointed to act  
 " on any sudden emergency;" "The  
 " ten ships of the Mytilenæans, which  
 " happened to be with them as the  
 " contingent of Mytilene according to  
 " the alliance." The subsequent clause  
 explains the article as completely as if  
 the sentence had run, καὶ οἱ τριακόσιοι,  
 ἦσαν γὰρ οἷς ἐτέτακτο—τριακόσιοι λο-  
 γάδες. or, τὰς δὲ δέκα τριῆρεις, τοσαῦται  
 γὰρ ἔτυγον—παρούσαι. So also in VIII.  
 15, 1. τὰς μὲν ὀκτὼ ἡδὲ πέμπειν, αἱ ἀπο-  
 λιπούσαι τὴν φυλακὴν—ἀνακεχωρήκεσαν.  
 Not a word of these eight ships had  
 been mentioned before, but the clause  
 αἱ ἀπολιπούσαι—ἀνακεχωρήκεσαν is equi-  
 valent to τοσαῦται γὰρ ἀπολιπούσαι—  
 ἀνακεχωρήκεσαν. Add VIII. 26, 1. and  
 on this same principle the article in  
 VIII. 13. αἱ ἀπὸ τῆς Σικελίας—ἐκκαί-  
 δεκα νῆες is perfectly defensible in itself,  
 even if we choose to omit it on account  
 of the authority of the best MSS. in  
 which it is in this place wanting.

4. ἐχώρουν †ἔξω† τοῦ τείχους πρὸς

τὴν βοήν] I am inclined to agree with  
 Haack that ἔξωθεν is right, as given by  
 all the best MSS. although I have  
 yielded to the united authority of Bek-  
 ker, Poppo, and Gölter, in retaining  
 ἔξω in the text. Ἐχώρουν ἔξωθεν could  
 not indeed signify, "they issued out of  
 " the wall," but the order of the words  
 is ἐχώρουν πρὸς τὴν βοήν, ἔξωθεν τοῦ  
 τείχους, that is, "they moved in the  
 " direction of the alarm, on the outside  
 " of the wall," supposing them to have  
 already sallied out by a gate in another  
 quarter of the lines, and describing  
 them as advancing towards the sound  
 of the action, not on the walls, but on  
 the outside of them. And ἔξωθεν ex-  
 presses this exactly, as ἀνωθεν, II. 102,  
 3. signifies, not "from above," but "at  
 " the upper part, above." See the note  
 there.

5. φρυκτοὶ πολέμοι] From what is  
 here said, and also from ch. 80. of this  
 book, it appears evident that the art of  
 signals in the age of Thucydides was  
 not so entirely in its infancy as the  
 Scholiast and Polybius (X. 40.) repre-  
 sent it. Had the φρυκτοὶ πολέμοι an-  
 nounced nothing but that the enemy  
 were making an attack, and had the  
 signal consisted merely, according to  
 the Scholiast, of lights moved up and  
 down, whereas those which announced  
 the coming of a friend were stationary,  
 it is difficult to conceive that the The-  
 bans could have supposed that all was  
 right, when they saw the signals of  
 alarm and of assurance of safety exhi-  
 bited together. But if the number or  
 position of the lights indicated the  
 numbers of the enemy, as seems proba-  
 ble from chap. 80, 3. or the direction  
 in which he was moving, then other  
 lights put up so as to interfere with

πολέμιοι· παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῇ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν καὶ τοῦ ἀσφαλούς ἀντιλαμβάνοντο. XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὥς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἐκατέρου τοὺς φύλακας δια-

1. ἐκ] ἀπὸ H.N.V.  
8. ἀναβεβήκεσαν E.

4. ἦ] εἴη corr. rec. F.

7. ὥς οἱ] ὅσοι A.B.E.g.

them, and make their communication unintelligible, would naturally have the effect of keeping the Thebans in suspense, for they would only know that something was the matter, but would neither know what the particular danger was, nor in what direction their efforts would be most available.

1. παρανίσχον—ὅπως ἀσαφῇ ἢ καὶ μὴ βοηθοῖεν] “*Observandum, etiam antiquos et diligentes scriptores optativum presentibus jungere, ubi finem indicant hunc esse, non ut quid fiat, sed ut quid possit fieri. Vide Seidlerum ad Euripid. Elect. 59. Eadem differentia conjunctivi et optativi in oratione historica etiam post præteritum est, ut apud Herodot. VIII. 76, “τῶνδε δὲ εἵνεκα ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσιν Ἑλλήσι μὴδὲ φυγέειν ἐξῇ, ἀλλ’ ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐν Ἀρτεμισίῳ ἀγωνισμάτων. IX. 51, 3. ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταναστεῖναι, ἵνα καὶ ὕδατι ἔχωσι χρῆσθαι ἀφθόνην, καὶ οἱ ἱππεῖς σφέας μὴ σινοῖατο.” Hermann, Notes on Viger, n. 350. Compare the passages here quoted with the one in the text, with VII. 17, 4. ναὺς—ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσσοι,—καὶ ἦσσαν οἱ Ἀθηναῖοι κωλύειν ἀπαίρειν. with VIII. 87, 3. παρήλθεν—ἵνα διατρίβῃ—ἵνα ἐκχρηματίζαιτο. and with a passage in Euripides, *Hecuba* 1120, quoted by Mr. Tate in his Comment on Dawes’ *Canons*, and which he calls “singularly awkward:”*

ἔδισα, μὴ σοι πολέμος λειψθεῖς ὁ παῖς  
Τροίαν ἄβροισι καὶ ξυνοικίῃ πάλιν  
γρόντες δ’ Ἀχαιοὶ (ὥντα Πριάμῳ τινὰ  
Φρυγῶν ἐς αἶαν ἀδῆς αἰροῖεν στόλον, κ. τ. λ.

Now it seems to me that in all these cases the transition from the subjunctive to the optative mood is meant to shew that the several consequences are not contemporaneous, but that the subjunctive mood indicates the *immediate*, and the optative the *remote* consequence of the action contained in the principal verb; the second being a consequence upon the first: and that to mark this gradation different moods are employed, and the subjunctive is thus used even where the principal verb is in the past tense, because otherwise the distinction intended could not be marked. Thus in the text the immediate consequence of putting up the additional lights was that the enemy’s signals were rendered unintelligible: the remote consequence, or the consequence of the first consequence, was, that the Thebans did not come to join their friends, because they could not understand the signals. And it will be found that this solution will apply to all the other passages quoted in the beginning of this note.

6. οἱ δ’ ὑπερβαίνοντες τῶν Πλαταιῶν, —ἐφύλασσόν τε—καὶ—οἱ μὲν—εἵργον—οἱ δ’ ἐν τούτῳ, οἱ πλείους—ὑπερβαίνον] This is another instance of the subject being first stated universally, and then divided into its several parts, and of the nominative case being used to express both the whole subject and its parts. See Poppo, *Prolegom.* I. p. 107. κάτωθεν καὶ ἀνωθεν. From the passage which was carried through the towers, and from the summit of them, whither some of the Platæans had mounted by ladders.

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

φθείραντες ἐκεκρατήκεσαν, τὰς τε διόδους τῶν πύργων ἐν-  
 στάντες αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοηθεῖν, καὶ  
 κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ  
 ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων  
 5 τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλ-  
 λοντες, οἱ δ' ἐν τούτῳ οἱ πλείους πολλὰς προσθέντες κλί-  
 μακας ἅμα καὶ τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μεταπυργίου  
 ὑπερέβαινον· ὁ δὲ διακομιζόμενος αἰὲ ἴστατο ἐπὶ τοῦ χείλους 2  
 τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ τις  
 10 παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο τῆς διαβά-  
 σεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ τῶν πύργων, 3  
 χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν  
 τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμ-  
 πάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἐώρων μᾶλλον 4  
 15 ἐκ τοῦ σκότους ἐστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ  
 ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνὰ, αὐτοὶ δὲ ἐν τῷ  
 ἀφανεί ὄντες ἦσσαν διὰ τὰς λαμπάδας καθεωρῶντο, ὥστε  
 φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν  
 τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει  
 20 οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἡ

1. ἐνστάτες αὐτοὶ A.B.C.E.G.H.K.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo.  
 Goell. Bekk. vulgo αὐτοὶ ἐνστάτες. 5. βοηθοῦντας L.O.P. καὶ ante κατ.  
 om. H. et rec. F. 6. προθέντες g.h. 7. πυργίου G. μετὰ πυργίου V.  
 8. χείλους] τείχους C.K. 9. ἠκόντιζόν τε καὶ ἐτόξευον L.O. 10. τείχος]  
 χείλος E. 15. τείχους K. καὶ ἐντεῦθεν ἐτόξευον G.I.L.O.P. 16. ἐπηκόντιζον  
 H. et rec. F. 18. ὕστερον H.d.i. rec. F. 20. βεβαιῶς G. ἐπανελθεῖν E.  
 ελθεῖν e.

12. χαλεπῶς οἱ τελευταῖοι] I have placed a comma before and after these words, because the translation of the sentence seems to me to be this. "The party from the towers descended and advanced to the ditch, those of their number who came last making their way with difficulty." And thus Mr. Bloomfield has understood it.

20. οἷος ἀπηλιώτου ἢ βορέου] "Such as usually is found when the wind is east instead of north." So the Scholiast understands these words, as does

also Mr. Bloomfield; and I have no doubt that this is the true interpretation. The Scholiasts of Constantinople, however ignorant on many points, must at least have been acquainted with the weather in their own country; and the scholium βορέας γὰρ βίβαιον ποιεῖ κρύσταλλον, ἀπηλιώτης δὲ ὑδατώδης, may therefore be reasonably listened to. The east wind of Greece is indeed very different from the east wind of England and Germany; and instead of saying as we do that "the wind in the east is

βορέου ὑδατώδης μᾶλλον, καὶ ἡ νύξ τοιούτῳ ἀνέμῳ ὑπονει-  
φομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερ-  
5 ἔχοντες ἐπεραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφευξις αὐτοῖς  
μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. ὀρμήσαντες  
δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώρουν ἀθρόοι τὴν ἐς 5  
Θήβας φέρουσιν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκρά-  
τους ἡρώον, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑποτο-  
πῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἐώρων  
τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφα-  
λὰς τὴν ἐπ' Ἀθηνῶν φέρουσιν μετὰ λαμπάδων διώκοντας. 10  
2 καὶ ἐπὶ μὲν ἔξ ἡ ἑπτὰ σταδίου οἱ Πλαταιῆς τὴν ἐπὶ τῶν  
Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ἦσαν τὴν πρὸς τὸ  
ὄρος φέρουσιν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιᾶς, καὶ λαβόμενοι

1. ὑδατώδους d.i. ὑπονειφομένη A.B.C.E.H.K.d.g.h.i. Poppo. Goell. Bekk.  
G. et vulgo ὑπονειφομένη. 3. καὶ ἐγένετο L.O.P. 6. δεξιᾷ K. ἀνδροκράτους B.  
10. ἀπ' Q. 11. τῶν] om. f. 13. ἐρυθρὰς B.H.L.O.g. Poppo. ἐρυθρὰ V.  
vulgo et Bekk. ἐρυθρὰς. Ὑσιᾶς A.B.H.V.g. Poppo. Goell. Bekk. vulgo Ὑσιᾶς.

"good neither for man nor beast," the  
Turks call it "a divine wind wafting to  
"them the blessing of Mecca." And  
Stuart says that it brings pleasant rains,  
and favours vegetation. See Kruse,  
Hellas, vol. I. p. 323. For the omission  
of μᾶλλον before ἡ, compare Sophocles,  
Ajax, 966.

ἐμοὶ πικρὸς τέθηκεν, ἡ κείνοις γλυκύς.  
Compare note on VII. 49, 1.

[Dobree proposes to strike out the  
words ἡ βορέου as a mere gloss, added  
to explain the meaning of μᾶλλον.  
Göller in his second edition imagines  
that both the north and east winds  
were moist winds, so that the ice  
would not be firm when either of them  
blew. But if ever there was firm ice at  
all, under what wind could it take  
place, if it could be neither with an  
east wind, nor yet with a north? Surely  
Göller does not suppose that it would  
freeze harder when the wind was in the  
south or west. Either then we must  
follow Dobree in striking out the words  
ἡ βορέου, or it seems impossible to in-  
terpret them in any other way than  
that which has been followed in the

former part of this note.]

6. Ἀνδροκράτους] Herodotus, IX.  
25, 5. Ἐτάσσοντο κατὰ ἔθνεα, πλησίον τῆς  
τε κρήνης τῆς Γαργαφίδος, καὶ τοῦ Τε-  
μένεος τοῦ Ἀνδροκράτους τοῦ Ἡρώος.  
Plutarch. Aristid. 325. Respondit  
Apollo, laturos ex Medis victoriam  
Athenienses, si vota Νύμφαις Σφρα-  
γίτισι &c. nuncupassent, καὶ θύοντας  
Ἡρώσιν ἈΝΔΡΟΚΡΑΤΕΙ, ΔΕΥΚΩΝΙ, ΠΕΙ-  
ΣΑΝΔΡῳ, ΔΑΜΟΚΡΑΤΕΙ, ὙΨΙΩΝΙ, ἈΚΤΑΪΩΝΙ,  
ΠΟΛΥΙΔῳ—Ἀρχηγέται Πλαταιέων ἦσαν.  
—αὐτοῦ δ' ἦν καὶ τὸ τοῦ Ἀνδροκράτους  
ἡρώον, ἐγγὺς αἰσεί πυκνῶν καὶ συσκιῶν  
δένδρων περιχόμενον. ibi pro Νυσίων  
lege Ὑσιών cum MS. et διαμαρτεῖν. Hoc  
opinion contestatus est Archidamus, II.  
74, 2. WASS.

9. τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς  
κεφαλὰς] For the geography of the  
passes of Cithæron, of Platæa, Hysieæ,  
and Erythræ, the reader is referred to  
Sir W. Gell's map at the end of the  
volume, and to the memoir which ac-  
companies it.

13. Ὑσιᾶς] Ita MSS. et Steph. Vid.  
Nostrum, Lib. V. 83, 2. Pausan. Bæot.  
IX. 2. ἐν τῷ Κιθαιρῶνι ὀλίγον τῆς ἐν-

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἰς δ' ἐπὶ τῇ ἕξω τάφρῳ τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι κατὰ 3  
5 χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὥς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθές ἐπαύσαντο.  
10 οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώ- 4  
θησαν.

XXV. Ἐκ δὲ τῆς Λακεδαίμονος τοῦ αὐτοῦ χειμῶνος τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτι-  
LESBOS. λήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ 2  
Salerthus, a Lacedæ-  
15 monian, finds means ἐξ αὐτῆς περὶ κατὰ χαράδραν τινὰ, ἣ ὑπερ-

1. τὰς] om. e. 7. ἀποτρεπομένων K. 9. τῶν νεκρῶν G. 10. τῶν]  
om. C.G.H.L.N.O.P.V.e. 14. πύρραν K.L.O.P. 15. οἱ H.N. V. et rec. F.

θείας—Ἰσιῶν καὶ Ἐρυθρῶν ἐρείπια ἐστί. Confer II. 24. VIII. 6. Herodot. VI. 108, 9. IX. 15, 5. V. 74, 2. Κρίσμα erat Νυκτέως τοῦ Ἀντίοπης πατρός. Vid. Cl. Whelerum Itinerar. p. 474. et Strabonem, IX. p. 620. et Suidam in h. v. Wass.

13. Σάλαιθος ὁ Λακεδαιμόνιος] The use of the article here gives, I suppose, a certain distinction to the individual named, and implies that he was or ought to be known in and for himself. Σάλαιθος Λακεδαιμόνιος would be, “a certain Lacedæmonian named Salæ-” thus,” as if the individual man was not very distinctly present to the reader’s mind. In VIII. 39, 1. where we read of some ships procured for Pharnabazus ὑπὸ Καλλιγείτου τοῦ Μεγαρέως καὶ Τιμαγόρου τοῦ Κυζικηνοῦ, the article merely intimates that they had been already mentioned as the agents of Pharnabazus for this very purpose, VIII. 6, 1. and there, where they are spoken of for the first time, they are called simply Μεγαρεῖς and Κυζικηνός, without the article.

Μυτιλήνην] Μυτιλήνη habent Stephanus et Epit. Strabon. XIII. In aliis fere tam Græcis, quam Latinis Scripturis editum est Mitylene et Mitylenæ. Harduinus in Plinio utramque scripturam exhibet: fortassis, quia ita in libris scriptis, vel vetustis editionibus invenit: nam recentiores constanter in prima syllaba habent i. Sed in nummis antiquis esse Μυτι, adnotat Idem ad Plinium, et in Nummis ant. Populor. et Urb. illustr. nec non Holsten. ad Stephan. et Spanhem. de Præst. et Usu Numism. Dissert. IX. pag. 645. Dissert. XI. p. 279 et XII. p. 489. Et sic apud Gruter. Inscript. MCVIII. 7. ΕΥΔΑΙΜΩΝ ΜΥΤΙΑΗΝΑ. Tamen ibid. CCCCLXXIV. 8. QUI MYTILENIS NEGOTIANTUR. Sed hujus auctoritatem elevat Cellarius Geograph. Ant. III. 2. DUKER.

15. κατὰ χαράδραν τινὰ] A deep torrent bed, with rocky and precipitous sides, which interrupted the line of the Athenian works.



LESBOE. ATTICA. A. C. 428, 7. Olymp. 88. 1, 2.

of entering into Mytilene, and encourages the Mytileneans with promises of aid, and of a diversion in their favour by an invasion of Attica.

βατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τού-  
3 των ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσυνον τε καὶ πρὸς τοὺς Ἀθηναίους ἦσσαν  
4 εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὃ τε χειμὼν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

10

XXVI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην δύο καὶ τεσσαράκοντα ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι 15 ἀμφοτέρωθεν θορυβούμενοι ἦσσαν ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεύουσας ἐπιβοηθήσωσιν. ἡγέιτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Πανσανίου τοῦ Πλειστοάνακτος υἱέος βασιλέως  
3 οὗτος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὢν. ἐδήλωσαν δὲ 20

1. τείχισμα e. διαλαθὼν] om. i. 2. τὴν] om. G.L.O.P.e. 3. ἅμα] om. N.V. 4. παρέπονται F. rec. 5. προαπεμφθῆναι rec. F. προαπεμφθῆναι πρὸ αὐτὸς τε ἕνεκα τούτων καὶ i. 6. μὲν οὖν μυτιληναῖοι g. 8. ξυμβαίνειν] om. H. rec. F. 9. ἐτελεύτα] om. A.B.g.h. ante τῷ πολέμῳ ponunt H.V.d. et rec. F. ὃν θουκυδίδης ξυνέγραψεν] om. e. 10. συνέγραψε g. 11. ἐπιγενομένου c. 12. ἐς (vel εἰς) τὴν μ. A.B.C.E.G.H.K.L.N.O.P.V.c.d.e. h.i. et rec. F. vulgo omittunt articulum. τὴν Μυτ. Haack. Poppo. Goell. Bekk. 13. ἐχούσας e. ἄρχοντα Stephanus Thes. v. προστάξασθαι. 17. ἐπιβοηθήσουσιν I. Bekk. 19. υἱέος H. rec. F. om. pr. G. 20. πατρὸς δὲ ἀδελφὸς A.B.C.E. G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri πατρὸς ἀδελφός.

12. τὰς—δύο καὶ τεσσαράκοντα ναῦς] They had been spoken of before as only forty, c. 16, 3. and 25, 2. These forty however had been collected from the allied states; the additional two here spoken of were possibly from Iacedæmon itself, whose contingent to the fleets of her confederacy was never considerable. See VIII. 6, 5. In the words

that follow, ναῦς ἀπέστειλαν—προστάξαντες, there is again a confusion of two different modes of expression; for, as Göller observes, either ἔχοντα or προστάξαντες is superfluous.

20. νεωτέρου ἔτι] “Still too young,” i. e. to command; as it is expressed at length, VI. 12, 2. νεώτερος ἐς τὸ ἄρχειν. Poppo, Prolegom. I. p. 171.

LESBOS. A. C. 427. Olymp. 88. 1, 2.

τῆς Ἀττικῆς τὰ τε πρότερον τετμημένα [καὶ] εἴ τι ἐβε-  
βλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο·  
καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις  
μετὰ τὴν δευτέραν. ἐπιμένοντες γὰρ αἰεὶ ἀπὸ τῆς Λέσβου τι 4  
5 πεύσεσθαι τῶν νεῶν ἔργον ὡς ἤδη πεπεραιωμένων, ἐπεξῆλθον  
τὰ πολλὰ τέμνοντες. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν 5  
προσεδέχοντο καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ  
διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἶ τε νῆες  
10 αὐτοῖς οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον  
καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται ξυμ-  
βαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ 2  
Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς  
ναῦς, ὁπλίζει τὸν δῆμον πρότερον ψιλὸν ὄντα  
ὡς ἐπεξιών τοῖς Ἀθηναίοις· οἱ δὲ ἐπειδὴ ἔλα-  
3 βον ὅπλα, οὔτε ἡκρῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους  
τε γιγνόμενοι ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν  
ἐς τὸ φανερὸν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρή-

LESBOS.

Meanwhile, before the  
fleet arrived, the com-  
mons of Mytilene force  
the aristocratical party  
to surrender the city  
to Pacha.

15

1. ἐπιβεβλαστήκει L.O. ἐβλαστήκει i.  
3. χαλεπωτάτη τῶν ἄλλων ἐγένετο g.  
ὑπεξῆλθον L.P. 6. τεμόντες K.  
A.B.E.g. ὄντα] om. H. rec. F.

2. προσβολαῖς g. παρελέλειπτο P.f.  
5. περαιωμένων g. πεπεραιωμένον rec. F.  
10. τῆς] om. N.V. 14. ψιλὸν] φίλον

1. [καὶ] εἴ τι ἐβεβλαστήκει] Dindorf, Poppo, Göller, Dobree, and Bekker in his edition of 1832, all agree in striking out the conjunction in this place. If we suppose that the Athenians expecting the enemy's invasions as a matter of course left their lands round Athens and in the Thriasian plain wholly uncultivated, then the conjunction is needless; because then there would be nothing to destroy in the parts ravaged before unless εἴ τι ἐβεβλαστήκει, that is, unless some of the trees that had been cut down had thrown out fresh shoots, or some corn had grown up of itself here and there from seed accidentally. But if the Athenians went on sowing their land, on the chance that some-thing might prevent or delay the

enemy's invasion, so that they might secure a part at least of the produce; then the conjunction is not needless, because then the enemy might ravage, "both the parts of Attica which they " had ravaged before, (i. e. the new " year's crops sown since their last in- " vasion,) and any thing which might " have sprung up of itself, (such as " shoots of cut down trees,) and also " those parts of the country which they " had not ravaged before." But in this case I should have expected a double conjunction, καὶ εἴ τι καὶ ἐβεβλαστήκει, so that it is simpler perhaps to strike out the conjunction as it now stands, and to read merely τὰ τε πρό-τερον τετμημένα εἴ τι ἐβεβλαστήκει, καὶ ὅσα—παρελέλειπτο.

LESBOS. COAST OF ASIA MINOR. A.C. 427. Olymp. 88. 1, 2.

σαντες πρὸς Ἀθηναίους ἔφασαν παραδῶσειν τὴν πόλιν.  
XXVIII. γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύσειν

The fate of the Mytileneans is submitted to the pleasure of the Athenian people: till that is known, no executions or punishments of any kind are inflicted.

δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύοντες, ποιοῦνται κοινῇ ὁμολογίαν πρὸς τε Πάχτητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλευσάμενοι περὶ Μυτιληναίων ὁποῖον ἂν τι βούλωνται καὶ τὴν στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτοὺς, πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἐαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχτητα μῆτε δηῆσαι Μυτιληναίων 10 μὴδὲν μῆτε ἀνδραποδίσαι μῆτε ἀποκτεῖναι. ἡ μὲν ξύμβασις αὕτη ἐγένετο, οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεεῖς ὄντες, ὥς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο ἀλλ' ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι· Πάχτης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατα- 15 τίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη. πέμψας δὲ καὶ ἐς τὴν Ἀντισσαν τριήρεις προσεκτήσατο, καὶ ἅλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ἧ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, πλείοντες περὶ τε 20

COAST OF ASIA MINOR.

The Peloponnesian fleet arrive on the coast of Asia seven days after the fall of

αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δῆλῳ ἔσχον, προσμίζαντες

3. ξυμβιβάσεως i. 4. κινδυνεύοντες A.E.b.g.h. ἀπολογίαν d.i. 5. τε] om. d. 7. τι] om. c. 9. μυτιληναίους ἐς τὰς ἀθήνας L.O.P. ἐς τὰς ἀθήνας, omisso μυτ. G.d. αὐτῶν O.V. αὐτῶν L.e. 10. ἔλθωσι πάλιν c. μὴδὲ A.B.E. rec. F. μὴ πεδῆσαι K. 11. μῆτε] μὴδὲ A.B.C.E.G.V.d.e.g.h i. 12. τοὺς] om. g.h. 14. ὅμως] om. L.O. 16. ἐς] om. K. δόξοι H. rec. F. δόξει Q. 17. καὶ] om. d. 18. πρὸς e. 19. ταῖς] om. g.h. τέσσαροι g. 20. γενέσθαι g. 21. πελοποννησίων d.i. 24. ἔσχον A.B.E.G.K.N.V.c.g.h. Poppo. Goell. Bekk. rec. F. et vulgo προσέσχον.

14. ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι] columinitatis donec legati rediissent. Conf. III. 80, 2. IV. 96, 8. VII. 1, 2. GOELLER.

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 1, 2.

Mytilene: the leaders  
consult on the mea-  
sures to be adopted.

δὲ ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ πυνθά-  
νονται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε. βου- 2

λόμενοι δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἑμβατον τῆς  
'Ερυθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυία  
5 ἐπτά ὅτε ἐς τὸ Ἑμβατον κατέπλευσαν. πυνθόμενοι δὲ τὸ 3  
σαφὲς ἐβουλευόντο ἐκ τῶν παρόντων, καὶ ἔλεξεν αὐτοῖς  
Τευτίαπλος ἀνὴρ Ἡλείος τάδε. XXX. “ Ἀλκίδα καὶ

Teutiaplus of Elis ad-  
vises that they should  
endeavour by a sud-  
den attack to recover  
Mytilene.

“ Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς  
“ στρατιάς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτι-  
“ λήνῃ πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχο-  
“ μεν. κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ 2

“ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὐρήσομεν, κατὰ μὲν  
“ θάλασσαν καὶ πάνυ, ἥ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι  
“ ἂν τινα σφίσι πολέμιον καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μα-  
15 “ λιστα οὐσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας  
“ ἀμελέστερον ὥς κεκρατηκόντων διεσπάρθαι. εἰ οὖν προσ- 3  
“ πέσοιμεν ἄφνω τε καὶ νυκτὸς, ἐλπίζω μετὰ τῶν ἔνδον, εἴ  
“ τις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὖνους, καταληφθῆναι ἂν τὰ  
“ πράγματα. καὶ μὴ ἀποκνήσωμεν τὸν κίνδυνον, νομίσαντες 4  
20 “ οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ

1. δὲ C.E.H.K.L.O.c.d.e.g. Vulgo, Poppo. Haack. Bekk. 8. ἐπ' L.O.

Ἰκάρῳ] Ἰκάρῳ I. κλάρῳ O.P. μυκόνῳ I.e. μηκόνῳ N.V.d.g.h.i. μυκῆνῳ L.O.P.

2. ἐαλωκυία εἴη I.L.O.P.d.e.i. 3. τὸ] τι g. σαφῶς d.i. ἑμβατόν E. qui

sic et infra. 4. ἦσαν ante μάλιστα ponunt c.e. om. d. μάλιστα post μυτιλήνῃ V.

5. ὅτε C.E.H.K.c.d.g. ὅτι L.O. vulgo, Haack. Bekk. 6. τὸν c.d. 7. τευ-  
τίαπλος B. rec. F. τευτίαπλος Schol. Hermogen. ἀνὴρ Ἡλείος] om. d.i. τοιάδε I.

8. πάρεστε d. 10. ἐκπύστοις E. 11. τῶν ἀνδρῶν Q. 13. τε] om. H.d.

rec. F. 14. ἂν] om. E. 15. αὐτοῖς G.L.O.P. 18. καὶ εὖνους N.V.

20. κερὸν K.c.f. κερὸν C. τὸ τοιοῦτον] τοῦτο e.

12. κατὰ μὲν θάλασσαν κ. τ. λ.] The words εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν answer to κατὰ μὲν θάλασσαν καὶ πάνυ. “ By sea “ they will be wholly off their guard, “ and probably even their land force is “ dispersed too carelessly,” &c. Compare Aristot. Ethic. IX. 10, 2. τοῖς μὲν δὴ πρὸς χρῆσιν (sc. φίλοις) καὶ πάνυ δόξειεν ἂν ἀρμῶζειν τὸ λεχθέν.

20. τὸ καινὸν τοῦ πολέμου] “ Such an “ enterprise would afford an excellent “ instance of what is meant by ‘the “ surprizes of war.’ And it is by “ avoiding to lay ourselves open to “ them, and by discerning and taking “ advantage of them in the enemy, that “ we become the most successful ge- “ nerals.” Compare I. 122, 2. ἥκιστα γὰρ

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 1, 2.

“ εἴ τις στρατηγὸς ἐν τε αὐτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις  
 “ ἐνορῶν ἐπιχειροίη, πλείστ’ ἂν ὀρθοίτο.” XXXI. Ὁ μὲν

Some Ionian exiles  
 propose a descent on  
 Ionia: but Alcidas,  
 the Spartan com-  
 mander, resolves to  
 return to Peloponne-  
 sus.

τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδα· ἄλλοι  
 δέ τινες τῶν ἀπ’ Ἰωνίας φυγάδων καὶ οἱ  
 Λέσβιοι ξυμπλέοντες παρήνουν, ἐπειδὴ τοῦτον  
 τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων  
 καταλαβεῖν τιὰ ἡ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως  
 ὀρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν (ἐλπίδα δ’ εἶναι· οὐδενὶ  
 γὰρ ἀκουσίως ἀφίχθαι) καὶ τὴν πρόσσodon ταύτην μεγίστην

1. ἐν τε αὐτῷ H.K.N. ἐν τῷ αὐτῷ O.d.i. καὶ ἐν τοῖς Q. 2. ἐπιχειροίη]  
 om. Q. 4. φυγάδες N.V. 6. τῶν μὲν ἐν G.e. alia manu C. 47. 7. κόμην  
 rec. F. 8. δ’] om. K. οὐδενὶ A.B.E. (rec. F.G.) I.K.N.Q.V.c.f.g.h. Parm. 47.  
 cum Valla. Poppo. Bekk. Vulgo, et Goell. οὐδέν. 9. ἐκουσίως h. οὐσαν  
 μεγίστην B.g.h.

πόλεμος ἐπὶ ῥήτοισι χωρεῖ, αὐτὸς δὲ ἀφ’  
 αὐτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρα-  
 τυγχάνον. But we are to read τὸ καινόν  
 or τὸ κενόν? Either would be sense,  
 and nearly the same sense, the word  
 παράλογον expressing the meaning of  
 each. For τὰ κενὰ τοῦ πολέμου are  
 accidents which baffle all reasonable  
 calculation, and give to the weaker side  
 a strength which but for this chance it  
 would not have had; such as false  
 alarms, mistakes of time, place, num-  
 bers, &c. See Diodorus XX. 30 and 67.  
 where the expression τὰ κενὰ τοῦ πολέ-  
 μου twice occurs, and its meaning is  
 exemplified in the context. And Bekker  
 reads πολλὰ κενὰ τοῦ πολέμου in Aristot.  
 Ethic. III. 11 (8), 6. where the old edi-  
 tions used to read καινὰ. The actual  
 case spoken of by Teutiaplus would be  
 a κενόν τοῦ πολέμου, because he trusted  
 to the effects of surprize and darkness  
 to alarm the Athenians, and give to the  
 Peloponnesians an advantage which  
 their real strength would not have  
 given them. It would also be a καινόν  
 τοῦ πολέμου, a surprize properly so  
 called; and as the two words are con-  
 tinually confounded, and the authority  
 of the MSS. of Thucydides is not very  
 great, the text in this place cannot I  
 think be fixed with certainty.

7. ὅπως ἐκ πόλεως ὀρμώμενοι—ἀπο-  
 στησωσιν] “That having some city to  
 “ set out from,” (in military language,

as the base of their operations,) “they  
 “ might excite Ionia to revolt.”

8. οὐδενὶ γὰρ ἀκουσίως ἀφίχθαι κ.τ.λ.]  
 The exceeding difficulty of this passage  
 is well known. In the early part of it,  
 however, the reading, οὐδενὶ, and the  
 translation of οὐδενὶ ἀκουσίως ἀφίχθαι,  
 “To no one was his arrival unwell-  
 “ come,” are sufficiently confirmed by  
 Herodot. II. 162, 2. καὶ τῷ οὐ πως ἀκού-  
 σιον ἐγένετο τὸ ποιούμενον. But the  
 clause καὶ ἅμα—γίγνηται has not yet  
 been fully and certainly explained. The  
 text is far from being determined; for  
 the MSS. vary between αὐτοῖς and  
 αὐτοῦς, and as to the position of σφίσι,  
 whether it should stand before or after  
 δαπάνη; and two of the Paris MSS.  
 together with that one which I collated  
 partially at Parma, read δαπάνην γίγνε-  
 σθαι. Schömann (Observatt. ad Thuc.  
 locos quosd. difficil. p. 10. quoted by  
 Göller, Index II. under the word  
 “Thucydides,” p. 509.) interprets ἦν  
 as synonymous with ὅπως, “in the hope  
 “ that,” and joins ὅπως ἀποστήσωσι—  
 καὶ ἦν ὑφέλωσι, καὶ ἅμα—δαπάνη γίγνη-  
 ται. He also interprets the words ἦν  
 ἐφορμῶσιν—γίγνηται, “simulque ut sibi  
 “ ipsis, illos bello persequentibus, pe-  
 “ cunia ad sumtus tolerandos suppe-  
 “ teret.” But I do not think that the  
 two passages of Aristophanes which he  
 appeals to (Acharn. 1030. Frogs, 176.)  
 justify his interpretation of ἦν in Thu-

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 1, 2.

οὐσαν Ἀθηναίων ἦν ὑφέλωσι, καὶ ἅμα τὴν ἐφορμοῦσιν αὐτοῖς δαπάνη σφίσι† γίγνηται, πείσειν τε οἶεσθαι καὶ Πισσοῦθην ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ ταῦτα ἐνδέχετο, ἀλλὰ τὸ πλείστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης ὕστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμίζαι. XXXII. ἄρας δὲ ἐκ τοῦ Ἑμβάτου παρέπλει, καὶ προσσχὼν Μυοννήσῳ τῇ Τηίων τοὺς αἰχμαλώτους οὓς κατὰ πλοῦν

1. ἀθηνῶν H. ὑφέλωσι E.G. rec. F. ἀφέλωσι A.B.G. Bekk. ed. 1832. καὶ ἅμα ἦν ἐφορμῶσι, σφίσιν αὐτοῖς δαπάνη γίγνεσθαι. Parm. ἐφορμοῦσιν Bekk. ed. 1832. Libri omnes ἐφορμῶσιν. 2. αὐτοῖς A.B.G.K.L.N.V.c.f.g.h. 47. 48. et, qui anteponunt σφίσιν, d.i. αὐτοῖς E. rec. F. δαπάνη σφίσι A.B.C.E.H. K.O.P.V.c.e.h. δαπάνη καὶ σφίσι L. G. et vulgo σφίσι δαπάνη. γίγνεται B.V. γίγνεσθαι d.i. Parm. qui antea δαπάνη. 5. προσμίζαι E. Bekk. 6. τοῦ] τῆς G.L. O.P. ἐμβατοῦ A.E. προσσχὼν A.B. Bekk. E.G. rec. F. et vulgo προσχὼν. 7. μυοννήσῳ B.g. Poppo. Goell. Bekk. μονήσῳ E.G.I.O. μονήσῳ b. vulgo μονήσῳ. τῇ] τῶν Q. τηίωνων I.

cydides, and still less in the present instance; nor do I think that his translation of δαπάνη γίγνηται is at all admissible. Others, as Poppo, Göller, and Mr. Bloomfield, propose to read ἐφορμοῦσιν from ἐφορμῶσι, instead of ἐφορμῶσιν, and Heilmann, Coray, and Mr. Bloomfield also conjecture αὐτοῦ instead of αὐτοῖς or αὐτοῖς. The first of these conjectures seems to me necessary, unless we adopt the reading δαπάνη γίγνεσθαι, which has little, I think, to recommend it, either in external or internal authority. But αὐτοῦ is in my opinion neither required, nor would it improve the sense of the passage. Mr. Bloomfield also, with Haack, supposes an aposiopesis, or suppression of a word, after γίγνηται, as in the words, III. 3. 3. ἦν μὲν ξυμβῇ ἡ πείρα, and he inserts accordingly in his translation the word "well." "If they could do this, —well." He does this because the τε in the following clause makes him conclude that the apodosis of the whole sentence cannot lie in the words πείσειν τε οἶεσθαι κ. τ. λ. But for the use of τε in the apodosis, see the note on I. 133. and such a suppression of the apodosis as Mr. Bloomfield supposes, may take place where two opposites are mentioned, and the consequence of one being perfectly obvious, only that

of the other is expressly stated. But I think we cannot suppose such an omission here any more than in any other passage of Thucydides where a condition is stated; the reader might be left to guess the consequence of it. Dobree proposes to read ἢ ὑφέλωσι—ἢ ἐφορμοῦσιν αὐτοῖς σφίσι δαπάνη γίγνηται, or else to strike out ἦν, and to connect ὅπως ἀποστήσωσιν, καὶ ὑφέλωσι, καὶ—γίγνηται. Bekker in his edition of 1832 reads ἀφέλωσι, and ἐφορμοῦσιν. Thus Dobree and Bekker both agree in reading ἐφορμοῦσιν instead of ἐφορμῶσιν, and Bekker I imagine must suppose the apodosis of the whole sentence to be in the words πείσειν τε οἶεσθαι κ. τ. λ. Either the passage is altogether corrupt, possibly from the loss of some words in the middle of it which completed the sense, or if the text be allowed to be sound the apodosis must be in πείσειν τε οἶεσθαι κ. τ. λ. Harsh as this may be, it is less so, I am satisfied, than any of the attempts which have been made to find the apodosis elsewhere, according to the present reading of the passage. But as I can see no satisfactory interpretation of the sentence in its present form, and as I cannot pretend to restore the true reading, I must be content to leave it without any farther explanation.

ÆGEAN SEA. A. C. 427. Olymp. 88. 1, 2.

2 Alcidas gives great of- εὐλήφει ἀπέσφαξε τοὺς πολλοὺς. καὶ ἐς την  
fence by putting to "Εφεσον καθορμισαμένου αὐτοῦ Σαμίων τῶν  
death all the prisoners Εξ Ἀναίων ἀφικόμενοι πρέσβεις ἔλεγον οὐ  
of the Athenian allies whom he took in the  
course of his voyage. καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄν-  
δρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, 5  
'Αθηναίων δὲ ὑπ' ἀνάγκης ξυμμάχους· εἴ τε μὴ παύσεται,  
ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξεσθαι, πολὺ  
3 δὲ πλείους τῶν φίλων πολεμίους ἔξειν. καὶ ὁ μὲν ἐπέισθη τε  
καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι ἀφῆκε, καὶ τῶν ἄλλων  
τινάς· ὁρῶντες γὰρ τὰς ναὺς οἱ ἄνθρωποι οὐκ ἔφευγον ἀλλὰ 10  
προσεχώρουν μᾶλλον ὥς Ἀττικάις, καὶ ἐλπίδα οὐδὲ τὴν  
ἐλαχίστην εἶχον μὴ ποτε Ἀθηναίων τῆς θαλάσσης κρα-  
τούντων ναὺς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν.  
XXXIII. ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος  
καὶ φυγὴν ἐποικεῖτο· ὦβθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ 15

ÆGEAN SEA.

He then returns home  
with all speed, being  
chased by Paches as  
far as the island of  
Patmos.

Παράλου ἔτι περὶ Κλάρων ὁρμῶν (αἱ δ' ἀπ'  
'Αθηνῶν ἔτυχον πλέουσai) καὶ δεδιὼς τὴν  
διώξιν ἔπλει διὰ τοῦ πελάγους ὥς γῆ ἐκούσιος  
οὐ στήσων ἄλλη ἢ Πελοποννήσῳ. Τῷ δὲ  
Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ 20

2. καθορμισαμένου E. τῶν] om. b. 4. αὐτὸν] om. d.e. 5. ἀνται-  
ρομένους K. et edd. ante Haack. 6. τε B.C.H.K.L.N.O.Q.V.c.d.e. Poppo.  
Goell. Bekk. τι P. A.E. et vulgo δέ. 7. αὐτῶν V. προσάξεσθαι I.  
8. πλείους ἔξειν ἐχθρῶν N.V. πλείους ἔξειν C.H.e. et rec. F. 10. γὰρ] δέ  
L.O.P.Q. ἔφυγον P.d. 13. παραλαβεῖν b. 14. ὁ] om. O. 15. τῆς]  
om. K. 16. κλάρου P. κλάρων ceteri codices. Ἰκαρον Poppo. Bekk.  
sed κλάρων restituit Poppo ed. 1845. 18. ἐκούσιος H. rec. F.

3. ἐξ Ἀναίων] Stephanus et Eusta-  
thius ἢ Ἀναία dicunt, Thucydides τὰ  
Ἀναία. vid. ad cap. 19, 2. hujus libri.—  
DUKER.

15. Σαλαμινίας καὶ Παρ.] Scholiastes  
Aristoph. in Aribus, ad illa, v. 147, κλη-  
ροῦσθ' ἄγουσ' ἔσωθεν ἢ Σαλαμινία, notat,  
δύο εἰσὶ νῆες ἡγερέτιδες παρ' Ἀθηναίους,  
ἡ Πάραλος καὶ ἡ Σαλαμινία. ὧν ἡ μὲν Σα-  
λαμινία τοὺς ἐκκαλουμένους εἰς κρίσιν  
ἦγεν. ἡ δὲ Πάραλος τὰς θεωρίας ἀπῆγεν,  
τουτέστι τὰ ἐς θυσίας πεμπόμενα. Sed  
et τῇ Παράλῳ ad abducendos reos ute-

bantur, eamque misere, ut Alcibiadem  
arcesserent ad causam Athenis dicen-  
dam, ut constat ex Thucyd. et Suida in  
voce Πάραλος. Vide Sigonium, l. 4.  
de Rep. Athen. et Meursii Attic. Lect.  
l. 2. c. 8. HUDS.

16. ἔτι περὶ Κλάρων ὁρμῶν] In these  
words, and again a few lines below,  
Poppo some years since gave it as his  
opinion that Ἰκαρον and Ἰκάρῳ should  
be substituted for Κλάρων and Κλάρῳ.  
(Observatt. in Thucyd. c. 14. p. 229.)  
His conjecture has since been adopted

τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· αἰε-  
χίστου γὰρ οὔσης τῆς Ἰωνίας μέγα τὸ δέος ἐγένετο μὴ  
παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὥς μὴ διεννοῦντο  
μένειν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις. αὐτάγ- 3  
5 γελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἢ τε Πάραλος καὶ ἡ  
Σαλαμινία ἔφρασαν. ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν δίωξιν· 4  
καὶ μέχρι μὲν Πάτμου τῆς νήσου ἐπεδίωξεν, ὥς δ' οὐκέτι ἐν

3. παραπλεύσοντας e. ὥς μὴ] οὐ d. 4. τὰς] om. Q. αὐταγγελί e.  
5. αὐτὰ L.O.P. αὐτοὺς E. αὐτοὶ d. τῇ] τῷ e. ἱκάρῳ Poppo. Bekk. Goell.  
κλάρῳ codices et Poppo ed. 1845. 7. πάτμου L.I. Poppo. Goell. Bekk. λάγμου K.  
A.B.E.G. rec. F. et ceteri λάτμου. ἀπεδίωξεν P. ἐγκαταλήψει C. prima manu.

by Bekker, and has been followed by Mr. Bloomfield in his translation. It is certainly ingenious and plausible, but as every MS. agrees in reading Κλάρων and Κλάρῳ, the only question is, whether there are such insurmountable objections to this reading, as to render it necessary to have recourse to conjecture. Now by the words in ch. 29, 1. τοὺς ἐκ τῆς πόλεως Ἀθηναίους, Thucydides does not, I think, mean the seamen of the Salaminian ship and of the Paralus, but the Athenians at Athens, who might be expected to receive intelligence of an enemy's fleet so long as it was off Peloponnesus, or close to the mouth of the Saronic gulf; but who would be less likely to be aware of its movements after it had passed Delos, and was proceeding to the coast of Asia. Again, if Alcidas had been seen at Icarus by the Salaminian ship and the Paralus, two of the fastest sailing vessels in the Athenian navy, they would have reached Lesbos within so short a time of his arriving at Embatus, that Paches would probably have heard of his arrival from them, before the Erythræans could have acquainted him with it. Besides, the words of Thucydides appear to imply that Alcidas hastened his flight from Ephesus in consequence of some recent alarm: as, if he had been aware as long ago as when he was at Icarus that his voyage was no secret to the Athenians, there seems no reason why he should have gone out of his way to Ephesus, and exposed himself to the

chance of being overtaken, instead of returning home at once by Icarus, and Delus. But had he been first seen by the Athenians at Claros, that is, just before he reached Ephesus, there would be a reason for his flying from this point onwards with increased earnestness. And occasions enough can be imagined which might have brought the Salaminian and the Paralus ships to the neighbourhood of Claros, either as carrying some despatches to Ionia, or to collect the tribute from the allies, or bearing honorary offerings to the temples of Apollo at Claros, or Diana at Ephesus. It does not therefore seem to me so certain that Κλάρων and Κλάρῳ cannot be the true reading, and therefore I have not thought it right to admit Poppo's conjecture, destitute as it is of any external authority.

7. ἐν καταλήψει ἐφαίνετο] Poppo says that the subject of the verb ἐφαίνετο cannot be Alcidas, because he is not mentioned either in this or in the preceding paragraph, and because the Peloponnesian ships are spoken of in the next sentence in the plural number. He therefore would either take ἐφαίνετο impersonally, or suppose that τὰ πράγματα was meant to be the subject, as in such expressions as ἐπεὶ αὐτῷ ἐτοίμα ἦν. II. 98, 2. But Alcidas had been mentioned in the preceding sentence, αὐτάγγελοι αὐτὸν ἰδοῦσαι, although the Peloponnesians had been just before spoken of in the plural number; so that he is probably the subject to ἐφαίνετο. And then the passage agrees with



5 καταλήψει ἐφαίνεται, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἠναγκάσθησαν στρατόπεδόν [τε] ποιῆσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ 5 κατῴκητο Κολοφώνιοι τῆς ἄνω πόλεως ἐάλω- κυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδίᾳ ἐπαχθέντων· ἐάλω δὲ μάλιστα

2. ἐγκαταληφθῆναι I. ἐν ἐγκαταλείφθαι K. 3. στρατόπεδον ποιῆσθαι A.B.  
G.g.h. Bekk. Goell. τε habent E. et rec. F. 4. ἐφόρμησιν e. περιπλέων g.  
7. ἰταμάνους d.i. ἰταβάνους h. ἰταμένους I. 8. ἰδίᾳ Krüger. Goell. Vulgo et  
Bekk. ἰδίαν. αὕτη μάλιστα K.

one which Poppo quotes from Dion Cassius, LI. 1. ἐπεδίωξαν μὲν αὐτοὺς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο ἀνεχώρησαν.

1. κέρδος δὲ ἐνόμισεν κ. τ. λ.] Ἐγκαταληφθεῖσαι refers to the Peloponnesian fleet, σφίσι to the Athenians. Paches congratulates himself that he had not overtaken the enemy in any harbour or island, where they would have been forced to fortify themselves on shore, and so to give him the trouble of remaining to blockade them. Compare VIII. 10. 15. 20, 1.

5. Κολοφωνίων] Id oppidum Colophonium mari imminens, abest a *vetere* Colophone duo ferme millia passuum, inquit Livius, XXXVIII. 26. Vel portum habuit, vel certe litus navibus opportunum. alterum innuere videtur Lucanus: "*Et placidi Colophona maris.*" Cl. Wheeler in Itin. numum exhibet Diadumeniani cum hac inscriptione: ΚΩΛΟΦΩΝΙΩΝ, operarum opinor incuria. Nam de modulo certiores faciunt Theognis, Nicander, Ovidius, et Virgilius in Ciri. Tabulæ Peutinger. *Colophon*: Notit. Episcop. Κολοφών, et Ptolemæus Κολοφών, scribunt pinguntque pro Κολοφών, quomodo Coislin. et Herodotus. Urbs autem hæc, quam cum *Notio* passim confundunt antiqui, veterrima erat. Conditor ejus Mopsus juxta Melam, Pausan. et Apollonii Schol. I. 308. post Rachium Cretensem. Atque ita fere Conon. Unde nomen traxerit, incertum est. Est enim apud Herodot. Colophon, qui et Smyrnam fundasse dicitur: est et piscis

eiusdem nominis apud Hesychium. Capta est a Gyge, et diu bellum cum Halyatte gessit ante Christum 619. Is autem stratagemate usus equitatum omnem, quo plurimum valere Colophonii, ad interneccionem usque deleverit. Vide Polyæn. VII. 2. Theognidem, 1099. Aristot. Polit. IV. 4. 5. Olymp. CXIX. ante Christum 302. a Lysimacho eversa est civitas, et postea commodiore loco rursus instaurata. Consule Diodorum, et Livium loco supra laudato. Nec perfunctorie tunc munita esse videtur, quia Antiochum repulit anno ante Christum CXC. Paulo antea, Attalo, et Romanis in clientelam concesserat, a quibus tributum immunitatem obtinuit pace cum Rege conventa. De qua re adeatur Polybius. Post paulo in libertatem, Tyranno amoto, vindicabat Lucullus, anno ante Christum LXXIV. A Scythiis vel Tartaris ruinam huic alisque Asiæ urbibus canunt Auctores Sibyllinorum, ignemque et faces alibi minantur. Colophoniorum denique Episcopus in Concilio Ephesino memoratur. Oraculi Apollinis meminere Nicander, Alex. Strabo, Tacitus, Eusebius, Tertullianus, et Themistius Orat. XXVII. De reliqua ejus Historia, nonnihil addunt Pausan. 535. Numismata et Pargemiographi. Wass.

7. κατὰ στάσιν ἰδίᾳ ἐπαχθέντων] "Introduced without any public authority" for the purposes of a party quarrel." ἰδίᾳ is a necessary correction of Krüger's, which Göller has adopted; for *στάσις ἰδίᾳ* must be nonsense, there being no such thing as *στάσις κοινή*.

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 2.

zens, who had called  
in the Persians to their  
aid.

αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς  
τὴν Ἀττικὴν ἐγένετο. ἐν οὖν τῷ Νοτίῳ οἱ α  
καταφυγόντες καὶ κατοικήσαντες αὐτόθι αὖθις στασιάσαντες,  
οἱ μὲν παρὰ Πισσοῦθου ἐπικούρους Ἀρκάδων τε καὶ τῶν  
5 βαρβάρων ἐπαγόμενοι ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς  
ἄνω πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπο-  
λίτευον, οἱ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν  
Πάχητα ἐπάγονται. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἰππίαν 3  
τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἦν μὴδὲν  
10 ἀρέσκον λέγει, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν  
καὶ ὑγιαῖ, ὁ μὲν ἐξῆλθε παρ' αὐτὸν, ὁ δ' ἐκείνον μὲν ἐν  
φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι  
ἐξαπιναίως καὶ οὐ προσδεχομένων αἰρεῖ, τοὺς τε Ἀρκάδας  
καὶ τῶν βαρβάρων ὅσοι ἐνήσαν διαφθείρει· καὶ τὸν Ἰππίαν  
15 ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλ-  
λαμβάνει καὶ κατατοξεύει. Κολοφωνίοις δὲ Νότιον παρα- 4

3. κατοικίσαντες N. αὖθις C.m. 4. περὶ b. πισσοῦθου A. πισσοῦθου Q.  
καὶ τῶν βαρβάρων A.B.C.E.F.G.H.K.L.N.O.P.V.f.g. Haack. Porpo. Goell. Bekk.  
ceteri omittunt articulum. 6. ξυνεσελθόντες e. ξυνελθόντες F.N.O.V.d.i.  
7. ἐπεξελθόντες d. 8. προκαλεσάμενος B.C.E.F.H.c.f.g.h.i. Porpo. Haack.  
Goell. Bekk. A.G. et vulgo προσκαλεσάμενος. 9. τῷ om. g. τειχίσματι V.  
10. ἀρέσκων G.I.K.e.i. 11. μὲν ἐξῆλθε] δ' ἐξῆλθε A.B.C.E.F.f.g.

4. οἱ μὲν παρὰ Πισσοῦθου κ. τ. λ.]  
First of all the ultra-aristocratical party  
at Colophon had called in the Persians,  
and the bulk of the Colophonian people  
had left Colophon, and settled at No-  
tium. Then an aristocratical party de-  
clared itself among the refugees at No-  
tium; and this party, again obtaining  
aid from the Persians, and from the  
aristocratical possessors of Colophon,  
expelled the popular party from their  
homes once more. To secure their  
ascendency, they kept in a part of the  
town fortified off from the rest, like an  
entrenched camp or citadel, a garrison  
of Arcadian mercenaries and barbarian  
auxiliaries. For the sense of διατει-  
χισμα, compare VII. 60, 2. and Poly-  
bius, VIII. 36.

11. ἐν φυλακῇ ἀδέσμῳ] Ἀδέσμῳ  
φρουρᾷ perperam Pollux, VIII. 72. at  
Hesych. recte ut in contextu. De σῶν  
confer Suidam et Etymol. ubi fortasse  
pro σῶ, μονοσύλλαβον, legendum σῶν.  
Vide Sallust. Fr. IV. Epist. Mithrida-  
tis, quia pacto vitam dederant insonniis  
occidere. Plutarch. Æmil. Polyænus,  
III. 2. συνθέμενος ἀβλαβῇ καὶ ζῶντα  
ἀποπέμψειν—καὶ μετὰ τοῦτο κατηκόν-  
τισεν. Ita Adelbertum Comitum Hatto  
lusi apud Luitprand. II. 3. WASS.  
De sōs add. Eustath. ad Homer. Iliad  
v. p. 959. et Thom. Mag. Ἀδεσμον φυ-  
λακὴν sæpe dicunt Græci, quæ Latinis  
est custodia libera. Vid. Brisson. V.  
Formul. p. 474. et Lips. ad Tacit. VI.  
Annal. 2. DUKER.

LESBOS. ATHENS. A. C. 427. Olymp. 88. 2.

5 δίδωσι πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἐαυτῶν νόμους κατῴκισαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πόλεων, εἴ ποὺ τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τὴν 5 τε Πύρραν καὶ Ἑρεσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ πόλει τὸν Λακεδαιμόνιον κεκρυμμένον ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα οὐς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι 10 τῆς ἀποστάσεως· ἀποπέμπει δὲ καὶ τῆς στρα-

21 τῆς τὸ πλεόν. τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ἥ αὐτῷ ἐδόκει. XXXVI. ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθύς ἀπέκτειναν, ἔστιν ἅ 15

παρεχόμενον, τά τ' ἄλλα καὶ ἀπὸ Πλαταιῶν (ἔτι γὰρ ἐπολιορκοῦντο) ἀπάξειν Πελοποννησίους· περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι ἀλλὰ καὶ τοὺς ἅπαντας 20 Μυτιληναίους ὅσοι ἠβῶσι, παῖδας δὲ καὶ γυναικὰς ἀνδραποδίσαι, ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι ὥσπερ οἱ

2. κατέφκισαν B.E.F.g.h. 3. εἴ τις που K. 6. εἵρεσσον V. 7. τῶν λακεδαιμονίων κεκρυμμένων K. 9. μυτιληναίων vel μυτιληναίων A.B.C.E.F.G. H.K.L.N.O.P.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo μυτιληναίους. 11. δὲ ante καὶ om. b. 13. τὴν post περὶ om. G.P.V.e. 15. ἔστιν ἃ] om. K. 16. ἀπὸ τῶν πλαταιῶν C.G.H.L.P.Q.i.

2. κατὰ τοὺς ἐαυτῶν νόμους] Ex more, quo Metropoles Coloniae jura ac leges dabant. Spanhem. Dissertat. IX. de Usu et Præstant. Numism. p. 580. DUKER.

19. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες κ.τ.λ.] The nominative ἐπικαλοῦντες is used,

because ἔδοξεν αὐτοῖς is in point of sense equivalent to ἐβουλεύσαντο, or some word of that sort. Compare VII. 42, 2. τοῖς μὲν Συρακοσίοις κατάπληξες οὐκ ὀλίγη ἐγένετο—ὀρώντες κ.τ.λ. Add Herodot. III. 16, 4.



ATHENS. A. C. 427. Olymp. 88. 2.

προθεῖναι· καὶ ἔπεισαν ῥᾶον, διότι καὶ ἐκείνοις ἔνδηλον ἦν βουλόμενον τὸ πλεόν τῶν πολιτῶν αὐθις τινὰς σφίσιν ἀποδοῦναι βουλευσασθαι. καταστάσης δ' εὐθὺς ἐκκλησίας ἄλλαι τε γινῶμαι ἀφ' ἐκάστων ἐλέγοντο, καὶ Κλέων ὁ Κλεαινέτου, ὅσπερ καὶ τὴν πρότεραν ἐνευικήκει ὥστε ἀποκτείνειν, ὧν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος, παρελθὼν αὐθις ἔλεγε τοιάδε.

XXXVII. “ΠΟΛΛΑΚΙΣ μὲν ἤδη ἔγωγε καὶ ἄλλοτε “ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν,<sup>10</sup>  
 SPEECH OF “μάλιστα δ' ἐν τῇ νῦν ὑμετέρα περὶ Μυτιλη-  
 CLEON. “ναίων μεταμελεία. διὰ γὰρ τὸ καθ' ἡμέραν  
 2 He reproaches the “ἀδεὲς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ  
 Athenians with being “ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε, καὶ ὁ τι  
 too easy and unsuspicious for the times and “ἂν ἡ λόγῳ πεισθέντες ὑπ' αὐτῶν ἀμάρτητε<sup>15</sup>  
 circumstances in which they were placed :

1. προσθεῖναι A.B.C.E.F.G.H.K.L.N.O.P.b.c.d.e.f.g. Vide Hemsterhus. ad Luciani Necyom. 3. καὶ καταστάσης C.G.L.O.P.e. δ'] om. G. 4. ἐφ' L.O.P. 5. ὁ κλέων Q. ὅστε καὶ L.O.P.e. 7. πολιτῶν] πολλῶν A.B. 8. καὶ παρελθὼν Q. αὐθις] αὐτοῖς K. om. e. 9. ἄλλοι τε Q. 10. ἀδύνατον A.B.C.E.G.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀδύνατος. 11. ἡμετέρα A.E.F. ἡμέρα B. περὶ] om. c. 12. ἀμελεία A.B.h.

mann concludes from the language of Nicias, VI. 14. that it was illegal for the prytanes or generals to propose any question for a second consideration after it had been determined in a prior assembly. It is not, however, clear to me that a prosecution for having committed some illegal act in the execution of his office, γραφὴ παρανόμων, could properly have been brought against a prytanis for such a proceeding. The language of Cleon would, I think, have been far more violent and menacing, had the prytanis or general been absolutely violating the law of the commonwealth in holding a second assembly to discuss the fate of the Mytilenæans. His wish seems rather to be to confound ψηφίσματα and νόμοι together, and to excite against the repeal of one

of the former the same strong feeling which was entertained in Greece against any alteration of the latter. For the distinction between νόμοι, or the constitutional laws of the state, and ψηφίσματα, or the decrees of the people on particular questions, see Aristotle, Politic. IV. 4, 25—31.

4. γινῶμαι ἀφ' ἐκάστων ἐλέγοντο] For this use of ἀπό, compare I. 17, 1. ἐπράχθη οὐδὲν ἀπ' αὐτῶν, and the note there.

5. Κλέων ὁ Κλ.] De hoc Cleone (quem Cicero in Bruto, *turbulentum quidem civem, sed tamen eloquentem fuisse*, ait) lege Aristophanis *Equites*. Huds.

8. πιθανώτατος] Aristophan. 'Ιπ. 136. Βυρσοπώλης Παφλαγῶν, Ἀρπαξ, κεκράκτης, ΚΥΚΛΑΒΟΡΟΥ φωνὴν ἔχων.—Wass.

ATHENS. A. C. 427. Olymp. 88. 2.

and still more with listening too readily to those orators who either from vanity or worse motives were always finding fault with things as they were, 5 and proposing some innovation.

“ ἡ οἰκτῶ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγείσθε ἐς  
 “ ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν  
 “ μαλακίεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα  
 “ ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας  
 “ αὐτοὺς καὶ ἄκοντας ἀρχομένους, τοῖτ' οὐκ ἐξ  
 “ ὧν ἂν χαρίζεσθε βλαπτόμενοι αὐτοὶ ἀκρο-

1. ἐς ὑμᾶς] ὡς ὑμᾶς e. 3. μαλακίεσθε A.B. οὐ] καὶ O.P. 4. πρὸς ἐπιβουλεύοντας E.F.G.H.V. Porpo. Goell. Bekk. A.B. et vulgo προσεπιβουλεύοντας. 5. τοῖτ'] om. A.B.C.E.F.G.K.L.M.N.O.P.V.c.d.e.f. Parm. οἱ—ὑμῶν om. H. 6. χαρίζεσθε Q. ἀκροῶντο B.F.

1. οὐκ ἐπικινδύνως ἡγείσθε κ. τ. λ.] The sense of these words would be clearer, if they had been written οὐκ ἡγείσθε ἐπικινδύνως μὲν ἐς ὑμᾶς κ. τ. λ. “ You do not consider that your weakness is perilous to yourselves, and at “ the same time confers no obligation “ on your allies.”

3. οὐ σκοποῦντες ὅτι κ. τ. λ.] The omission of οἱ in the latter clause of this sentence by almost every good MS. and by all the Scholiasts in their comments on the passage, is very perplexing: for the sentence is not intelligible, according to any fair rules of language, without it. For although it may be excusable to pass from the participle to the finite verb, from ἀρχομένους to ἀκροῶνται instead of ἀκρωμένους, yet in this case the conjunction καὶ is absolutely necessary; for although ἀρχομένους, καὶ ἀκροῶνται may be sense, yet ἀρχομένους—ἀκροῶνται is not. One of the Scholiasts says that σκοποῦντες is to be repeated, and his paraphrase is, οὐδὲ ὅτι ἀκροῶνται ὑμῶν. Is it then possible that in his MS. the reading was ὅτι οὐκ ἐξ ὧν instead of οἱ οὐκ ἐξ ὧν? This would be indeed intelligible and grammatical, but the omission of ὅτι in the majority of the MSS. is as difficult to account for as the omission of οἱ. Nor is the omission of the relative by the best MSS. IV. 10, 3. where the common reading is δ μενόντων ἡμῶν, exactly a similar case; for there Dionysius quotes the words with the relative; nor would its omission, however harsh, be in my judgment quite so unwarrantable as in the present instance. Either then we must

retain οἱ, with Bekker and Gölle, and consider that its omission was merely a carelessness of the copyists; or the passage can only be construed by omitting ἀκροῶνται ὑμῶν, as Hermann suggests, supposing these words to have been added as an interpretation. Can it be that some words have been lost between ἀρχομένους and οὐκ ἐξ ὧν, and that the gap was attempted to be concealed by bringing together the words which immediately preceded and followed it, so that the copy might exhibit no mark of imperfection? This has been a fruitful source of the corruptions of the text in many of the Latin MSS., for as the words thus violently brought together formed of course no intelligible sentence, corrections were presently tried, which disguised the original reading more completely, as they made a meaning out of words which were never intended to be connected with each other. The Bamberg MS. of Pliny lately discovered has preserved many such gaps, of which no trace is preserved in the other MSS., and has thus enabled us to discover the origin of the corruption of many passages which had been only made more faulty by every attempt at correction; inasmuch as the corrections had all proceeded on a wrong supposition, that the unintelligible words were meant to be in juxtaposition with each other, and to form one complete sentence. And thus in the present passage of Thucydides, we could account for the omission of the relative οἱ in all the best MSS., and for its insertion in a very few as a necessary correction, if

ATHENS. A. C. 427. Olymp. 88. 2.

“ὦνται ὑμῶν, ἀλλ’ ἐξ ὧν ἂν ἰσχύϊ μᾶλλον ἢ τῇ ἐκείνων  
 3 “εὐνοία περιγένησθε. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν  
 “μηδὲν καθεστήξει ὧν ἂν δόξη πέρι, μηδὲ γνωσόμεθα ὅτι  
 “χείροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ  
 “καλῶς ἔχουσιν ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης  
 “ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἷ τε φανλό-  
 “τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὥς ἐπὶ τὸ

3. ὧν] ὧν A.E.F. μὴ δὲ V. 4. χρωμένη ἢ πόλις L.O.P. κρείσσων  
 om. V. 7. τῶν ξυνετωτέρων d. ἐπὶ τὸ πλεῖον A.C.E.F.G.H.I.K.L.N.O.P.V.  
 Poppo. Goell. Bekk., ἐπὶ πλεῖον c.f. B. et vulgo ἐπιτοπλείστον.

the words οὐκ ἐξ ὧν κ. τ. λ. were supposed to follow immediately after ἀρχομένους. Similar tricks have been played with the MSS. of Diodorus; the latter half of the eighteenth book being lost, and the defect having been concealed by tampering with the concluding part of the present eighteenth book, so as to make it appear that the nineteenth book followed it immediately. The object of these tricks was to prevent a manuscript from exhibiting any visible marks of incompleteness, which might have interfered with its value in the market, See Niebuhr, Rom. Hist. vol. III. note 297. The clause, retaining οἷ, may be thus translated, “Men whose obedience is not ensured by kindnesses which you may shew them to your own hurt; but by a superiority on your part built upon actual force, rather than upon their good affection towards you.” *Ἐλαττόμενοι αὐτοὶ* should be taken together, “being hurt yourselves thereby.”

4. *χείροσι νόμοις ἀκινήτοις χρωμένη κ. τ. λ.*] I have observed already that Diodotus and his friends were not proposing *κινεῖν τοὺς νόμους*, but merely *κινεῖν ψήφισμα*, which in the estimation of the Greeks was a very different matter. Cleon's principle then was inapplicable to the present question, but it was by no means so foolish as it may appear to us, judging it according to our own notions, and the different circumstances of our society. The Greeks had, as we have, their *ἀγραφος νόμος*,

or unwritten law of reason and conscience: but they had no other *written* law, *νόμος γεγραμμένος*, than the civil law of each particular state; and by this law not only their civil but their moral and religious duties also were in ordinary cases regulated. It was the sole authority by which the several virtues could be enforced on the mass of mankind; and to weaken this sanction in public opinion, by representing the law as a thing mutable and subject to the popular judgment, instead of being its guide and standard, was to leave men with no other law than their own reason and conscience; a state for which even Christians are not yet sufficiently advanced with all the lights and helps that their reason and conscience ought to have derived from the truths and motives of the gospel. In short the *νόμος γεγραμμένος* with the Greeks corresponded at once to the law of the land, and to the revealed law of God in Christian countries: and if both these laws amongst us had only the same authority of human institution and custom; if the one could not be altered without lessening our veneration for the other; who would not say with Cleon that it was far better to endure bad political institutions than to destroy the only generally understood sanction of moral duty, and to leave the mass of mankind with no law but that of their own minds, or, as it would too often be, their own prejudices and passions?

ATHENS. A. C. 427. Olymp. 88. 2.

“ πλείον ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε 4  
 “ νόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε αἰὲ λεγο-  
 “ μένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὥς ἐν ἄλλοις μείζουσιν  
 “ οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ  
 5 “ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ’ ἀπιστοῦντες τῇ ἐξ  
 “ ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιούσιν εἶναι,  
 “ ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγον,  
 “ κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνιστὰὶ ὀρθοῦνται  
 “ τὰ πλείω. ὥς οὖν χρή καὶ ἡμᾶς ποιοῦντας, μὴ δεινότητι 5  
 10 “ καὶ ξυνέσεως ἀγωνίᾳ ἐπαιρομένους παρὰ δόξαν τῷ ὑμετέρῳ  
 “ πλῆθει παραινεῖν. XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι  
 I, he continues, up- “ τῇ γνώμῃ καὶ θαυμάζω μὲν τῶν προθέντων  
 hold things as they “ αὐθις περὶ Μυτιληναίων λέγειν καὶ χρόνου  
 are; and your orators, “ διατριβὴν ἐμποιοῦσάντων, ὃ ἐστὶ πρὸς τῶν  
 who wish again to stir  
 this question of the

1. οἰοῦσι i. ιουσι d. 2. τε] τότε K. 4. δουλῶσαντες L.O. δηλώσαντες  
 Stobæus. 5. τῇ ἑαυτῶν ξυνέσει Q.V.c.d.f. Bekk. Poppo. hic tamen in ed. 1845.  
 τῇ [ἐξ] ἑαυτῶν ξ. τῇ ἐξ αὐτῶν ξ. G. 7. δὲ τὸν τοῦ Stobæus, et mox μέμψεσθαι.  
 8. ἐπὶ L.O.P. διορθοῦνται Stobæus. 9. ὥς A. “ ceteri ὥς” Bekk. ὡδ’ O.  
 γρ. δ. χρή F.G.H. 12. πραχθέντων A.

1. οἱ μὲν γὰρ τῶν τε νόμων κ. τ. λ.] Compare I. 84, 5. III. 83. and Aristotle’s Rhetoric, I. 15, 12. ἐὰν δὲ ὁ γεγραμμένος νόμος ἢ πρὸς τὸ πρᾶγμα, —τότε λεκτέον ἐστίν,—ὅτι τὸ τῶν νόμων σοφώτερον ζητεῖν εἶναι, τοῦτ’ ἐστίν, ὃ ἐν τοῖς ἐπαινομένοις νόμοις ἀπαγορεύεται.

2. τῶν τε αἰὲ λεγομένων κ. τ. λ.] “And “to outdo whatever is said or proposed “for the public good;” that is to say, to find fault with, and procure the rejection of, all other measures than their own, being willing rather that good should not be done, than that they should not be the doers of it. Compare the character of Cornelius Laco, the commander of the Prætorian guards, under Galba. “Consilii quamvis egre- “gii, quod non ipse adferret, inimicus, “et adversus peritos pervicax.” Tacitus, Histor. I. 26.

5. τῇ ἐξ ἑαυτῶν ξυνέσει] Compare the passages quoted by Poppo, [Prolegom. I. p. 201.] τῷ ἀφ’ ἡμῶν αὐτῶν ἐνψύχῳ II. 39, 2, and προθυμία ἀπὸ τῶν

ναυτῶν VII. 70, 3. Göller in his second edition has restored the old reading; but Bekker still retains the correction τῇ ἑαυτῶν ξυνέσει.

8. κριταὶ ἀπὸ τοῦ ἴσου] “Impartial “judges; judges who meet the ques- “tion on fair terms;” i. e. without any previous prejudice or self-interest to sway them for it or against it. Compare c. 42, 7. ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα.

10. παρὰ δόξαν] I am inclined to prefer the version of Portus, “aliter “quam sentinus,” to that of Göller, “adversus quam ipse populus scivit.” If such were the meaning, it would not, I think, be παρὰ δόξαν, but παρὰ τὸ δόξαν. And Diodotus seems to express the same thing in his answer to Cleon, in the words παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι. c. 42, 8. “We are tempted “to advise you not what we think “most for your interest, but what will “give us the best opportunity of dis- “playing our own abilities.”



ATHENS. A. C. 427. Olymp. 88. 2.

Mytilenæans, must either maintain a paradox to display their talents, or must be bribed to make the worse cause appear the better. But it is your own folly that gives them encouragement: your passion for novelty, your admiration of talent, tempts them to labour rather to gratify your craving for intellectual excitement than to propose to you sound sense in simple language.

“ ἡδίκηκότων μᾶλλον (ὁ γὰρ παθὼν τῷ δρᾶ-  
 “ σαντι ἀμβλυτέρα τῇ ὀργῇ ἐπεξέρχεται, ἀμύ-  
 “ νασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον  
 “ ἀντίπαλον ὃν μάλιστα τὴν τιμωρίαν ἀνα-  
 “ λαμβάνει), θαυμάζω δὲ καὶ ὅστις ἔσται ὁ 5  
 “ ἀντερῶν καὶ ἀξιώσων ἀποφαίνειν τὰς μὲν  
 “ Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὖσας,  
 “ τὰς δ’ ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις  
 “ βλάβας καθισταμένας. καὶ δῆλον ὅτι ἡ τῷ  
 “ λέγειν πιστεύσας τὸ πάνυ δοκοῦν ἀνταπο- 10  
 “ φῆναι ὡς οὐκ ἐγνωσταὶ ἀγωνίσαιτ’ ἂν, ἡ  
 “ κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου

2. ἀμύνασθαι A. B. E. F. H. K. N. V. c. d. f. g. Haack. Poppo. Goell. Bekk. G. et vulgo ἀμύνεσθαι. 6. ἀποφαίνει g. 8. ξυμφορὰς οὐ τοῖς g. h. Poppo. 9. τῷ] τὸ H. et C prima manu. 11. οὐκ] om. L. O. P.

2. ἀμύνασθαι δὲ κ. τ. λ.] For the infinitive used as the subject of a sentence without the article, compare II. 87, 7. and Matthiæ, Gr. Gr. §. 542. Jelf, 663, a. In the words immediately below, τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον, the dative case is used because ὅτι ἐγγυτάτω κείμενον is equivalent to ἐγγὺς ἀκολουθοῦν, just as ἐγγυθεν εἰσεῖν is joined to a dative case in Homer, because it is taken as one word, ἐγγίζω. The sense of the passage is, “The vengeance that follows closest upon the wrong is apt to equal it best, and to obtain the most ample satisfaction.”

4. ἀντίπαλον] Eleganter Hippocrates de Vict. rat. II. p. 26. αὔροντες τὸ ἌΝΤΙΠΑΛΟΝ τοῦ σώματος αἶμα. WASS.

6. καὶ ἀξιώσων ἀποφαίνειν κ. τ. λ.] “Who will pretend to prove that the crimes of the Mytilenæans do us good rather than harm; (and therefore of course do not need to be punished by us;) and that when we suffer, all our allies suffer with us; (so that there can be no need to try to attach them to us by terror, since their interest, according to this doctrine, is the same as our own.)” Cleon insinuates that no man can plead for the Mytilenæans without maintain-

ing one of these two paradoxes; either that their revolt was a service rendered to Athens, or else that the example was not to be dreaded, since the allies were linked to Athens by the bonds of a common interest, and would never think of revolting for their own sakes. Whereas in truth the interests of Athens and her allies, instead of being identical were diametrically opposite; and the loss of Athens was her subjects’ gain.

[Dobree says of this passage, “non intelligo;” and the explanation offered in the preceding note is certainly somewhat far fetched, and may seem to require, as Poppo remarks, the insertion of καὶ before τοῖς ξυμμάχοις. Yet if the text be sound, I do not see how the sentence can be understood in any other manner; and to insert οὐ before τοῖς ξυμμάχοις would, I think, pervert the sense entirely.]

10. τὸ πάνυ δοκοῦν—ὡς οὐκ ἐγνωσταὶ] Τὸ δὲ οὐκ ἐγνωσταὶ, ἔστι τὸ ἀφανές. Schol. The sense, I think, is, “He must have such confidence in his rhetoric, as to strive to convince us that we have no certain knowledge of the most undoubted truths, that we know nothing of what we think we know best, and should be ready

ATHENS. A. C. 427. Olymp. 88. 2.

“ ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε 3  
 “ ἀγώνων τὰ μὲν ἄθλα ἐτέροις δίδωσιν, αὐτὴ δὲ τοὺς κιν-  
 “ δύνους ἀναφέρει. αἴτιοι δ’ ὑμεῖς κακῶς ἀγωνοθετοῦντες, 4  
 “ οὔτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ  
 5 “ δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων  
 “ σκοποῦντες ὡς δυνατὰ γίγνεσθαι, τὰ δὲ πεπραγμένα ᾗδη,  
 “ οὐ τὸ δρασθὲν πιστότερον ὅψει λαβόντες ἢ τὸ ἀκουσθὲν

2. ἄθλα τοῖς ῥήτορσι C. αὐτὴ F.H.V. 6. σκοποῦντες ante ἀπὸ ponunt  
 F.H.V. τῶν δὲ πεπραγμένων Q. 7. δρασθὲν A.B.E.F.G.H.K.N.V.c.d.f.g.  
 Haack. Poppo. Goell. Bekk. vulgo θεαθὲν.

“ therefore to abandon all our former  
 “ notions as mere prejudices of igno-  
 “ rance.” Others understand τὸ πᾶν  
 δοκοῦν to mean “the decree just passed  
 “ against the Mytilenæans.” “He  
 “ must insist that what we are fully  
 “ resolved upon has really never been  
 “ resolved by us at all.” But then we  
 should expect τὸ δόξαν rather than τὸ  
 δοκοῦν.

4. θεαταὶ μὲν τῶν λόγων] At Dii Cœ-  
 lites, inquit Aisch. Agam. 822. δίκας  
 οὐκ ἂπιο ΓΛΩΣΣΗΣ κλύοντες, ἀνδροθνή-  
 τας Ἰλίου φθορὰς Ἐς αἵματηρὸν τεῦχος  
 οὐ διχορρόπως Ψήφους ἔθεντο. Wass.  
 That is to say, “You go to the public  
 “ assembly as you go to the theatre,  
 “ merely in quest of intellectual excite-  
 “ ment. You go as θεαταί, (θεωροί,  
 “ Aristot. Rhetor. I. 3, 3.) that is,  
 “ merely for your amusement; and not  
 “ as κριταί, that is, weighing carefully  
 “ the matter of what is said, in order  
 “ to adopt it in your practice or reject  
 “ it.” So Aristotle in the passage  
 above quoted says, ἀνάγκη δὲ τὸν ἀκροα-  
 τὴν ἢ θεωρὸν εἶναι ἢ κριτὴν.

ἀκροαταὶ δὲ τῶν ἔργων] Something  
 perhaps is here sacrificed to the anti-  
 thesis between θεαταί and ἀκροαταί,  
 λόγων and ἔργων. He means that with  
 regard to practice, instead of gaining a  
 personal knowledge of things, instead  
 of taking pains to ascertain facts for  
 themselves, they were guided solely by  
 what they heard from their orators, of  
 whom it was not always the best in-  
 formed or the most honest whom they

believed, but the most showy and elo-  
 quent. For instance, when any under-  
 taking was in agitation, if an eloquent  
 orator spoke of it as practicable, it was  
 apt to be too lightly adopted; and  
 again, during its actual progress, the  
 measures of those who conducted it  
 were judged of, not upon knowledge,  
 for the reports of eye-witnesses were  
 often not listened to, but upon the  
 representations of their orators at home;  
 who, ignorant of the difficulties of the  
 case, imputed treachery or folly to the  
 officers employed, and were, through  
 the blind infatuation of their hearers,  
 rashly believed. It is curious that the  
 very man who makes this charge against  
 others, is described by Thucydides as  
 guilty himself of the very same pre-  
 sumptuous unfairness, only two years  
 after the delivery of this speech. When  
 the officers employed in the blockade  
 of Sphacteria made a report of the  
 difficulties of their situation, Cleon  
 immediately denied the truth of the  
 statement, and inveighed against the  
 inertness of the generals of the com-  
 monwealth for not having sooner  
 brought the affair to a termination. IV.  
 27, 3—5. Compare also the complaint  
 of Nicias, VII. 48, 3, 4. already referred  
 to by Haack and Göller. The construc-  
 tion I think is, “Not taking the actual  
 “ fact as more credible from having  
 “ yourselves seen it; but considering  
 “ what you hear to be more credible,  
 “ when you learn it from those who in  
 “ words have found fault cleverly.”

“ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων” καὶ μετὰ καινότητος  
 “μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ  
 “μὴ ξυνέπεσθαι ἐθέλειν, δοῦλοι ὄντες τῶν αἰὲ ἀτόπων,  
 “ὑπερόπται δὲ τῶν εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν  
 “ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μὴ, ἀνταγωνίζομενοι  
 “τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ  
 “γνώμῃ, ὁξέως δὲ τι λέγοντος προεπαίνεσαι, καὶ προαι-  
 “σθῆσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα καὶ προνοῆσαι  
 “βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι  
 “ὡς εἰπεῖν ἢ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ περὶ τῶν  
 “παρόντων ἰκανῶς· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσσωμένοι, καὶ

1. λόγῳ B.C.E.F.G.H.K.L.N.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. A. et vulgo λόγων. καλοῖς c. 4. μὲν] om. L.O.g. 5. ἀνταγωνίζομενος f.  
 6. τοιαῦτα A.B.C.E.F.G.H.K.N.Q.V.g. Poppo. Goell. Bekk. ceteri τὰ τοιαῦτα.  
 7. προαἰσθῆσθαι F. 9. τι ἄλλο C. 10. ὡς] om. K.

2. ἀπατᾶσθαι ἄριστοι] “Most apt to  
 “be deceived; the best subjects for  
 “imposition.” Compare Herodot. III.  
 80, 8. διαβολὰς δὲ ἄριστος ἐνδέκεσθαι.  
 Compare also the use of the word ἐπι-  
 τήδειος, mentioned in the note on I. 71, 7.  
 4. καὶ μάλιστα μὲν αὐτὸς κ. τ. λ.]  
 “And it is the first wish of every man  
 “to be himself a speaker; if this can-  
 “not be, then, rivalling those who are  
 “speakers, you would fain each be  
 “thought not to have followed their  
 “lead, and gathered wisdom as at  
 “second hand from them; but if any  
 “thing be cleverly spoken, you would  
 “be thought to have anticipated the  
 “words in your admiration of them,  
 “being apt to be forward in catching  
 “theoretical truth almost before it is  
 “announced to you, but to be slow in  
 “foreseeing its practical consequences.”  
 Such I believe to be the sense and  
 construction of this famous passage.  
 Throughout the whole of the sentence,  
 generally speaking, αἴτιοι ὑμεῖς or οἷτινες  
 εἰώθατε must be repeated with the sub-  
 sequent participles, adjectives, and in-  
 finitive moods. Αἴτιοι δ’ ὑμεῖς—ἀγνο-  
 θετούντες—καὶ ἀπατᾶσθαι ἄριστοι (ὄντες)  
 —καὶ βουλόμενος ἕκαστος—καὶ πρόθυμοι  
 εἶναι εἰωθότες, from οἷτινες εἰώθατε.

Ἀκολουθῆσαι and προεπαίνεσαι depend  
 on βουλόμενος δοκεῖν. Προαἰσθῆσθαι  
 πρόθυμοι seems to me to answer to προ-  
 νοῆσαι βραδεῖς, and πρόθυμοι to follow  
 εἶναι. The meaning of ὁξέως I think  
 doubtful. Göller takes it in a bad  
 sense, “clever and pointed,” as op-  
 posed to what is solid and true. Do-  
 bree’s conjecture, ὁξέως δ’ ἐτι λέγοντος  
 προεπαίνεσαι, seems however to remove  
 the difficulty of this clause most satis-  
 factorily. Göller understands the word  
 εἶναι as following προαἰσθῆσθαι, “ready  
 “to perceive beforehand that what is  
 “said is really the case.” But this  
 cannot surely be right. I believe that  
 εἶναι depends on βουλόμενος, or rather  
 that Thucydides did not distinctly see  
 what word had gone immediately before,  
 and was confusing βουλόμενος, and  
 οἷτινες εἰώθατε which he had used at  
 the beginning of the sentence, or ἄρι-  
 στοι which occurs in one of the inter-  
 mediate clauses. Compare for the sen-  
 timent, Aristot. Ethic. Nicomach. VI.  
 7, 5. Ἀναξάγωραν καὶ Θαλῆν καὶ τοὺς τοι-  
 ούτους—περιττὰ μὲν καὶ θαυμαστὰ καὶ  
 χαλεπὰ καὶ δαιμόνια εἰδέναι φασίν, ἀχρη-  
 στα δ’, ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζη-  
 τοῦσιν.

ATHENS. A. C. 427. Olymp. 88. 2.

“σοφιστῶν θεαταῖς ἐοικότες καθημένοις μᾶλλον ἢ περὶ  
“πόλεως βουλευομένοις. XXXIX. ὦν ἐγὼ πειρώμενος

I, on the contrary, will lay before you the plain merits of the case. The Mytileneans revolted without any provocation, and after having experienced from you nothing but kindness. They could not bear your indulgence or their own prosperity: it intoxicated them, and drove them into the wildest schemes of ambition. Nobles and commons, all are alike guilty; and their impunity will be a sure encouragement to others of your allies to revolt also, if they see that the risk is little, while the possible gain is great.

“ἀποτρέπειν ὑμᾶς, ἀποφαίνω Μυτιληναίους  
“μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς.  
“ἐγὼ γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν  
“ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ τῶν πολεμίων  
“ἀναγκασθέντες ἀπέστησαν, ξυγγνώμη ἔχω  
“νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν, καὶ  
“κατὰ θάλασσαν μόνον φοβούμενοι τοὺς  
“ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων  
“παρασκευῇ οὐκ ἄφρακτοὶ ἦσαν πρὸς αὐτοὺς,  
“αὐτόνομοί τε οἰκούντες καὶ τιμώμενοι ἐς τὰ  
“πρῶτα ὑφ’ ἡμῶν τοιαῦτα εἰργάσαντο, τί  
“ἄλλο οὗτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανε-  
“στησαν μᾶλλον ἢ ἀπέστησαν (ἀπόστασις  
“μὲν γε τῶν βίαιόν τι πασχόντων ἐστὶν),  
“ἐξήτησάν τε μετὰ τῶν πολεμιοτάτων ἡμᾶς  
“στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν  
“ἢ εἰ καθ’ αὐτοὺς δύνάμιν κτῶμενοι ἀντεπολέμησαν. παρά-  
“δειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο,  
“ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παρούσα  
“εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινὰ γενό-  
“μενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες μακρό-  
“τερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον

4. ἡμᾶς G. 5. εἴ τινας μὲν K.d. 6. οἱ τινας νῦν ὑπὸ K. 8. μετὰ τῶν  
τειχῶν B.g.h. 10. τριήρων A.B. Porpo. Goell. Bekk. vulgo τριήρων. 13. ἀφ’  
d. i. ἀπὸ G.L.O.P.e. ὑπὲρ Q. 14. οἱ τοιοῦτοι e. 16. γε] om. K.  
τοὺ V.c.f. 18. στάντες] om. Q. 19. εἰ] om. P. 20. οὐδὲ K.  
21. ἥδη] δι’ E. 22. ὄκνον τοῦ μὴ e. 23. μακρότερον Q. 24. τὸν  
πόλεμον Q.

1. σοφιστῶν] Sic Athenis proprie dictos, qui rhetorice docebant, adnotat Scaliger IV. Animadv. in loc. controver. Titii 5. Vid. hic Schol. et Cresoll. I. Theatr. Rhetor. 1. DUKE.

4. μάλιστα δὴ μίαν πόλιν ἡδικηκότας] “Have, for one city, done you the

“greatest possible injury.” Compare VIII. 68, 1. πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν. and I. 74, 1. μάλιστα ἐτιμῆσατε ἀνδρα ξένον, “for a foreigner.” Mr. Bloomfield quotes Herodot. VI. 127, 1. ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο, and several other passages.

- “ ἦσαντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι· ἐν ᾧ γὰρ  
 4 “ φήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ ἀδικούμενοι. εἴωθε  
 “ δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι’ ἐλαχίστου ἀπροσδό-  
 “ κητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν· τὰ δὲ πολλὰ κατὰ  
 “ λόγον τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ 5  
 “ δόξαν· καὶ κακοπραγίαν ὥς εἰπεῖν ῥῶον ἀπωθοῦνται ἢ  
 5 “ εὐδαιμονίαν διασώζονται. χρῆν δὲ Μυτιληναίους καὶ πάλαι  
 “ μηδὲν διαφέροντας τῶν ἄλλων ὑφ’ ἡμῶν τετιμῆσθαι, καὶ  
 “ οὐκ ἂν ἐς τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἀνθρώπων  
 “ τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπέικον θαυμάζειν. 10  
 6 “ κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς  
 “ μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε.  
 7 “ πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο, οἷς γ’ ἐξῆν ὥς ἡμᾶς  
 8 “ τρεπομένοις νῦν πάλιν ἐν τῇ πόλει εἶναι. ἀλλή τὸν μετὰ  
 “ τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον ξυναπέ- 15

1. ἦσαντο C. προσθεῖναι K. et prima manu C. 3. καὶ] om. K.L.O.P.e.  
 3. ἐλάχιστον d. 4. ἔλθοι e. 5. παρὰ] περὶ I. 7. ἐχρῆν L.d.i. χρῆ A.B.C.  
 F.H.I.K.M.V.f. 8. διαφέροντας E.G.L.M.O.P. ὑμῶν M. 13. ὑμῖν A.C.  
 E.F.H.K.L.M.O.P.b.c.f. Vulgo, Bekk. Poppo. Goell. ἡμῖν. 14. τραπομένοις  
 H.L.O.d. et corr. F. τραπομένους P. τὸν] om. C.L.

2. εἴωθε δὲ τῶν πόλ.] Locum hunc imitati sunt Demosthenes in Olynth. 2. Sallustius in Histor. Fragm. Clemens Alexandr. Strom. I. 4. Philistus Historicus, aliique. Vide Putschii notas ad Sallustii Fragm. HUDS. Verba posita sunt pro εἴωθε δὲ ἢ εὐπραξία ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. GÖLLER. For the sentiment in the next lines compare the well known English proverb, which Shakespeare has expressed somewhat less strongly than the common version of it:

the adage must be verified,  
 That beggars mounted run their horse to death.  
 HENRY VI. part 3.

6. καὶ κακοπραγίαν — διασώζονται] T. Magist. in διασώζομαι, et εὐ λέγει. DUKER.

8. μηδὲν διαφέροντας] Τὸ λεγόμενον οὕτως· εἶδει τοὺς Μυτιληναίους οὕτω τιμῆσθαι ὑφ’ ἡμῶν, ὥς οὐδὲν διαφέροντας τῶν ἄλλων. SCHOLIAST.

9. πέφυκε γὰρ καὶ ἄλλως κ. τ. λ.] Compare IV. 61, 5. πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἀρχεῖν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπίον. Καὶ ἄλλως, “not in this case only, but in “others also,” i. e. “generally.”

13. πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο] I have restored ὑμῖν for ἡμῖν in these words, not only on the authority of most of the best MSS. but because it seems to suit better with the preceding words. “Let not the aristocratic party alone be considered “guilty, while you acquit the commons; for nobles and commons alike, “whatever be their differences among “themselves, joined in attacking you.”

15. κίνδυνον—βεβαιότερον] “Thinking “it the surer game to join with the “aristocracy.” Κίνδυνος is “risk, “hazard, chance.” The expression κίνδυνος βεβαιότερος occurs again, according to one mode of interpreting the passage, V. 108.

ATHENS. A. C. 427. Olymp. 88. 2.

“στησαν. τῶν τε ξυμμάχων, σκέψασθε, εἰ τοῖς τε ἀναγ-  
 “κασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν ἀποστᾶσι  
 “τὰς αὐτὰς ζημίας προσθήσετε, τίνα οἰεσθε ὄντινα οὐ  
 “βραχεῖα προφάσει ἀποστήσεται, ὅταν ἡ κατορθώσαντι  
 5 “ἐλευθέρωσις ἢ ἡ σφαλέντι μηδὲν παθεῖν ἀνῆκεστον; ἡμῖν  
 “δὲ πρὸς ἐκάστην πόλιν ἀποκεκινδυνεύεται τὰ τε χρήματα  
 “καὶ αἱ ψυχαί. καὶ τυχόντες μὲν πόλιν ἐφθαρμένην παρα- 10  
 “λαβόντες τῆς ἔπειτα προσόδου, δι’ ἣν ἰσχύομεν, τὸ λοιπὸν  
 “στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπάρ-  
 10 “χουσιν ἔξομεν· καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι δεῖ  
 “ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμήσομεν.  
 “XL. οὐκ οὐκ δεῖ †προθεῖναι† ἐλπίδα οὔτε λόγῳ πιστὴν  
 “οὔτε χρήμασιν ὦνητῇ, ὥς ξυγγνώμην ἀμαρτεῖν ἀνθρω-

I. τοῖς τε] τοῖς γε c. 2. ὑπὸ τῶν G. H. K. L. N. O. P. Q. V. d. Haack.  
 Poppo. Goell. Bekk. A.B.E.F. et vulgo ὑπὸ τε τῶν. ὑποστᾶσι F. 3. τὰς  
 αὐτὰς] τοσαύτας C.M.b.c.f. 6. ἀποκεκινδυνεύεται V. 7. διεφθαρμένην Q.  
 9. στερήσεσθαι F. πολεμίους post ὑπάρχουσιν ponit. K. 11. συμ-  
 μάχοις d. 12. προθεῖναι E.F.G.H. Bekk. Goell. Poppo. ed. 1845. A.B. vulgo,  
 Haack. προσθεῖναι. 13. ἀνθρωπίνως A.B.E.F.G.H.I.L.N.O.P.V.d.g.h. Poppo.  
 Goell. Bekk. vulgo ἀνθρωπείως.

12. οὐκ οὐκ δεῖ προθεῖναι ἐλπίδα κ.τ.λ.] I have adopted the reading προθεῖναι instead of προσθεῖναι, because “to hold out a hope” seems a more natural expression than “to give a hope;” and thus we have, III. 67, 6. τοὺς ἀγῶνας προθήσοντες, but VIII. 17, 2. τὸ ἀγώνισμα προσθεῖναι, the word προθεῖναι applying to a thing not appropriated to a person, but offered as an exercise for his feelings or his actions; προσθεῖναι is to make over as a gift: so that προθεῖναι is suited to a contest, προσθεῖναι to the prize of that contest. In the following words πιστὴν is interpreted by Dr. Bloomfield and others to mean πισύνην, and Dr. Bloomfield refers to Plato de Legg. VII. p. 824. c. νυκτερευτὴν δὲ κυσὶ καὶ πλέκταις πιστὸν μηδεῖς—εἴση—θηρεύσαι. According to the common sense of the word the meaning would be, “neither assured by words, nor purchased by money.”

13. ὥς ξυγγνώμην ἀμαρτεῖν ἀνθρωπίνως

λήφονται.] In these words I do not suppose the construction to be ξυγγνώμην τοῦ ἀμαρτεῖν, but I understand the words ἀμαρτεῖν ἀνθρωπίνως to be a sort of explanation of ξυγγνώμην, and ξυγγνώμη here is not so much “pardon” as “allowance.” “They must not hope to receive any allowance of human infirmity;” that is, “that it will be allowed them that their fault was but one of human infirmity.” Compare the use of the verb συγγινώσκειν in Herodotus, I. 89, 5. συγγινόντες ποιεῖν σε δίκαια, “Allowing that what you do is just.” Of the passive sense of ξύγγνωμον, which the Scholiast rightly interprets ξυγγνώμης ἄξιον, I have not been able to find any other examples. In IV. 98, 6. the construction is so doubtful that Schneider (Lexicon in ξυγγνώμων) was hardly justified in referring to that place as affording another instance of the word being used in this same passive sense.

ATHENS, A. C. 427. Olymp. 88. 2.

- <sup>2</sup> These then are no fit subjects for compassion: this is no matter in which you can afford to listen to ingenious arguments in favour of what is practically mischievous. Justice and expediency alike call for exemplary vengeance on the Mytileneans. Steel yourselves to a just and wise severity; and teach your allies a memorable lesson of the consequences of revolting from your dominion.
- “ πίνως λήψονται. ἄκοντες μὲν γὰρ οὐκ ἔβλα-  
 “ ψαν, εἰδότες δὲ ἐπεβούλευσαν· ξύγγνωμον  
<sup>3</sup> “ δ’ ἐστὶ τὸ ἀκούσιον. ἐγὼ μὲν οὖν καὶ τότε  
 “ πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι  
 “ ὑμᾶς τὰ προδοδογμένα, μηδὲ τρισὶ τοῖς 5  
 “ ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκῳ καὶ ἡδονῇ  
 “ λόγων καὶ ἐπιεικείᾳ, ἀμαρτάνειν. ἑλεός τε  
 “ γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι,  
 “ καὶ μὴ πρὸς τοὺς οὗτ’ ἀντοικτιούντας ἐξ  
 “ ἀνάγκης τε καθεστῶτας αἰὲν πολεμίους· οἳ τε 10  
 “ τέρποντες λόγῳ ῥήτορες ἔξουσιν καὶ ἐν ἄλλοις  
 “ ἐλάσσουσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις  
 “ βραχεία ἡσθεῖσα μεγάλη ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ  
 “ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται καὶ ἡ ἐπιείκεια πρὸς  
 “ τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον 15  
 “ δίδεται ἢ πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἡσσον πολεμίους

2. ξύγγνωμον E. συγγνωστὸν d. 4. πρῶτον] πρέπον d. 5. πρὸς τὰ  
 δεδογμένα Q. μὴ δὲ V. τοῖς τρισὶν ἀξυμφ. K. 6. καὶ ante ἡδονῇ om. g.h.  
 9. τοὺς om. V. οὗτ’] μὴ K. 10. αἰὲν καθεστῶτας c.f. 13. ἡσθεῖσα  
 βραχεία V. ζημιωθήσεται G. (qui et αὐτοὶ om.) I.O.P.Q.d.g. 14. εἰπεῖν]  
 ποιεῖν O.d. ἡ] om. e. 16. οὐδέ f.

4. μεταγνῶναι τὰ προδοδογμένα] Compare VIII. 24, 5. τὴν ἀμαρτίαν ξυνέγνωσαν. The notion seems to me rather the technical one of *avoting* what they had resolved upon, than the general one of “repenting.” Compare II. 65, 12. τὰ πρόσφορα ἐπιγινώσκοντες. In the common sense of “repenting” the word occurs in a transitive sense in Euripides, *Medea*, 63. *Iphig. Aul.* 1403. *Matthiæ*. Perhaps, however, there is in the word the double meaning of “repenting” and “avoting,” as the second aorist favours the former rather than the latter sense. *Μεταγνῶναι* then would be equivalent to *μεταγινόντας λύειν*.

5. μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις] Existimat P. Victorius, lib. 31. Var. Lect. c. 10. ad hunc locum Thucyd. respexisse Sallust. de Bello Catilin. in principio orationis Cæsaris. HUDS.

6. οἴκῳ—καὶ ἐπιεικείᾳ] Οἶκτος or *ἔλεος* is a feeling, *ἐπιεικεία* a habit. The former, pity or compassion, may occasionally touch those who are generally far from being *ἐπιεικεῖς*, mild or gentle. *Ἐπιεικεία* relates to all persons, *οἶκτος* to particular individuals: we may be always mild and gentle, but pity is only awakened by the immediate presence of suffering.

14. τὸ παθεῖν εὖ] Namely, “the money of those persons whose interests they are bribed to advocate at the expense of their country.”

16. πρὸς τοὺς ὁμοίους—ὑπολειπομένους] “Towards those who remain, after all, just what they were, and ‘nothing abated in their inveteracy.’ *Ὀμοίους*, ‘such as they were before.’ Compare II. 80, 1. ὁ περίπλους οὐκέτι ἔσται ὁμοῖος.

ATHENS. A. C. 487. Olymp. 88. 2.

“ ὑπολειπομένους. ἐν δὲ ξυνελὼν λέγων· πειθόμενοι μὲν ἐμοὶ 5  
 “ τὰ τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιή-  
 “ σετε, ἄλλως δὲ γνόντες τοῖς μὲν οὐ χαριείσθε, ὑμᾶς δὲ  
 “ αὐτοὺς μᾶλλον δικαίωσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστη- 6  
 5 “ σαν, ὑμεῖς ἂν οὐ χρεῶν ἄρχοιτε. εἰ δὲ δὴ καὶ οὐ προσήκον 7  
 “ ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ εἰκὸς τοι καὶ τούσδε  
 “ ξυμφόρως δεῖ κολάζεσθαι, ἢ παύεσθαι τῆς ἀρχῆς καὶ ἐκ  
 “ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. τῇ τε αὐτῇ ζημίᾳ ἀξιώ- 8  
 “ σατε ἀμύνασθαι καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες  
 10 “ τῶν ἐπιβουλευσάντων φανῆναι, ἐνθυμηθέντες ἃ εἰκὸς ἦν  
 “ αὐτοὺς ποιῆσαι κρατήσαντας ὑμῶν, ἄλλως τε καὶ προῦ-  
 “ πάρξαντας ἀδικίας. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινα 9  
 “ κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον

1. ἐν τε K.c.e.f. 2. ἐς τοὺς μετ. g. 5. δὴ] δεῖ C.d.e.i. 6. ὅμως] ἅμα c.f.  
 τοι A.B.C.F.G.H.I.K.P.V.f. Poppo. Goeller. Bekk. om. i. E. et vulgo τοῖνυν.  
 7. παύσασθε Q. 8. κινδύνου B. 9. τῶν ἐπιβουλευόντων οἱ διαφεύγοντες b.f.  
 10. ἦν] om. e. 11. ὑμῶν A.B.C.E.F.G.H.I.K.b.c.f.g.h.i. Poppo. Bekk. vulgo,  
 Haack. Goell. ἡμῶν. τε] om. g. 12. οἱ] εἰ Q. σὺν g.

3. ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαίω-  
 σεσθε] Recte interpretatur hunc locum  
 doctissimus Gatakerus de Stilo Nov.  
 Instrum. cap. VIII. DUKER. Elmsley  
 (note on Medea, 93.) proposes to read  
 δικαίωσετε. But Poppo well compares I.  
 33, 3. ἢ σφᾶς αὐτοὺς βεβαίωσασθαι, and  
 other passages where the middle voice  
 is used with the reflective pronoun, by  
 a similar pleonasm to that by which  
 verbs compounded with a preposition  
 are often followed by the very same  
 preposition out of composition. The  
 sense of δικαίωσεσθε is explained to be,  
 “You will pass sentence upon your-  
 selves.” Δικαιοῦν, from the sense  
 of “doing justice,” acquires that of  
 “condemning and punishing.” See  
 Aristotle, Ethics, V. 9, 2. Herodotus,  
 III. 29, 3. I am not sure, however, that  
 there is not somewhat more of an an-  
 tithesis to χαριείσθε intended. “You  
 “will not confer a favour on them, but  
 “will rather be applying the strict  
 “rules of justice against yourselves.”  
 There seems to be something of the  
 same contempt for arguments derived

from justice implied in this use of the  
 word δικαίωσεσθε, which is stated fully  
 in the Athenian's language to the Me-  
 lians, V. 89, &c.

5. οὐ χρεῶν—οὐ προσήκον] See Mat-  
 thiae, Gr. Gr. §. 564. Jelf, 700. a.

7. ἢ παύεσθαι τῆς ἀρχῆς κ. τ. λ.] Com-  
 pare II. 63, 1, 2.

9. οἱ διαφεύγοντες] Göller wishes to  
 read διαφυγόντες, but Poppo properly  
 refers to his Prolegomena, vol. I. p. 152.  
 already quoted in the note on III. 4, 4.  
 Οἱ διαφεύγοντες is equivalent to a sub-  
 stantive, like οἱ διαβάλλοντες in the  
 passage, III. 4, 4.

13. ἐπεξέρχονται καὶ διόλλυνται] It is  
 surprising that both Poppo and Göller  
 should have followed Hermann in his  
 interpretation of this passage, who, in  
 order to avoid giving διόλλυνται an ac-  
 tive signification, takes it with ὑπορώ-  
 μενοι, in the sense of “it kills them to  
 “live in suspicion of danger,” i. e.  
 “they cannot bear to live in suspicion.”  
 I know not indeed any other example  
 of διόλλυσθαι being used in an active  
 sense; for in the passage in Euripides,



- “ ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν  
 “ ἀνάγκη τι παθὼν χαλεπώτερος διαφυγὼν τοῦ ἀπὸ τῆς ἰσης  
 10 “ ἐχθροῦ. μὴ οὖν προδότηι γένησθε ὑμῶν αὐτῶν, γενόμενοι  
 “ ὃ ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὥς πρὸ παντὸς  
 “ ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, νῦν ἀνταπóδοτε μὴ 5  
 “ μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρε-  
 11 “ μασθέντος ποτὲ δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως  
 “ τούτους τε, καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφές  
 “ καταστήσατε, ὃς ἂν ἀφιστῇται, θανάτῳ ζημιωσόμενον.  
 12 “ τόδε γὰρ ἦν γνῶσις, ἥσσον τῶν πολεμίων ἀμελήσαντες 10  
 “ τοῖς ὑμέτεροις αὐτῶν μαχεῖσθε ξυμμάχοις.”

1. μὴ γὰρ i. 2. ἀνάγκη] δίκη H.I.L.N.O.P.V. et corr. F. ἰσης] ἡσσης g.h.  
 3. ὑμῶν B.E.H.K.L.O.V.d.e.f.g.h.i. ita C. Haack. Poppo. Goell. Bekk. γινόμενοι c.  
 4. ἐγγυτάτω N.Q.c.f. ἐγγυάτη, omisso τῇ, A.B.E.F.H.V.g. τῇ] τε N.  
 5. ἀνταπóδοτε E. 7. κολάσατε C.d.e. κολάσαντες c. 9. ἀφίστηται I.L.M.O.P. ἀφίσταται F.K. ἀφιστῇ Q. 11. ὑμέτεροις ξυμμάχοις μαχεῖσθε K.

Hercules Fur. 737. Musgrave's correction, διῶλλυς for διῶλλυς, is so probable that the later editors seem rightly to have adopted it: and in Plato, Republic, II. p. 370. (61 Tauchnitz.) εἰς τις τινὸς παρῇ ἔργου καιρὸν, διῶλλυται, the verb διῶλλυται may be referred to καιρὸς, "the opportunity is utterly lost." Yet as the passage seems incapable of bearing any other meaning; as Thucydides was noted by the ancient critics for using words occasionally in an uncommon signification; and as it does not appear to involve an absolute solecism, if we take διῶλλυται in a middle sense, "they procure or effect his destruction," I cannot but think that this is the true interpretation of the passage. Döderlein in his *Lectioes Homericae*, quoted by Poppo and Göller, maintains that ἀπολέσθαι is used in an active sense in Homer, II. IX. 230. ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι Νῆας εὐσέλμους. and he refers also to Lysias, De Bonis Aristophanis, p. 655. Reiske; where, however, Reiske himself has without scruple corrected ἀπολέσθαι into ἀπολέσαι. Döderlein also appeals to Sophocl. Elect. 1010.

but that passage, I think, is also doubtful. Still I feel that the interpretation proposed by Hermann is so certainly wrong that there is no choice between giving διῶλλυται an active or middle signification, or supposing that the passage is corrupt.

2. τοῦ ἀπὸ τῆς ἰσης ἐχθροῦ] "For he who has suffered evil without needful cause is more dangerous if he shall have escaped, than one who was an enemy on equal terms;" that is, "than one who has not suffered more than he has inflicted, nor has more to complain of in his enemy than his enemy has to complain of in him." In the next line, γενόμενοι ὅτι ἐγγύτατα κ. τ. λ. compare I. 143, 6. ὅτι ἐγγύτατα τούτου διανοηθέντας. and because γενόμενοι τῇ γνώμῃ is exactly equivalent to διανοηθέντες, the construction goes on καὶ ὥς—ἀν ἐτιμήσασθε, just as if διανοηθέντες, or some participle of similar sense had actually preceded it. "Re-calling, as nearly as possible, the feelings of the actual moment of suffering, and how you then would have prized above all things," &c.

ATHENS. A. C. 427. Olymp. 88. 2.

DIODOTUS, who on the first discussion of the question had argued against the massacre of the Mytilenæans, now speaks in reply to Cleon.

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδωτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε ἔλεγε τοιάδε.

XLII. “ΟΥΤΕ τοὺς προθέοντας τὴν διαγνώμην αὐθις  
“περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ

SPEECH OF  
DIODOTUS.

There is a worse evil than the eloquent speeches of men of talent; and that is, the coarse calumnies of men of no talent, who, unable to cope with their adversaries fairly, or to answer their reasonings, adopt the easier course of maligning their motives, and trying to silence them by setting up the cry, that they speak only from interested views.

“πολλάκις περὶ τῶν μεγίστων βουλευέσθαι  
“ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐ-  
“βουλία εἶναι, τάχος τε καὶ ὀργὴν, ὧν τὸ μὲν  
“μετὰ ἀνοίας φιλεῖ γίγνεσθαι, τὸ δὲ μετὰ  
“ἀπαιδευσίας καὶ βραχύτητος γνώμης. τοὺς  
“τε λόγους ὅστις διαμάχεται μὴ διδασκάλους  
“τῶν πραγμάτων γίγνεσθαι, ἢ ἀξύνετός ἐστιν  
“ἢ ἰδία τι αὐτῷ διαφέρει, ἀξύνετος μὲν, εἰ  
“ἄλλῳ τινι ἡγείται περὶ τοῦ μέλλοντος δυνα-  
“τὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι, διαφέρει  
“δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πείσαι εἶ  
“μὲν εἰπεῖν οὐκ ἂν ἡγείται περὶ τοῦ μὴ καλοῦ

1. μετ' αὐτὸν δὲ G.L.O.d.e. 2. διότος g. ὅσπερ L.O. 4. παρελθὼν καὶ τότε] om. d.e. 6. οὔτε] ὅτε B. 7. μὴ] om. Q. 9. δι' τε A.B.C.F.G.H. K.N.Q.V.f.g. ἐναντιώματα K. 15. ἰδία] ἀδεία I. ἢ ἄλλῳ C. 17. διαφέρει A.C.E.G.H.I.b.e.g. 19. ἡγῆται c.g.h.i.

6. οὔτε τοὺς προθέοντας κ. τ. λ.] Compare in Cleon's speech, c. 38. at the beginning, θαυμάζω μὲν τῶν προθέωντων αὐθις. Immediately afterwards, νομίζω δὲ δύο τὰ ἐναντιώτατα κ. τ. λ. compare in Cleon's speech, c. 38, 1. καὶ χρόνου διατριβὴν ἐμποιοῦσάντων, and all the reproaches cast upon compassion and lenity in c. 40.

10. ὧν τὸ μὲν μετὰ ἀνοίας κ. τ. λ.] “Haste,” he says, “is but the companion of folly:” the less a man understands of the difficulties of a question, the quicker will be his decision upon it; and hence the complaint on the other side, “that wisdom entangles herself with overwiseness,” or, in Thucydides' words, that τὸ πρὸς ἅπαν ξυνητὸν ἐπὶ πάν ἀργόν. III. 82, 6. “Pas-

sion,” Diodotus proceeds, “is to be found together with a vulgar and ill-taught and narrow mind.” Compare III. 84, 1. ἀπαιδευσία ὀργῆς πλείστον ἐκφερόμενοι. Ἀπαιδευσία seems to include the notions of coarseness and moral ignorance, “a low and vulgar mind.” Βραχύτης γνώμης is, I think, what we call “narrowness of mind,” those limited and partial and shortsighted views which are inseparable from moral ignorance. And such coarse and brutish natures are naturally prone to violence; for where reason is low, passion is necessarily predominant.

11. μετὰ ἀνοίας φιλεῖ γίγνεσθαι] Vide Sallustium Catil. L. WASS.

19. οὐκ ἂν ἡγείται] See note on II. 89, 6.

- “ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλήξαι ἂν τοὺς τε ἀντεροῦντας  
 3 “ καὶ τοὺς ἀκουσομένους. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι  
 4 “ προσκατηγοροῦντες ἐπίδειξιν τινα. εἰ μὲν γὰρ ἀμαθίαν  
 “ κατηγιῶντο, ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ  
 “ ἀδικώτερος ἀπεχώρει· ἀδικίας δ’ ἐπιφερομένης πείσας τε 5  
 “ ὑποπτος γίγνεται καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἀδικος.  
 5 “ ἥ τε πόλις οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀπο-  
 6 “ στερεῖται τῶν συμβούλων. καὶ πλείστ’ ἂν ὀρθοῖτο ἀδυνά-  
 “ τους λέγειν ἔχουσα τοὺς τοιοῦτους τῶν πολιτῶν· ἐλάχιστα  
 7 “ γὰρ ἂν πεισθείησαν ἀμαρτάνειν. χρὴ δὲ τὸν μὲν ἀγαθὸν 10  
 “ πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας ἀλλ’ ἀπὸ τοῦ  
 “ ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σῶφρονα πόλιν

1. διαβάλλων K.e. διαλαβὼν E.g.h.      ἀν] om. e.      3. προκατηγοροῦντες  
 C.e.f. μὴ προκατηγοροῦντες K.      ἀντίδειξιν G.H.L.O.P.e. et corr. F.      4. ξυν-  
 τώτερος E.      5. πείσας δὲ C.      8. συμβούλων g.      καὶ] ὡς καὶ d.      ἀδυ-  
 νάτους] om. c.      9. λέγειν] om. C.K.N.e.      11. φοβοῦντα e.

2. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι  
 κ. τ. λ.] This is in allusion to Cleon's  
 charges, c. 38, 2. κέρδει ἐπαιρόμενος τὸ  
 εὐπρεπὲς τοῦ λόγου ἐκπονήσας, παράγειν  
 πειράσεται. “ But they deal most hard-  
 ly, who, besides their general com-  
 plaints of the uselessness of public  
 speaking, go on to accuse the speaker  
 of making a sort of false display of  
 “ eloquence, in order to be paid for it;”  
 that is, of selling his talents, and speak-  
 ing not what he thinks but what he is  
 paid to speak; a mere *got up* harangue.  
 Προσκατηγοροῦντες ἐπίδειξιν (scil. τῶν  
 ῥητόρων) is an instance of the same  
 construction as ἀδικία κατηγορεῖτο αὐ-  
 τοῦ, I. 95, 3. where see the note; “Im-  
 puting (to the orators) an insincere  
 “ display of rhetoric.” Ἐπίδειξιν ἐπὶ  
 χρήμασι, “A display for the sake of  
 “ money or gain;” in the well known  
 meaning of ἐπὶ with a dative case, “in  
 “ order to; for the sake of.” See Mat-  
 thiae, Gr. Gr. §. 585. β. Jelf, 634. 3. γ.  
 4. ἀξυνετώτερος ἢ ἀδικώτερος] For  
 this double comparative, see the note  
 on I. 21, 1. ἐπὶ τὸ προσαγωγότερον ἢ  
 ἀληθέστερον.

9. τοὺς τοιοῦτους τῶν πολιτῶν] The  
 stress is on these words, “The speak-  
 ing of such citizens as these is indeed

“ an evil, and so far I agree with  
 “ Cleon.”

11. ἀπὸ τοῦ ἴσου] The construction  
 is, φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφο-  
 βοῦντα—ἀλλ’ ἀπὸ τοῦ ἴσου. “His elo-  
 quence should triumph, not by de-  
 “ terring opposition, but by its own in-  
 “ trinsic superiority, meeting its oppo-  
 “ nents on fair terms.”

12. τὴν δὲ σῶφρονα πόλιν κ. τ. λ.]  
 The obscurity of this sentence seems  
 to me to arise from the same words,  
 ἀλλὰ μὴδ’, bearing a different meaning  
 within two lines; signifying first “but  
 “not either,” (*aber auch nicht*, Göller,) and then “but not even,” (*sondern nicht einmal*, Göller.) “The state that  
 “acts soberly and wisely, should both  
 “abstain from conferring additional  
 “honour on him whose counsels she  
 “mostly deems salutary: (but neither  
 “should she detract from the honour  
 “he has already :) and him whose  
 “counsels she rejects, she should not  
 “only forbear to punish, but she  
 “should not even throw any discredit  
 “upon him.” The words which I have  
 put in a parenthesis seem inserted by  
 the way, in allusion to what he had  
 just said, πείσας τε ὑποπτος γίγνεται.  
 Compare also what is said of Antiphon,

ATHENS. A. C. 427. Olymp. 88. 2.

“ τῷ τε πλείστα εὖ βουλευόντι μὴ προστιθέναι τιμὴν, ἀλλὰ  
 “ μὴδ’ ἐλασσούν τῆς ὑπαρχούσης, καὶ τὸν μὴ τυχόντα  
 “ γνώμης οὐχ ὅπως ζημοῦν ἀλλὰ μὴδ’ ἀτιμάζειν. οὕτω γὰρ<sup>8</sup>  
 “ ὁ τε κατορθῶν ἤκιστα ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιούσθαι  
 5 “ παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὁ τε μὴ ἐπιτυχὼν  
 “ ὀρέγοιτο τῷ αὐτῷ χαριζομένός τι καὶ αὐτὸς προσάγεσθαι  
 “ τὸ πλῆθος. XLIII. ὧν ἡμεῖς τὰναντία δρῶμεν, καὶ  
 “ προσέτι ἦν τις καὶ ὑποπτεύηται κέρδους μὲν  
 “ ἕνεκα τὰ βέλτιστα δὲ ὁμως λέγειν, φθονή-  
 “ σαντες τῆς οὐ βεβαίου δοκίσεως τῶν κερδῶν

Thus the men most  
 capable of advising you  
 are rendered useless to  
 you, because you are  
 10 taught to suspect their

“ προσέτι ἦν τις καὶ ὑποπτεύηται κέρδους μὲν  
 “ ἕνεκα τὰ βέλτιστα δὲ ὁμως λέγειν, φθονή-  
 “ σαντες τῆς οὐ βεβαίου δοκίσεως τῶν κερδῶν

1. προτιθέναι g. προτίθεσθαι e. προστίθεσθαι I.

τῷ] τὸ A.B.E.F.H.V.g. τὸν K.

5. λέγοι] om. P.

4. ἤκιστα ἂν] om. O.

9. δὲ ὁμως] om. h.

10. βεβαίας. L.O.P.e.

VIII. 68, 1. ὑπόπτως τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος. He means to say that the Athenians were apt to run into extremes; paying exaggerated honour to an able and influential orator as long as he was popular; but prone to turn his very popularity and influence into a crime when their suspicions or jealousy were once excited against him. Æschines, in his speech on the crown, tries to give this turn to their feelings towards Demosthenes, and tries to alarm their pride by dwelling on the sovereign influence which they had suffered their favourite orator to exercise over their judgments; but his rival's ascendancy was too great, and the other extreme which Diodotus mentions, τῷ πλείστα εὖ βουλευόντι προστιθέναι τιμὴν, was exemplified in the result of that great cause, as well as in the award of the crown which gave occasion to it. Τὸν μὴ τυχόντα γνώμης seems to signify what he had before expressed simply by μὴ τυχῶν, as opposed to πείρας, “ Him who wins not “ your suffrage.” Compare II. 35, 6. τῆς ἐκάστου—δόξης τυχεῖν. He is speaking, I think, in this place, not of what he afterwards notices, the turn of public feeling against a popular orator because of the failure of the measures which had been adopted on his recommenda-

tion; but rather of the habitual unfriendly feeling, the suspicion of hostility to the constitution, and the liability to prosecutions by the συκοφάνται, to which unpopular orators were exposed; and which tempted them to vie sometimes with the natural favourites of the people in proposing measures more agreeable to the popular taste than really advantageous to the country. Τῷ αὐτῷ, “ in the same way,” i. e. τῷ παρὰ γνώμην τι καὶ πρὸς χάριν λέγειν. Ἦκιστα must be repeated before ὀρέγοιτο.

3. οὐχ ὅπως [ζημοῦν] Οὐχ ὅπως sæpissime dicitur pro non modo non, sequente negatione in posteriore membro orationis. Lucian. ὑπὲρ τοῦ ἐν τῇ προσηγ. πταίσμ. p. 497. καὶ οὐχ ὅπως θεοῖς, ἀλλ’ οὐδ’ ἀνθρώποις δεξιοῖς πρέπον. Sed non minus sine ea. Thucydides, I. 35, 4. τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων—γενήσεσθε, ἀλλὰ καὶ—δύναμιν προσλαβεῖν περιόψεσθε. Lucian. Abdicat. p. 721. ἀλλ’ οὗτος—οὐχ ὅπως—μείζονα τὰ δικάδι μοι τῆς εὐνοίας εἰσφέρει—ἀλλὰ—προσέτι καὶ μουεῖ φιλοῦντα. Itaque in his particula negans non potest suppleri ex sequente membro, quod de hoc loco Thucydides dicit Portus in Var. Lect. Eadem in lingua Latina est ratio particularum non modo. DUKER.

ATHENS. A. C. 427. Olymp. 88. 2.

- motives. They must  
 2 be careful how they  
 address you, when  
 their words are re-  
 garded beforehand with  
 suspicion, and should  
 their advice be fol-  
 lowed, and then prove  
 unfortunate, you pun-  
 ish them for a fault in  
 3 which you yourselves  
 were partakers.
- “ τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρου-  
 “ μεθα. καθέστηκε δὲ ἀγαθὰ ἀπὸ τοῦ εὐθέως  
 “ λεγόμενα μηδὲν ἀνυποπτότερα εἶναι τῶν  
 “ κακῶν, ὥστε δεῖν ὁμοίως τὸν τε τὰ δεινότατα  
 “ βουλούμενον πείσσαι ἀπάτῃ προσάγεσθαι τὸ 5  
 “ πλήθος καὶ τὸν τὰ ἀμείνω λέγοντα ψευσά-  
 “ μενον πιστὸν γενέσθαι. μόνῃν τε πόλιν διὰ  
 “ τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς  
 “ μὴ ἐξαπατήσαντα ἀδύνατον· ὁ γὰρ διδοὺς φανερώς τι  
 4 “ ἀγαθὸν ἀνυποπτεύεται ἀφανῶς πῃ πλέον ἔξιν. χρὴ δὲ 10

2. εὐθέως E.L.O.  
 λεγόμενον A.B.E.F.H.V.g.h.i.  
 ποί K.L.Q. πῇ C.

3. μηδένα ὑποπτότερον P.  
 7. τὴν πόλιν Q.

4. τὰ] om. e.  
 10. ἀνυποπτεύονται B.g.h.

5. βου-

7. μόνῃν τε πόλιν κ. τ. λ.] “And  
 “ this is the only state which, owing to  
 “ these extravagant and far-fetched no-  
 “ tions, it is impossible to serve in a  
 “ plain and open manner.” Μόνῃν τε  
 πόλιν, scil. ταύτην or ὑμᾶς. Περινοίας  
 denotes the excess of an active mind;  
 which not only sees all that is really to  
 be seen in a subject, but fancies some-  
 thing more. It is the fault into which  
 men are apt to fall in commenting upon  
 works which they highly admire; be-  
 cause from an attentive study of them  
 they discover beauties which general  
 readers do not notice, they are tempted  
 to think that still deeper study will  
 bring to light still greater treasures;  
 and attribute to every word of their  
 author some deep meaning, or some  
 particular beauty. Thus the περινοίαι  
 of the Athenians consisted in an over-  
 suspiciousness of the motives of public  
 men, in a disbelief of human virtue,  
 not less unreasonable than the childish  
 credulity which takes every man at his  
 word, and thinks that all who speak  
 fairly mean fairly.

9. ὁ γὰρ διδοὺς φανερώς κ. τ. λ.]  
 Compare Aristotle, Rhetoric, III. 16, 9.  
 ἀπιστοῦσι γὰρ ἄλλο τι πράττειν ἐκόντα,  
 πλὴν τὸ συμφέρον.

10. χρὴ δὲ πρὸς τὰ μέγιστα κ. τ. λ.] Is  
 not the stress of this passage contained  
 in the words περαιτέρω προνοούντας,

and is it not intended to introduce the  
 speaker's view of the question before  
 them, namely, that it is one of expedi-  
 ency, and involves most important in-  
 terests; and therefore it should not be  
 decided upon in haste and anger, as  
 Cleon had recommended; but after a  
 deliberate calculation of the probable  
 future results of the decree which they  
 had passed? For if a measure were  
 adopted blindly and in haste, the ora-  
 tors who advised it were sure to suffer,  
 if its consequences were afterwards  
 found to be injurious. Therefore it  
 concerned them greatly to weigh well  
 the counsel which they gave, and not  
 to adopt that summary process of judg-  
 ment which Cleon recommended, and  
 which the people at large, not being  
 individually responsible for the votes  
 they gave, were sufficiently inclined  
 to practise. Ἐν τῷ τοιούτῳ ἀξιοῦντι,  
 “ While such notions prevail on your  
 “ part;” that is, “such a suspicion of  
 “ our motives, that we must expect the  
 “ most unfavourable construction to be  
 “ put upon all that we say; and there-  
 “ fore we should be doubly cautious  
 “ what we do say.” Ὑμῶν τῶν δὲ δλί-  
 γου σκοποῦντων means, as explained  
 above, “you who vote upon very sum-  
 “ mary consideration of a question;”  
 who are individually inclined τῶν λεγο-  
 μένων κακοῦς κριτὰς, ὥς μὴ προσηκόντων,

ATHENS. A. C. 427. Olymp. 88. 2.

“ πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῷδε ἀξιοῦντι ἡμᾶς περαιτέρω  
 “ προνουοῦντας λέγειν ὑμῶν τῶν δι’ ὀλίγου σκοποῦντων,  
 “ ἄλλως τε καὶ ὑπεύθυνον τὴν παραινέσιν ἔχοντας πρὸς  
 “ ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν. εἰ γὰρ ὁ τε πείσας καὶ  
 5 “ ὁ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν  
 “ ἐκρίνετε· νῦν δὲ πρὸς ὀργὴν ἦν τινα τύχητε ἔστιν ὅτε  
 “ σφαλέντες τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ

5. δ] om. c. ἐπισπόμενος A.B.F.G.H.K.V.f.g. Poppo. Goell. Bekk. E. et  
 vulgo ἐπισπόμενος. 6. ἐκρίνατε H.g. ἐκρίνετο f. ὀργὴν—οὐ] om. P. ἦν  
 τινα B. ἦν K.N. ἦν τινας Dissen. Disquis. Philolog. p. 19. ἦν τινα Bekk.

εἶναι. I. 120, 3. Compare also Demos-then. Olynthiac. I. near the end. δεῖ βοηθεῖν τοὺς λέγοντας, ἐν αἰ τῶν πεπολιτευμένων αὐτοῖς εὐθύναι ῥάδια γίνονται· ὥς ὅποι· ἀπ’ ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε.

1. καὶ ἐν τῷ τοιῷδε ἀξιοῦντι] Scholias-tes et Stephanus melius videntur percipisse sententiam horum verborum, quam Valla et Portus. Est enim ita dictum, ut I. 142, 6. καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται. Et III. 10, 1. ἐν τῷ διαλλάσσοντι τῆς γνώμης.—  
 DUKER.

6. πρὸς ὀργὴν ἦν τινα τύχητε κ. τ. λ.] The difficulty of this passage is well known. Hermann, who is followed by Haack and Poppo, puts a comma at τύχητε, and joins πρὸς ὀργὴν ἦν τινα τύχητε (ζημιοῦντες), ζημιοῦτε, “According to the passion that may chance “to guide you, you punish,” &c. or literally, “you punish according to “whatever passion you may chance “(to punish).” Bekker and Göl-ler place no comma after τύχητε, and join σφαλέντες ἔστιν ὅτε πρὸς ὀργὴν ἦν τινα τύχητε (σφαλέντες), “meeting from “time to time with some disaster, ac- “cording to the various passions which “may have lured you to incur disas- “ters.” Mr. Bloomfield joins πρὸς ὀργὴν—ζημιοῦτε, and at ἦν τινα he under-stands παραινέσιν from the preceding sentence, “Whatever counsel it may be “in which you may happen to have “been disappointed, you punish in “your anger,” &c. To the first mode

of taking the passage there is this ob-jection, that there seems no reason for qualifying the word ὀργὴν by ἦν τινα τύχητε, as it is the speaker’s object not to represent the punishment varying according to the ebb or flow of the people’s resentment, but to describe the resentment and the consequent punishment as certain and severe, Mr. Bloomfield’s way makes very good sense, but the ἦν τινα seems so natu-ally to belong to ὀργὴν, that it is very harsh to refer it either to παραινέσιν, a word repeated from a former sentence; or, as once occurred to me, to γνώμην, a few words afterwards, ἦν τινα γνώμην τύχητε σφαλέντες, “Whatever opinion “or counsel it may be in which you “may have chanced to be disappoint- “ed.” On the whole then I prefer the interpretation of Bekker and Göl-ler, and consider the clause, νῦν δὲ πρὸς ὀργὴν—σφαλέντες, to be opposed to σωφρονέστερον ἂν ἐκρίνετε immediately preceding it. Πρὸς ὀργὴν—σφαλέντες is a condensed expression for πρὸς ὀργὴν ἐπιχειρήσαντες καὶ σφαλέντες, the preposition πρὸς expressing the object which we follow, that which flits before our eyes, and tempts us onward while we gaze on it. Ὁ ἔρωσ ὁ ἡγούμενος ἐξάγει ἐς τοὺς κινδύνους, καὶ πλείστα βλάπτει is an exact development of the idea contained in πρὸς ὀργὴν σφα-λέντες. “But now, when some passion “or other tempts you from time to “time to plans which end in disaster, “you punish,” &c.

- “ οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλαὶ οὔσαι ξυνεξήμαρτον.  
 “ XLIV. ἐγὼ δὲ παρήλθον οὔτε ἀντερῶν περὶ Μυτιληναίων  
 2 “ οὔτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ  
 “ ἀγὼν, εἰ σωφρονούμεν, ἀλλὰ περὶ τῆς ἡμε-  
 3 “ τέρας εὐβουλίας. ἦν τε γὰρ ἀποφῆνω πάνυ 5  
 “ ἀδικοῦντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀπο-  
 “ κτεῖναι κελεύσω, εἰ μὴ ξυμφέρον· † ἦν † τε  
 “ καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει  
 “ μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ  
 4 “ μέλλοντος ἡμᾶς μᾶλλον βουλευέσθαι ἢ τοῦ 10  
 5 “ παρόντος. καὶ τοῦτο ὁ μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ  
 “ λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἦσσον ἀφίστασθαι  
 “ θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον

1. νῦν ἐξήμαρτον E. 3. περὶ] om. G.L.O.P.d.i. 5. ἦν] εἴ Q. ἀπο-  
 φαίνω c.f. 7. εἴ] ἦν g. εἴτε L.O.P.Q. 8. συγγνώμης B. εἰ ἐν τῇ  
 H.P.Q.b. Vid. Dissem. Disquis. Philolog. Spec. I. p. 24. 11. ὃ G.I.K.L.  
 O.P. 12. ἦττον d.i. 13. προσθεῖσι C.K.L.Q.V.c.e. μέλλον] μάλ-  
 λον E.

7. ἦν τε] Thom. Mag. in εἰ, ἦν αἰ  
 μετὰ ὑποτακτικοῦ παρὰ τοῖς ἀκριβεστά-  
 τοις. εἰ γὰρ εὐρηται ἀπαξ παρὰ Θουκυδ.  
 ἦν τε—εἶεν: Et deinde, post prolata  
 duo loca Luciani, in quibus ἦν itidem  
 cum optativo ponitur, ἀλλ' οὐ δεῖ ζη-  
 λῶν τὸ ἀπαξ ῥηθέν. Videtur notare  
 Lucianum, qui illud ἀπαξ ῥηθέν, ut  
 dicit, Thucydidis imitatus fuerit. Sed  
 credo Lucianum peritiorem sermonis  
 Græci fuisse, quam Thomam. DUKER.

ἦν τε καὶ ἔχοντες—εἶεν, κ. τ. λ.] Two  
 difficulties present themselves on the  
 first reading of this passage, the omis-  
 sion of the apodosis, and the use of ἦν  
 with the optative mood. The former,  
 however, seems to be easily removable;  
 for this is one of the cases alluded to  
 in the note on c. 31, 1. where two oppo-  
 site members of an alternative being  
 given, and the consequence of one of  
 them being stated, the consequence of  
 the other follows so directly to every  
 one's apprehension, according to the  
 common law of contraries, that it may  
 safely be omitted without any obscurity.  
 Hermann, however, considers the words

οὐ διὰ τοῦτο—ξυμφέρον, to be the com-  
 mon apodosis to both clauses, ἦν τε γὰρ  
 ἀποφῆνω, and ἦν τε καὶ ἔχοντες κ. τ. λ.  
 as if the sense were “ neither if I make  
 “ them out ever so guilty, nor if they  
 “ should have any claims to favourable  
 “ allowance, shall I advise their death,  
 “ unless it be expedient for the state.”  
 But this I cannot consider to be the  
 true interpretation. With regard to the  
 use of ἦν with the optative mood, Bek-  
 ker has preserved the common reading,  
 although he has corrected a similar  
 passage in Isocrates (de Pace, p. 168. c.)  
 Dobree proposes either to read, εἴτε καὶ  
 —εἶεν, or else to strike out εἶεν. The  
 present text is as old as Thomas Ma-  
 gister, for he notices the construction  
 to condemn it as ungrammatical; but  
 it does not therefore follow that it is as  
 old as the time of Thucydidēs. I be-  
 lieve that it is not genuine, and either  
 of the corrections proposed by Dobree  
 seems to me to be preferable to the  
 present reading.

13. προσθεῖσι] “ If we hold out death  
 “ as the penalty, we shall find it (i. e.

ATHENS. A. C. 427. Olymp. 88. 2.

- “καλῶς ἔχοντας ἀντισχυριζόμενος τὰναντία γιγνώσκω. καὶ 6  
 “οὐκ ἀξιῶ ὑμᾶς τῷ εὐπρεπεί τοῦ ἐκείνου λόγου τὸ χρήσιμον  
 “τοῦ ἐμοῦ ἀπώσασθαι. δικαιοτέρος γὰρ ὢν αὐτοῦ ὁ λόγος 7  
 “πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχ’ ἂν  
 5 “ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικάζομεθα πρὸς αὐτοὺς, ὥστε  
 “τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως  
 “χρησίμως ἔξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολλῶν  
 “θανάτου ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε  
 “ἀλλ’ ἐλασσόνων ἀμαρτημάτων· ὅμως δὲ τῇ  
 10 “ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδεὶς  
 “πῶ καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ  
 “ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν. πόλις τε 2  
 “ἀφισταμένη τίς πῶ ἦσσω τῇ δοκῇσι ἔχουσα  
 “τὴν παρασκευὴν ἢ οἰκίαν ἢ ἄλλων ξυμ-  
 15 “μαχίᾳ τούτῳ ἐπεχείρησε; πεφύκασί τε  
 “ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρτάνειν,  
 “καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου,  
 “ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι  
 “προστιθέντες, εἴ πως ἦσσαν ἀδικοῦντο ὑπὸ τῶν κακούργων.  
 20 “καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακω-3

4. νῦν om. V. 6. βουλόμεθα H.I.K.L.O.P. 8. θανάτων G.L.O. ζημία  
 πρόκειται C.G.K.L.N.O.P.V.d.e. τῶνδε I. 10. ἐπαιρόμενοι] οὐ περὶ g.  
 12. τὸ δεινόν] τὸν κίνδυνον d. 14. οἰκία H.Q.V. et correctus A. οἰκίαν K. οἰκία F.  
 ξυμμαχία A.B.E.F.H.Q.V. Porpo. Haack. Goell. Bekk. ξυμμαχία C.K.f.g.h.  
 G. et vulgo ξυμμαχίαν. 15. τοῦτο A.B.E.F.V.g. et γρ. G. 18. ἐπειδὴ E.g.  
 διεληλύθασι L.O.P. ἐξεληλύθασι E. 19. ὅπως O. 20. εἰκότως, omisso τὸ, M.b.g.

“the holding out death) useful for the  
 “prevention of future revolt.” Θάνατον  
 ζημίαν προθεῖσι συμφέρον ἔσεσθαι. scil.  
 τὸ προθεῖναι. Compare V. 111, 1. and  
 I. 118, 4. εἰ πολεμοῦσιν ἡμῶν ἔσται.  
 and Matthiae, Gr. Gr. §. 550. obs. 4.  
 Jelf, 691.

5. οὐ δικάζομεθα—ὥστε τῶν δικαίων  
 δεῖν κ. τ. λ.] Compare the well known  
 passage in Aristotle's Rhetoric, as to  
 three kinds of oratory, and the object  
 proposed in each; where he says ex-  
 pressly, τέλος—τῷ μὲν συμβουλευόντι,

τὸ συμφέρον καὶ βλαβερόν—τοῖς δὲ δι-  
 καζομένοις, τὸ δίκαιον καὶ τὸ ἀδικον.  
 Rhetoric, I. 3, 4.

15. πεφύκασί] Simonides, Πάμπαν  
 ἄμωμος ὅστις, οὐτ’ ἀκήριος. Sopater  
 apud Stobæum, p. 313. Καὶ βούλου μὲν  
 ἀμαρτημάτων τὴν ψυχὴν, ὥς δυνατόν,  
 καθαρεύειν· ἐννοεῖ δὲ, ὥς ΣΥΜΦΥΤΟΝ  
 τὸ ἀμαρτάνειν ἀνθρώπους. ὥσθ’ ἕως ἂν  
 τις ὥς ἀναμαρτήτους κολάζῃ, τὸ μέτρον  
 ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώ-  
 σεως. WALLS.



“τέρας κείσθαι αὐτὰς, παραβαινομένων δὲ τῷ χρόνῳ ἐς τὸν  
 “θάνατον αἱ πολλαὶ ἀνέκουσι· καὶ τοῦτο ὁμῶς παραβαί-  
 4 νεται. ἡ τοίνυν δεινότερόν τι τούτου δέος εὐρετέον ἐστίν, ἡ  
 “τόδε γε οὐδὲν ἐπίσχει, ἀλλ’ ἡ μὲν πενία ἀνάγκη τὴν τόλμαν  
 “παρέχουσα, ἡ δ’ ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονή- 5  
 “ματι, αἱ δ’ ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς  
 “ἐκάστη τις κατέχεται ὑπ’ ἀνηκέστου τινὸς κρείττονος, ἐξά-  
 5 γουσιν ἐς τοὺς κινδύνους. ἡ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντὶ,  
 “ὁ μὲν ἡγούμενος ἡ δ’ ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν  
 “ἐκφροντίζων ἡ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθείσα, 10  
 “πλείστα βλάπτουσι, καὶ ὄντα ἀφανῆ κρείσσω ἐστὶ τῶν  
 6 “ὀρωμένων δεινῶν. καὶ ἡ τύχη ἐπ’ αὐτοῖς οὐδὲν ἔλασσον  
 “ξυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκῆτως γὰρ ἔστιν ὅτε  
 “παρισταμένη καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινὰ  
 “προάγει, καὶ οὐχ ἦσσαν τὰς πόλεις, ὅσφ’ περὶ τῶν με- 15  
 “γίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων  
 “ἕκαστος ἀλογίστως ἐπὶ πλεόν τι ταῦτόν† ἐδόξασεν.

1. τῶν χρόνων e. 3. εὐρητέον g. 4. τόδε γε] τόγε A.B.E.F.H.V.g.  
 ἐπίσχειν d.e.i. 5. κατέχουσα f. ὕβρ’ ei expunctis litteris duabus F. 7. κατέ-  
 χεται O. παρέχεται f. κρείσσονος Bekk. 9. ἐπιβουλήν I.c. 10. ὑποθείσα h.  
 11. βλάπτουσι πλείστα c.f. 15. μεγίστων τε C. 17. ταῦτόν†] αὐτῶν A.B.E.  
 F.H.I.K.L.N.O.V.d.e.f.g. Goell. ed. 2. Poppon. ed. 2. Vulgo et Bekk. αὐτόν.

4. ἀλλ’ ἡ μὲν πενία ἀνάγκη κ. τ. λ.] Compare Aristotle, Rhetoric, I. 12, 15. ἀδικοῦσι, ὅσοι ἂν ἐνδεεῖς ὦσι· διχῶς δὲ εἰσιν ἐνδεεῖς· ἡ γὰρ ὡς ἀναγκαῖον, ὥσπερ οἱ πένητες· ἡ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι. Ἀνάγκη, ὕβρει, and ὀργῇ, are dative cases signifying the cause, “Po-  
 “vertly making men bold from neces-  
 “sity, and large means making them  
 “ambitious from insolence and pride,”  
 &c. Ὀργῇ is “passion” generally, as  
 in ch. 43, 5. ὡς ἐκάστη τις, scil. ξυντυ-  
 χία, “As the several conditions of life  
 “are severally enslaved by some mighty  
 “and fatal passion.”

11. καὶ ὄντα ἀφανῆ κ. τ. λ.] “And  
 “though not seen,” (he uses the neu-  
 ter gender, because ἐλπίς and ἔρως are  
 but another way of expressing the ob-

jects of hope and desire, as in St. Paul,  
 Romans viii. 24. ἐλπίς δὲ βλεπομένη οὐκ  
 ἔστιν ἐλπίς.) “they are stronger in  
 “their influence than the dangers that  
 “are seen.”

17. ταῦτόν† ἐδόξασεν] Almost every  
 good MS. reads αὐτῶν, in which case  
 the construction would be ἐδόξασεν ἐπὶ  
 πλεόν τι αὐτῶν, scil. ἐλευθερίας καὶ ἀρ-  
 χῆς, “Carries his imaginations some-  
 “what too far concerning them.” Δο-  
 ξάζειν is, “to form schemes in imagin-  
 “ation; to indulge in dreams of the  
 “fancy,” as I. 120, 8. Ἐπὶ πλεόν τι  
 αὐτῶν is like the expressions ἐπὶ μέγα  
 ἰσχύος, II. 97, 5. ἐπὶ μέγα τοῦ ἀλλου  
 ξύλου. IV. 100, 2. ἐπὶ πολὺ τῆς δόξης  
 ἐποίησεν. IV. 12, 3.

ATHENS. A. C. 437. Olymp. 88. 2.

- “ ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐηθείας, ὅστις οἶται  
 “ τῆς ἀνθρωπείας φύσεως ὀρμωμένης προθύμως τι πράξαι  
 “ ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῷ δεινῷ.  
 “ XLVI. οὐκ οὐτε τοῦ θανάτου τῇ ζημίᾳ ὥς ἐγγύφ  
 5 “ πιστεύσαντας χεῖρον βουλεύσασθαι, οὐτε ἀνέλπιστον κα-  
 “ ταστῆσαι τοῖς ἀποστᾶσιν ὥς οὐκ ἔσται με-  
 “ ταγνῶναι καὶ ὅτι ἐν βραχυτάτῳ τὴν ἀμαρ-  
 “ τίαν καταλῦσαι. σκέψασθε γὰρ ὅτι νῦν μὲν, 2  
 “ ἦν τις καὶ ἀποστᾶσα πόλις γνῶ μὴ περιεσο-  
 10 “ μένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα ἔτι  
 “ τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑπο-  
 “ τελεῖν· ἐκείνως δὲ τίνα οἴεσθε ἦν τινα οὐκ  
 “ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολι-  
 “ ὀρκία τε παρατενεῖσθαι ἐς τοῦσχατον, εἰ τὸ

2. τῆς] om. A. ἀνθρωπείνης B. ἀνθρωπίνης g.h. προθύμως om. G.  
 3. νόμῳ ἰσχύει d. 4. οὐκ οὖν E. τοῦ] om. e. 6. ἔστι F.H.Q. 9. καὶ]  
 om. L.O.P. γνῶ μὴ] γνώμη A.F.K.N.V. 10. ἔλθοιεν g. 12. τίνα] τί  
 γὰρ f. ἦν τινα Bekk. ὄντινα I. 13. παρασκευάσασθαι A.B.C.E.F.G.H.I.  
 K.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo παρασκευάσεσθαι. 14. εἰ]  
 ἢ A.E.F.H.K.L.M.V.b.c.d.g.h.i. et γρ. G.

1. πολλῆς εὐηθείας, ὅστις οἶται] A manner of speaking confused between εὐηθείας ἔστι τὸ οἰεσθαι, and εὐήθης, ὅστις οἶται. See the note on II. 44, 2.

4. ἐγγύφ] Huc respicit Suidas in ἐγγύφῳ, et exponit ὁ διὰ πίστεως ἄξιος. Hesych. βεβαίῳ, ἐξ αὐτοῦ ἔχοντι τὴν ἐγγύφον. Nostrium sequitur Clemens Strom. VII. p. 891. Τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἔχοντες. Josephus Antiq. XIX. 1, 17. Τὸ δὲ πιστὸν τοῦ περιεῖναι μηδέπω τότε ἔχοντες ἐπεὶ ἐπὶ τὸν Κύριον καταφυγὴν. Codex ibi Alex. elegantius οἱ μὲν οὖν. Noster alibi, IV. 55, 3, διὰ τὸ τὴν γνώμην ἄνευ ἐγγύφου γινώσκουσαν. Quod sua illos opinio ut fideiussor invidens esset frustrata. In Anthol. πέτρος ἔγγυος πυρός. Hæc omnia a parente Historiæ Herodoto,

apud quem haud semel invenies: V. 30, 6. Οὐ ΦΕΡΕΓΓΥΟΣ εἰμι δύναμιν τοσαύτην παρασκεῖν. Hos Maro æmulatus est: "Non, si Jupiter ipse Spondeat Italian." Æschylus Sept. 444. Αἰθὼν τέτακται λῆμα Πολυφόντου βία, ΦΕΡΕΓΓΥΟΝ φρούρημα. Anacreon, "Ὀρη γάρ σ' ἐπέδυσεν ἄνευ γυῶς." WASS.

7. ὅτι ἐν βραχυτάτῳ] Compare ὥς ἐς ἐλάχιστον χωρίον. I. 63, 1. and Xenophon, Cyropæd. I. 6, 26. ταῦτα πειρώμεθα ὥς ἐν ἐχυρωτάτῳ ποιεῖσθαι. See Poppo, Prolegom. I. p. 301.

τὴν ἀμαρτίαν καταλύσαι] Dionys. Halic. VI. 47. ἀναλύσασθαι τὰς ἀμαρτίας. DUKER.

13. ἄμεινον μὲν—παρασκευάσασθαι, πολιὸρκία τε παρατενεῖσθαι] The common reading παρασκευάσεσθαι was owing probably to the rule of the grammarians, that verbs of hoping and believing required the future tense after them, and not the aorist. But that this

- " αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι ; ἡμῖν τε πῶς οὐ  
 " βλάβη δαπανῶν καθημένοις διὰ τὸ ἀξύμβατον, καὶ ἦν  
 " ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου  
 " τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι ; ἰσχύομεν δὲ πρὸς τοὺς  
 3 " πολεμίους τῷδε. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον 5  
 " τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως  
 " ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες ταῖς πόλεσιν  
 " ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν  
 " φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποι-  
 4 " εῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. οὐ νῦν 10  
 " τάναντία δρῶντες, ἦν τινα ἐλεύθερον καὶ βία ἀρχόμενον  
 " εἰκότως πρὸς αὐτονομίαν ἀποστάντα χειρωσώμεθα, χαλε-  
 5 " πῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ τοὺς ἐλευθέρους  
 " οὐκ ἀφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστήναι  
 " σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν ὅπως μὴδ' ἐς 15

1. ταχεῖ g.    τε] δέ g.    3. παραλαβεῖν c.    4. τὸ] om. L.    11. τάναντία  
 A.B.F.H.N.V.g.h. Poppo. Goell. Bekk.    E.G. et vulgo τούναντιον.

was not the universal practice of the Attic writers, the examples quoted by Lobeck, *Parerga ad Phrynich.* VI. p. 751. sufficiently prove. In the present instance there is a reason for varying the tense *παρασκευάσασθαι*—*παρατενέεισθαι*, because the latter denotes the continuance of an action which could only begin after the action denoted by the former was over: and in the latter the notion of future time is essential, whereas in the former the time is unimportant, and it is simply the occurrence of the thing which the writer wishes to signify. For the conjunction *τε* answering to *μέν*, instead of the usual *δέ*, see Poppo, *Prolegom.* I. p. 276. and compare V. 71, 1. where there is nothing to answer to *ποιεῖ μὲν καὶ ἅπαντα τοῦτο*, except *καὶ τότε*. §. 2. some lines below.

2. ἦν ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν] Compare V. 93. *ἡμεῖς δὲ μὴ διαφθείρατες ὑμᾶς κερδαίνομεν ἂν*.

5. ὥστε οὐ δικαστὰς ὄντας—βλάπτεσθαι] "We must not be strict judges

" of the offenders to our own preju-  
 " dice; but rather, by punishing with  
 " moderation, ensure our being able to  
 " avail ourselves of them for the future  
 " with their resources unimpaired."  
*Δικαστὰς ὄντας βλάπτεσθαι*, "to hurt  
 " ourselves by being judges," as I. 71,  
 1. *ἀμυνόμενοι μὴ βλάπτεσθαι*, "not to  
 " hurt yourselves by resisting." *Ἐς*  
*χρημάτων λόγον* corresponds, I believe,  
 to our expression "on the score of  
 " money; on the account of money."  
 The origin of the phrase seems to be,  
 "if we come to talk about money."  
 So *καλὸν εἰς ἀρετῆς λόγον*, Demosthenes  
*de Falsa Legat.* p. 385. Reiske, and the  
 expressions in Herodotus, *ἐς τοῦτου λό-*  
*γον*, III. 99, 4. VII. 9, 2. Compare  
 also *ἐν ἀνδραπιδῶν λόγῳ*, III. 125, 3. *ἐν*  
*ὁμήρων λόγῳ*, VII. 222, 2. and other  
 similar phrases. In all these cases the  
 original notion, I believe, is that of  
 "talking about a thing;" and there-  
 fore I think the Scholiast wrong in  
 explaining *λόγον* by *ἀπαρίθμησιν*.

ATHENS. A. C. 427. Olymp. 88. 2.

“ ἐπίνοιαν τούτου ἴωσι, κρατήσαντάς τε ὅτι ἐπ’ ἐλάχιστον  
 “ τὴν αἰτίαν ἐπιφέρειν. XLVII. ὑμεῖς δὲ σκέψασθε ὅσον

And consider further “ ἂν καὶ τοῦτο ἀμαρτάνοιτε Κλέωνι πειθό-  
 the great impolicy of “ μενοι. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις 2  
 alienating the popular “ ταῖς πόλεσιν εὖνους ἐστὶ, καὶ ἡ οὐ ξυναφί-  
 party, now every where “ σταται τοῖς ὀλίγοις ἢ εἰαν βιασθῇ ὑπάρχει  
 5 your natural ally, by “ τοῖς ἀποστήσασι πολέμιος εὐθὺς, καὶ τῆς  
 involving the commons “ ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμ-  
 of Mytilene, to whom “ μαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. εἰ δὲ 3  
 you owe the surrender  
 of the town, in the  
 punishment of the aristocracy.

10 “ διαφθερεῖτε τὸν δῆμον τῶν Μυτιληναίων, ὃς οὔτε μετέσχε  
 “ τῆς ἀποστάσεως, ἐπειδὴ τε ὅπλων ἐκράτησεν, ἐκὼν παρέ-  
 “ δωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέτας  
 “ κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώ-  
 “ πων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις  
 15 “ τὸν δῆμον εὐθὺς ξύμμαχον ἔξουσιν, προδειξάντων ὑμῶν τὴν  
 “ αὐτὴν ζημίαν τοῖς τε ἀδικούσιν ὁμοίως κείσθαι καὶ τοῖς μή.  
 “ δεῖ δὲ καὶ εἰ ἡδίκησαν μὴ προσποιεῖσθαι, ὅπως ὁ μόνον 4

1. ἀπόνοιαν g.      κρατήσαντες L.O.      3. ἀμαρτάνητε Q.      4. ὑμῖν] om. c.  
 ἔν τε πάσαις K.      5. ταῖς] om. e.      ἡ] om. C.K.c.e.f.      6. ὀλίγοις] λόγοις  
 C.Q.e.      ἂν P.Q.      ὑπάρχει] om. e.      7. πολεμίους d.      10. διαφθερεῖτε V.  
 τῶν A.B.E.F.H.K.N.V.c.d.g. Poppo. Goell. ed. 2. Vulgo, et Bekk. τόν. utrum-  
 que om. L.O.P.      14. ὃ καὶ βούλονται d.      17. καὶ ante εἰ om. L.O.P.  
 ποιείσθαι P.

1. ὅτι ἐπ’ ἐλάχιστον] Compare in Cleon’s speech, μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε. c. 39, 6.

10. τὸν δῆμον τῶν Μυτιληναίων] I have followed Poppo in restoring the reading of all the best MSS. instead of τὸν Μυτιληναίων. Compare the instances of a similar mode of expression quoted by Poppo, vol. I. p. 132. τὴν γῆν τῶν Παρρασίων. V. 33, 2. τὸ πλῆθος τῶν Ἀργείων. V. 59, 4. &c.

17. μὴ προσποιεῖσθαι] Viger considers this expression as equivalent to προσποιεῖσθαι μὴ, “to pretend not,” as οὐ φημι is “I say no,” and not, “I do not say.” See chap. VII. sect. 12. §. 7. And so in careless English we some-

times hear it said, “You must not seem” “to notice it,” instead of “You must seem not to notice it.” Προσποιεῖσθαι is “to assume or take to one oneself;” hence “to pretend or counterfeit.” An instance of μὴ προσποιεῖσθαι in the same sense as in the text, “to pretend” “not to notice a thing,” occurs in Theophrastus, Character. Ethic. περὶ εἰρωνίας.—ἀκούσας τι, δόξει μὴ προσποιεῖσθαι: where, however, the addition of δόξει would seem to point out a simpler explanation of the phrase; “not to take a thing to oneself” i. e. “not to take it up, or notice it.” [“In loco Theophrasti δόξει delevit” Ast. c. 1.” Poppo.]

“ ἡμῶν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον γένηται. καὶ τοῦτο  
 “ πολλῶ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν τῆς ἀρχῆς,  
 “ ἐκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως οὐς μὴ δεῖ διαφθεῖραι  
 “ καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμω-  
 “ ρίας οὐχ εὐρίσκεται ἐν αὐτῷ δυνατόν ὃν ἅμα γίγνεσθαι. 5  
 “ XLVIII. ὑμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι, καὶ μήτε  
 “ οἰκτῶ πλέον νεύμαντες μήτ’ ἐπιεικεία, οἷς οὐδὲ ἐγὼ ἐῶ

My advice then is, “ προσάγεσθαι, ἀπ’ αὐτῶν δὲ τῶν παραινου-  
 that you reserve for “ μένων, πείθεσθέ μοι Μυτιληναίων οὐς μὲν  
 a dispassionate trial “ Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ’ 10  
 the principal authors “ ἡσυχίαν, τοὺς δ’ ἄλλους ἐᾶν οἰκεῖν. τάδε  
 and abettors of the “ γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς πολε-  
 2 revolt: and allow the “ μίοις ἤδη φοβερά: ὅστις γὰρ εὖ βουλευέται πρὸς τοὺς  
 rest of the people to “ ἐναντίους κρείσσων ἐστὶν ἢ μετ’ ἔργων ἰσχύος ἀνοία  
 live in peace. “ ἐπιών.” 15

2 XLIX. Τοιαῦτα δὲ ὁ Διόδωτος εἶπε. ῥηθειςῶν δὲ τῶν  
 γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ  
 Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο

1. ὑμῶν G.P.V. 2. ξυμφερώτερον B.E.F.H.e. ξυμφερότερον V. κάθεξις Q.  
 4. ξυμφέρων Q. 5. δυνατόν] om. N.V. δύ] om. i. 6. δέ] om. O. μήτε  
 A.B.C.E.F.G.H.K.L.M.O.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo  
 μηδὲ οἰκτῶ. 7. μέναντες c. 8. παραινόμενων V. 9. πείθεσθαι B.E.F.G.  
 V.h. 12. ἔς τε] ἔσται πρὸς L.O.P. 13. βούλεται A.B.E.F.P.e. 14. ἀνοίας  
 ἰσχύος O. ἰσχύων ἰσχύ g. ἀνοία om. G. 16. δέ A.B.C.E.F.K.f.g. Poppo.  
 Goell. Bekk. δὴ c. G. et vulgo μέν. διότος c. δέ] om. f. 17. ἀλλήλους  
 A.B.C.E.F.I.L.O.P.f.g.h.i. 18. ἀγῶνας e. τῆς] om. c.

4. καὶ τὸ Κλέωνος κ. τ. λ.] Respicit  
 ad verba Cleonis, c. 40. 5. πειθόμενοι μὲν  
 ἐμοὶ τὰ τε δίκαια ἐς Μυτιληναίους καὶ τὰ  
 ξύμφορα ἅμα ποιήσετε. Mox ad verba  
 ἐν αὐτῷ supplees ἐν τῷ τιμωρεῖσθαι.—  
 GÖLLER.

18. ἐς ἀγῶνα ὅμως τῆς δόξης] “Ὅμως,  
 “ notwithstanding,” alludes to what had  
 been said before, c. 36, 3, 4. that the  
 people repented of their former decree,  
 and that the majority of them evidently  
 wished to be allowed to reconsider the  
 question. “Notwithstanding all this,  
 “ when it came to the point, the repeal

“ of the decree was not carried without  
 “ a struggle.” Compare a similar pas-  
 sage in Livy, VI. 17. “Non negatum  
 “ itaque tantum de captivis; sed in quo  
 “ ab sociis tamen temperaverant, de-  
 “ nunciatum,” &c. where “tamen”  
 refers to what had been said before,  
 “tristia responsa reddita.” See also  
 Thucyd. III. 28, 2. VII. 1, 2. Βυμάλιστα  
 ἀντιπάλων πρὸς ἀλλήλας I understand  
 Thucydides to mean that the real con-  
 test was between the motion of Cleon  
 and that of Diodotus, and that what-  
 ever modifications of opinion there

LESBOS. A. C. 427. Olymp. 88. 2.

Diodotus' motion is carried by a small majority; and a second ship is despatched with all haste to Lesbos, and arrives just in time to prevent the execution of the first decree.

ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ τοῦ Διοδότου. καὶ τριήρη εὐθὺς ἄλλην ἀπέστελλον 3 κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς προτέρας εὗρωσι διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρα καὶ νυκτὶ μάλιστα. παρασκευασάντων 4 δὲ τῶν Μυτιληναίων πρέσβειν τῇ νηὶ οἶνον καὶ ἄλφιστα, καὶ μεγάλα ὑποσχομένων εἰ φθάσαιεν, ἐγένετο σπουδὴ τοῦ πλοῦ τοιαύτη ὥστε ἥσθιον τε ἅμα ἐλαύνοντες οἶνω καὶ ἐλαίῳ ἄλφιστα πεφυραμένα, καὶ οἱ μὲν ὕπνον ἥρουντο 10 κατὰ μέρος οἱ δὲ ἥλαυνον. κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐναντιωθέντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνω- κέναι τὸ ψήφισμα καὶ μέλλειν δράσειν τὰ δεδογμένα, ἡ δ' 15 ὕστερα αὐτῆς ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου. L. τοὺς δ' 6

1. ἀγχώμαλον P. 3. προτέρας] V.d.i. Bekk. ed. 1832. έτέρας L.O.P. Poppo. A.B.E.F.G. et vulgo δευτέρας. 5. ἡμέρα καὶ A.B.C.F.H.K.L.N.O.P.V.c.d.e.f.g. h.i. Haack. Poppo. Goell. Bekk. vulgo ἡμέρα τε καί. 6. τῶν] om. K. 8. εἰσθίων E. 9. πεφυραμένα A.B.F.G.H.L.N.V.d.g. Haack. Poppo. Goell. Bekk. E. et ceteri πεφυρμένα. 14. τῷ] om. Q. 15. ὕστεραία K.L.O.P. ὕστερον i. ὕστερα δ' αὐτῆς C. φθείραι L.O.P. διαφθαρεύειν g. 16. κινδύνου] κινδύνων I. κακοῦ B. et nescio quis Paris.

might have been between these two extremes were merged in one or the other of them when the question came to the vote. So in the debate in the Roman senate on the punishment of the accomplices of Catiline, the motions of Cæsar and Cato were μάλιστα ἀντίπαλαι, that is, they were in a manner the rallying points of the two opposite parties; and although D. Silanus and several other persons had proposed motions nearly to the same effect as Cato's, yet Cato's was adopted by the aristocratical party, as expressing what they wished most strongly and decidedly. See Cicero, Letters to Atticus, XII. 21.

3. τῆς προτέρας] I have followed Bekker in restoring the reading προ-

τέρας, which seems to me to be absolutely necessary to the sense of the passage. It is absurd to suppose that δευτέρας can mean προτέρας, merely because it sometimes signifies "one of two," when the number of the objects and not their order is all that the writer wishes to notice. And every attempt to explain the passage, whilst δευτέρας is taken in its only possible sense, appears to me to be hopeless. Göller in his 2nd edition declares himself to be of the same opinion.

13. ἔφθασε] Vid. Diodor. Sicul. pag. 315. a. Wlass.

16. παρὰ τοσοῦτον—κινδύνου] This expression occurs again, VII. 2, 4. (at the end) παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου. The other well known

ἄλλους ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωπάτους  
 2 οὐκ ἔφθειραν οἱ Ἀθηναῖοι· ἦσαν δὲ ὀλίγῳ πλείους  
 3 χιλίων. καὶ Μυτιληναίων τείχη καθεῖλον καὶ  
 ναῦς παρέλαβον. ὕστερον δὲ φόρον μὲν οὐκ  
 5 ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς  
 γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους τρια-  
 κοσίου μὲν τοῖς θεοῖς ἱεροὺς ἐξείλον, ἐπὶ δὲ

The party however most forward in the late revolt are all put to death; and the whole property of the soil of Lesbos, except at Methymna, is forfeited by the inhabitants, who pay henceforth a rent for their lands to 2700

7. τῆς τῶν μηθυμναίων L.

χιλίους c.

cases of *παρὰ τοσοῦτον*, *παρ' ὀλίγον*, *παρὰ μικρόν*, are all, I think, something different from these, and the Scholiast seems to have been of this opinion, for he explains *παρὰ τοσοῦτον* by *εἰς τοσοῦτον*, as if the meaning were simply, "into such imminent danger Mytilene came." *Παρὰ τοσοῦτον ὀλέθρου* might be understood fairly enough in the common sense, "had such a narrow escape from destruction; came with-  
 "in so much of destruction;" but it cannot be properly said that "they came within so much of danger," for they were in the very greatest danger or risk of perishing, though they did not actually perish. I believe that Mr. Bloomfield is right in supposing that there is some confusion in the expression, between *εἰς τοσοῦτον κινδύνου*, and *παρὰ τοσοῦτον οὐκ ἀπώλετο*, unless indeed *κινδύνου* be taken in a wider sense, not only for the "likelihood of evil," which is properly "danger," but for "the evil of which there is a likelihood," in which sense we use our own word "danger;" and then *παρὰ τοσοῦτον κινδύνου* would be exactly equivalent to *παρὰ τοσοῦτον ὀλέθρου*, "had such a narrow escape from danger," i. e. "came so near destruction." The analogy of the English word "danger" is not conclusive, because the notion of *κινδύνου* is so much that of "risk or likelihood," rather than actual evil, that, as is well known, the verb *κινδυνεύω* is often used when the subject is of a neutral kind, or even when speaking of the chance or probability of good. Whereas "danger" is used entirely in a bad sense, because

the original meaning is not so much risk as actual mischief, being connected with the French "dommager" (according to Du Cange) and the Italian "danneggiare," and all three being derived from "damnum" or the low Latin "damniarium."

6. *κλήρους*] *Μερίδας* recte interpretatur Scholiastes. Est enim *κλήρος* portio, sive modus agri colonis, in agros hostibus ademptos missi, vel nova urbe condita civibus viritim sorte adsignatus. Vid. Spanhem. ad Aristoph. Nub. v. 203. et ad Callimach. Hymn. in Del. v. 281. et Perizon. ad Ælian. XII. Var. Hist. 61. Posterioris generis *κλήρους heredia* vocabant Romani, quod heredem sequerentur, ut ait Varro I. de Re Rust. 10. DUKER.

7. *τριακοσίου—ἐξείλον*] De hoc more Veterum, in dividendis agris ab hoste captis, agit Spanhem. Dissert. IX. de Præstant. et Usu Numism. pag. 669. et ad Juliani Orat. I. pag. 218. DUKER. The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples. See Aristotle, Politics, VII. 10, 11. Isocrates, Areopagit. p. 196. ed. Bekker. Harpocration, ἀπὸ μισθωμάτων. Xenophon, Vectigall. IV. 19. Aggenus Urbicus, De Controvers. Agrorum, p. 73. Hyginus, De Limitib. Constituend. p. 206. in the Collection of Scriptores Rei Agrariæ,

SARONIC GULF. A. C. 427. Olymp. 88. 2.

Athenian citizens who become the proprietors of the soil.

τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς  
λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι  
ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν  
αὐτοὶ εἰργάζοντο τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ 4  
5 ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν,  
καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον 5  
οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἄλωσιν  
Ἀθηναῖοι Νικίου τοῦ Νικηράτου στρατηγοῦντος ἐστράτευσαν  
10 SARONIC ἐπὶ Μίνωαν τὴν νῆσον, ἥ κεῖται πρὸ Μεγάρων  
GULF.  
The small island of ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ

4. ἐξεργάζοντο L.O.P. ἡργάζοντο E.  
ὑστερον L.O.P. τὰ μὲν ταῦτα Q.  
H. Goell. μίνων vulgo, et Bekk.

6. ὕστερον ἀθηναίους Q. ἀθηναίων  
8. τὴν om. L.O.P. 10. μινῶαν

ed. Rigalt. Compare also Böckh, Staatshaushaltung der Athener. book iii. c. 2. There were other instances of land consecrated by individuals to some god, in which the *τέμενος*, or land thus set apart, was still possessed by them and their posterity, subject only to the charge of keeping up the temple, and its service, and maintaining its ministers. The object of these consecrations was to secure the possession of the land more effectually, by putting it under the sanction of religion. See the well known case of Xenophon thus consecrating his land at Scillus to Diana, Anabasis, V. 3, 6—13, and Mæandrius claiming to himself and family the perpetual priesthood of a temple which he had built to Jupiter the Deliverer, Herodotus, III. 142, 2, 5. Finally, certain priesthoods and sacred lands were sometimes given to the kings, as to Battus at Cyrene, Herodot. IV. 161, 4. and to the kings of Sparta, Herodot. VI. 56, 1. In these cases the profits of the land went of course to the king's maintenance in the double capacity of priest and tenant, while, by being invested with the sacred character, his tenure of the sacred land was a source of dignity as well as of advantage.

1. κληρούχους—ἀπέπεμψαν] They sent them out probably to ascertain the size

and situation of their respective shares, and to arrange matters with their future tenants. But it is clear that they did not continue to live in the island, from all the subsequent story of the revolts in Lesbos, VIII. 22. 23. and Xenophon, Hellenic. I. 6. II. 2. which evidently shews that there was no population of Athenian citizens then residing there. It is clear also from VII. 57, 2. where Thucydides, in his account of the composition of the Athenian armament at Syracuse, mentions the Athenian settlers of Ægina and Histiaæ, both of whom must have been far less numerous and of less importance than the three thousand settlers of Lesbos, had they really settled there. Besides, as the old inhabitants continued to live on their land, and to cultivate it, it would have been a mere banishment from all the enjoyments of Athens without any object, had the Athenian shareholders gone to live in idleness at Lesbos, when they might just as easily have received their rent at Athens. On the whole subject of the κληρούχοι, corresponding with the coloni of Rome, quibus agri assignabantur, see Böckh, Staatshaushaltung, &c. vol. I. book iii. c. 18.

10. Μίνων τὴν νῆσον] Strabo, IX. p. 391. ἄκραν vocat. DUKER.



SARONIC GULF. A. C. 427. Olymp. 88. 2.

- 2 Minoa, off Megara, Μεγαρῆς φρουρίᾳ. ἐβούλετο δὲ Νικίας τὴν  
is occupied by the φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθη-  
Athenians. ναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι,  
τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν  
λανθάνοντες τριήρων τε, οἷον καὶ τὸ πρὶν γενόμενον, καὶ  
ληστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἔσπλιν.  
3 ἐλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργῳ προέχοντε  
μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς  
νῆσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου, ἣ κατὰ  
γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ  
4 διεχούσῃ τῆς ἡπείρου. ὥς δὲ τοῦτο ἐξεργάσαντο ἐν ἡμέραις  
ὀλίγαις, ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ  
φρουρὰν ἀνεχώρησε τῷ στρατῷ.

1. ἐβουλεύετο K. 2. αὐτόθι O. 3. βουδόρου V. 4. μὴ] om. P.  
αὐτόθι P. αὐτὰν A.B.V.g. 5. τε] δὲ L.O. om. g.h. 6. ἐκπομπᾶς h.  
7. νισσαίας O. et prima manu C. πρῶτον] om. f. δύο G.f.g. 9. ἢ] ἡ A.  
10. ἐπιβοηθείαι E. ἐπὶ βοήθεια K.g. 11. ἐξεργάσαντο I.L.O.Q.d. ἐν ὀλί-  
γαις ἡμέραις V.

4. τοὺς τε Πελοποννησίους] Cass. hic adscriptum habet scholion, ἐβούλετο δηλονότι. Ita accusativus τοὺς Πελοποννησίους, hic erit pro nominativo, quasi esset, καὶ ὅπως οἱ Πελοποννήσιοι μὴ ποιῶνται ἔκπλους. Hæc constructio usitatissima est cum verbis οἶδα, ὀρώ, φοβοῦμαι, eorumque synonymis, cujus multa exempla congescit Stephan. ad Script. de Dial. p. 51. Nec tamen infrequens cum aliis. De λέγω et ἀγγέλλω vid. quæ adnotat Clar. Gronov. ad Arrian. III. 1. Aristoph. Plut. 56. σὺ πρότερον σπαντὸν ὅστις εἰ, φράσον. Nubib. 144. ἀνίρετο Χαιρεφῶντα ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας. Et Avib. 1269. Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοῖς βροτοῦς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. DUKE.

τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται] The accusative case is owing to τὴν φυλακὴν which had preceded it, and an infinitive tined tended to follow. νοώντας, instead changed the ὅπως

The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt of H. M. S. Beacon. His map and sketch with the paper which illustrates them were published in the Journal of the Geographical Society, vol. VIII. part II. p. 205, and by the Society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may it appears still be traced; running in a S. S. E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Gallæ understands to mean, "on the Nisæa," as opposed to τὸ ἐκ Minoa a little below. Of the two moles, one by Nicias, one probably by Alcibiades, the end of the mole which ran from Minoa, and the other on a rocky island, the mole which ran out from the land towards it, the entrance of the harbour lying between them.

PLATÆA. A. C. 427. Olymp. 88. 2.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες σῖτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῶδε τρόπῳ. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ<sup>2</sup> οὐκ ἐδύναντο ἀμύνεσθαι. γνούς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βία μὲν οὐκ ἐβούλετο ἐλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαίμονος, ὅπως, εἰ σπονδαὶ γίνονται ποτε πρὸς Ἀθηναίους καὶ συγχωροῖεν ὅσα πολέμῳ χωρία ἔχουσιν ἐκάτεροι ἀποδίδοσθαι, μὴ ἀνὰ-δοτος εἴη ἡ Πλάταια ὡς αὐτῶν ἐκόντων προσχωρησάντων) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι, τοὺς τε<sup>15</sup> ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. τοσαῦτα μὲν ὁ ἄ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδωκαν τὴν πόλιν. καὶ τοὺς Πλαταίεας ἔτρεφον οἱ Πελο-<sup>5</sup>

2. οὐκέτι] οὐκ c.f. 4. προσέβαλλον C.G.I. αὐτῶν] om. F.L.O.P.  
αὐτῷ V. 5. ἐδύναντο A.E.H.K.V.d.e. Poppo. Goell. Bekk. ceteri ἡδύναντο.  
ἀμύνεσθαι d.e. Λακεδαιμονίοις d. 6. αὐτῶν] om. H.N.V. 7. γὰρ] γ' Q.  
8. γένονται e. 11. προχωρησάντων E. 12. προσπέμπει L.O.P. 14. τε]  
δὲ K.c. 16. κήρυξ Bekk.

13. λέγοντα, εἰ βούλονται κ. τ. λ.] The words εἰ βούλονται are to be understood as the herald's question, "Are they disposed to surrender their city to the Lacedæmonians, and submit to their judgment, and that they should punish the guilty, but no one contrary to justice?" Βούλονται is put in the indicative mood, according to that well known practice of the Greeks to blend the forms of dramatic and narrative composition together, using the mood and tense which the speaker himself would have used, yet adopting the third person instead of the second, as relating that he said so and so to a third party. For the expression εἰ βούλονται without any further apodosis, compare IV. 37, 2. ἡρυξάν τε, εἰ βούλοιντο τὰ ὅπλα παρα-

δοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις ὥστε βουλεύσαι ὅτι ἂν ἐκείνοις δοκῇ. I have taken τε in τοὺς τε ἀδίκους as the simple copulative conjunction; the subject to κολάζειν is understood from the preceding words δικασταῖς ἐκείνοις χρήσασθαι, and the tense is varied perhaps for that very reason, to shew that the subject is changed; although the present and aorist, and the present and future, are found in so many other instances to be joined together in the same sentence after μέλλω, βούλομαι, and similar verbs, that it is unnecessary to seek for any particular reason for the variation from one tense to the other. See Lobeck, Parerga ad Phrynich. VI. p. 747. note.

PLATÆA. A. C. 427. Olymp. 88. 2.

ποννήσιοι ἡμέρας τινὰς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαιμόνος  
 6 δικασταὶ πέντε ἄνδρες ἀφίκοντο. ἐλθόντων δὲ αὐτῶν κατη-  
 γορία μὲν οὐδεμία προετέθη, ἡρώτων δὲ αὐτοὺς ἐπικαλεσά-  
 μενοι τοσοῦτον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμ-  
 μάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι 5  
 7 εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν καὶ προ-  
 τάξαντες σφῶν αὐτῶν Ἀστύμαχόν τε τὸν Ἀσωπολάου καὶ  
 8 Λάκωνα τὸν Ἀειμνήστου πρόξενον ὄντα Λακεδαιμονίων. καὶ  
 ἐπελθόντες ἔλεγον τοιαῦδε.

LIII. "ΤΗΝ μὲν παράδοσιν τῆς πόλεως, ᾧ Λακεδαι- 10  
 "μόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην  
 SPEECH OF THE "οἰόμενοι ὑφέξειν, νομμωτέραν δέ τινα ἔσε-  
 PLATÆANS.  
 They express their "σθαί, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξά-

1. τῆς] om. f. 2. κατηγορία E.g. 3. προσετέθη e. 4. μόνον] om. d.i.  
 εἰ τοὺς λακεδαιμονίους K. 5. ἐν τῷ] αὐτῷ Q. τῷ καθεστῶτι] om. g. τῷ  
 om. K. ἀγαθόν τι] om. e. εἰργασάμενοι O. 8. καὶ ἐλθόντες c. om.  
 L.O.P.

4. εἴ τι—ἀγαθόν τι] The repetition of the *τι* may seem suspicious, as in c. 54, 2. where these words occur again, every MS. has merely εἴ τι—ἀγαθόν, and in c. 68, 2. all the best MSS. agree in the same reading. I believe, however, that here and in c. 68, 2. the *τι* should be repeated, but not in c. 54, 2. The Lacedæmonians meant to put the question as strongly as possible, "whether they had *in any point done any service*;" but the Platæans in quoting it in their own speech naturally make it less pointed, and merely state it as asking "whether they had done any service," &c.

6. οἱ δ' ἔλεγον—καὶ ἐπελθόντες ἔλεγον] The second ἔλεγον Haack understands of the particular speakers; the first of the whole body of the Platæans; the second is, in short, a sort of corrected expression for what had before been stated loosely and inaccurately.

12. νομμωτέραν δέ τινα ἔσσεσθαι] That it would be a trial according to the common laws of justice and usages of all countries, which should make the issue to be tried not simply one of fact, where the fact was allowed on both sides; but one of law and equity,

whether the fact was a crime, and if it were, whether there were any circumstances in the case to palliate it and mitigate the punishment; both which questions were wholly precluded by the course adopted by the Lacedæmonians. In the grammatical construction of the opening sentences of this chapter we may remark the use of the indicative mood ἡμαρτήκαμεν after μὴ, in order to express the conviction of the speaker, rather than his doubtful apprehension, that the Platæans had actually missed both the advantages which they had hoped to gain: "We fear lest we *have missed*," not, "lest we *may have missed*." See Matthiæ, Gr. Gr. §. 520. obs. 5. Jelf, 814, a. and Hermann on Viger, note 270. and "De Modorum Constructionibus apud Homerum." We may notice also the genitive and nominative absolute following after τεκμαιρόμενοι. προκατηγορίας οὐ γεγενημένης—τότε ἐπερώτημα βραχὺ ὄν. So in I. 1, 1. we have τεκμαιρόμενος—ὅτι—ἦσαν—καὶ—ὁρῶν. Compare Poppo, Prolegom. I. p. 129.

13. οὐκ ἐν ἄλλοις] "Lege οὐκ ἂν ἄλλοις." DOBREE. But the order of

PLATÆA. A. C. 427. Olymp. 88. 2.

fears that all they can  
say will be fruitless,  
as their fate is already  
determined on, to gra-  
tify the hatred of the  
Thebans.

- “μενοι, ὥσπερ καὶ ἐσμέν, γενέσθαι ἡ ὑμῖν,  
“ἡγούμενοι τὸ ἴσασθαι μάλιστ’ ἂν φέρεσθαι. νῦν 2  
“δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτή-  
“καμεν· τὸν τε γὰρ ἀγῶνα περὶ τῶν δεινο-  
5 “τάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ κοινοὶ  
“ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ προ-  
“γεγεννημένης ἢ χρηρὴ ἀντειπεῖν, (ἀλλ’ αὐτοὶ λόγον ἡτησά-  
“μεθα,) τὸ τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ  
“ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῇ ἐλεγχον ἔχει.  
10 “πανταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ 3  
“ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ  
“ὁ μὴ ῥηθεὶς λόγος τοῖς ᾧδ’ ἔχουσιν αἰτίαν ἂν παράσχοι  
“ὥς εἰ ἐλέχθη σωτήριος ἂν ᾦν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς 4  
“τοῖς ἄλλοις καὶ ἡ πειθῶ. ἀγνώτες μὲν γὰρ ὄντες ἀλλήλων, 5

1. περ] om. P. καί] om. d. Verbi ἐσμέν syllabam alteram corr. F. 3. ἡμαρτή-  
καμεν d. 4. δυνατωτάτων V. 5. κοινῇ K. Q. C. 6. προγεγενημένης O.  
9. γίγνεσθαι C. e. τὰ] τὸ g. 10. πανταχόθεν τε Q. 12. ᾧ] om. Q.  
14. μὲν] om. L. γάρ] om. Q. ἀλλήλοις B.

the words, I think, would be opposed to this correction. Göller gives the construction rightly: καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.

11. εἰπόντας τι κινδυνεύειν] I believe Stephens interprets this rightly, “Non prius periclitari quam aliquid dixerimus.” Compare I. 20, 3. βουλόμενοι—δράσαντες τι καὶ κινδυνεύσαι, “Not to risk their lives for nothing,” and III. 5, 2. βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.

13. χαλεπῶς δέ—καὶ ἡ πειθῶ] “And besides our other disadvantages, there are peculiar difficulties which obstruct even the effect of our arguments and pleadings upon your minds. All that we can urge you know already; and yet it appears to have no weight with you; we cannot therefore but fear, that to repeat it to you again will be equally fruitless.” The sense of what follows appears to be this: “It is not that we should fear your question, if it really proceeded upon an impression that we had used you ill, that your kindnesses to us had met with

“an unworthy and ungrateful return, in our being now in arms against you. Though our conduct might not be as pure and free from reproach as yours, yet we should not despair of proving that it did not deserve any severe condemnation. But what we really fear is, that our conduct, whatever we can show it to have been, will not affect your sentence; that your minds are made up already, and that we are to be sacrificed to gratify the Thebans, not on account of our demerits towards you.” In the last sentence of the chapter there is a strange grammatical confusion. Göller rightly observes that it should either be ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθιστῆτε, or ὑμῶν χάριν φερόντων—καθιστώμεθα. Compare II. 3, 4. VIII. 102, 2. A little above Göller is equally right in explaining τὰς ἀρετὰς ἡμῶν, “our services towards you; our merits not so much generally as with regard to you in particular.” Compare the note on τὰ ἐς ἀρετήν. II. 40, 6.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ’ ἅν·  
 “νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ μὴ  
 “προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσους εἶναι τῶν ὑμετέ-  
 “ρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες  
 “ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα. LIV. παρεχόμενοι 5

Still, they say, we will  
 try the only chance  
 yet left us. We appeal  
 from your hard ques-  
 tion, “Whether we  
 2 “have rendered you  
 “any service in this  
 “present war” for  
 not to serve an avowed  
 enemy is no crime;  
 and we turn to that  
 period, when we can  
 truly say that we did  
 both you and all Greece  
 service in that time of  
 your greatest peril, the  
 Persian invasion.

3

“δὲ ὅμως ἃ ἔχομεν δίκαια πρὸς τε τὰ Θη-  
 “βαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους  
 “Ἕλληνας, τῶν εὖ δεδρασμένων ὑπόμνησιν  
 “ποιησόμεθα καὶ πείθειν πειρασόμεθα. φαμὲν  
 “γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ, εἴ τι Λακε- 10  
 “δαίμονιους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ  
 “τῷδε ἀγαθὸν πεποιήκαμεν, εἰ μὲν ὥς πολε-  
 “μίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ  
 “παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἅμαρ-  
 “τάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 15  
 “τὰ δ’ ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον  
 “ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ  
 “δὲ ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνου  
 4 “Βοιωτῶν. καὶ γὰρ ἡπειρώται τε ὄντες ἐναυμαχήσαμεν ἐπ’  
 “Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρα γῇ γενομένη 20  
 “παρεγενόμεθα ὑμῖν τε καὶ Πausanία· εἴ τέ τι ἄλλο κατ’  
 “ἐκείνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι,

1. ἐπεισενεγκ. Bekk. μαρτυρίας e. 2. πᾶν L.O.P. λέξεται C.I.K.d.e.f.  
 καὶ δέδιμεν om. G. δεδιδάμεν g. μὴ οὐχὶ Q. 3. καταγνόντες O. τῶν]  
 αὐτῶν I. 4. αὐτῷ H. ποιεῖτε B.E.g.h. 6. τὰ] τῶν i. 7. καὶ τοὺς  
 A.B.C.E.F.G.H.K.N.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. ceteri καὶ ἐς τοὺς.  
 8. τῶν δὲ Q.g. δεδρασμένων P.d. 9. καὶ πείθειν πειρασόμεθα] om. Q. 15. μά-  
 λιστα g. τοὺς] om. L.O.P.Q. στρατεύσαντες g. 17. πρότερον d. 18. ἐπ’  
 ἐλευθερίᾳ G.I.L.O.P.d. 19. τε] om. g.

6. πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς  
 ὑμᾶς] “Our claims of justice, against  
 “the animosity of the Thebans, and  
 “towards you.” Τὰ Θηβαίων διάφορα,  
 “The quarrel of the Thebans against  
 “us.” Compare IV. 79, 2. τὰ παλαιὰ  
 διάφορα τῶν Ἀθηναίων.

14. φίλους δὲ νομίζοντας] The con-

struction is again varied: φαμὲν γὰρ—  
 εἰ μὲν ἐρωτᾶτε,—νομίζοντας δὲ φίλους,  
 instead of εἰ δὲ φίλους νομίζετε.

18. ξυνεπιθέμενοι] “Attacking him  
 “jointly with you.” Compare I. 73, 4.  
 ξυνναυμαχήσαι.

19. ἡπειρώται τε ὄντες] Compare He-  
 rodot. VIII. 1. 1.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ πάντων παρὰ δύναμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαι-  
 “ μόνιοι, ἰδία, ὅτε περ δὴ μέγιστος φόβος περιέστη τὴν  
 “ Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εἰλώτων  
 “ ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέψαμεν  
 5 “ ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν  
 “ παλαιὰ καὶ μέγιστα τοιοῦτοι ἡξιώσαμεν  
 “ εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς 2  
 “ δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θη-  
 “ βαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ  
 “ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὥς  
 10 “ ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων.  
 “ ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον 3  
 “ ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε.  
 “ εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἡβελήσαμεν 4  
 15 “ ὑμῶν κελευσάντων, οὐκ ἡδικοῦμεν· καὶ γὰρ  
 “ ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε,  
 “ καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλὸν,—ἄλλως τε καὶ οὐς  
 “ εὖ παθὼν τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους  
 “ καὶ πολιτείας μετέλαβεν,—ιέναι δὲ ἐς τὰ παραγγελλόμενα

1. περὶ b. 2. περ] om. e. 3. ἐς] ἐπ' G.L.O.P. 8. γὰρ] δὲ A.B.F.  
 10. ὥς] om. C. 12. μέντοι οὖν τῷ c. ἐκπρεπωδέστερον O. 14. ἐβελήσαμεν K.  
 15. ἀδικοῦμεν b.d.

2. φόβος—τῶν Εἰλώτων] “The alarm  
 “ of the Helots, who revolted and  
 “ settled at Ithome.” Such is, I think,  
 the true construction, and therefore I  
 have followed Poppo in striking out  
 the comma after Σπάρτην. Compare  
 Poppo, Prolegom. I. p. 299. Μετὰ τὸν  
 σεισμόν. Compare I. 101, 2.

3. σεισμόν] Olymp. LXXVII. 4. vid.  
 Diod. p. 274. c. WASS.

4. ἡμῶν αὐτῶν] “Our own citizens,  
 “ and not a force of subjects or allies,  
 “ such as your expeditions mostly con-  
 “ sist of.” Compare the note on II. 39,  
 4. ἡμῶν αὐτῶν ἐπέπεψιν.

8. δεομένων γὰρ ξυμμαχίας] Compare  
 Herodot. VI. 108, 1—4.

19. πολιτείας μετέλαβεν] This is to

be understood of the private rights of  
 citizenship, such as the Cærites and  
 other people connected with Rome by  
 what the Greeks called *ισοπολιτεία* (see  
 Niebuhr, vol. II. p. 49. Eng. transl.)  
 enjoyed in the early times of the Roman  
 commonwealth: including the Jus con-  
 nubii, or of intermarriage, and the Jus  
 commercii, or of purchasing and in-  
 heriting land in Attica, but not con-  
 ferring the public rights of voting in  
 the assembly, or of eligibility to offices  
 of state. And this imperfect citizenship  
 appears to have been called at Athens  
 “the rights or freedom of Platæans,”  
 as at Rome it was called “Jus Cæ-  
 ritum,” or “inter Cærites referri.”  
 Thus the slaves who fought at Salamis

- 5 "εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμά-  
 "χοις, οὐχ οἱ ἐπόμενοι αἵτιοι εἴ τι μὴ καλῶς ἐδράτε, ἀλλ' οἱ  
 "ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ  
 "πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ  
 "τελευταῖον αὐτοὶ ξύνιστε δι' ἅπερ καὶ τάδε 5  
 "πᾶσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν  
 "καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι  
 "ἱερομηνία ὀρθῶς ἐτιμωρησάμεθα κατὰ τὸν  
 "πᾶσι νόμον καθεστῶτα τὸν ἐπύοντα πολέμον  
 "ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰ- 10  
 "κότως δι' αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ  
 "αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε-  
 "μίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ  
 "φανείσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ  
 "ξυμφέρων μᾶλλον θεραπεύοντες. καίτοι εἰ 15  
 "νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ  
 "ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε  
 5 "ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἐτέροις ὑμεῖς

1. συμμάχους E. 2. τι μὴ] μή τι M.b. τε μὴ g. 4. ἡμᾶς] om. I. 8. ὀρθῶς  
 ἐτιμωρησάμεθα A.B.E.F.G.H.M.N.V.b.g.h. Poppo. Goell. Bekk. vulgo ὀρθῶς τε  
 ἐτιμωρησάμεθα. 12. τε] om. C.c.e. 14. φανείσθαι E. ὄντες] εἶναι V.  
 17. οἱ] om. M.P.Q.g.

were, according to Hellanicus, made Platæans; that is, were freed, and enjoyed the private rights of citizens, but not the political ones. See the Scholiast on Aristophanes, Frogs, 706. The political and religious rights of citizenship, except only eligibility to the office of archon, and to certain priesthoods hereditary in particular families, were conferred on the surviving Platæans immediately after the tragical fate of those whose trial Thucydides is here describing. See the Pseudo Demosthenes against Neæra, pag. 1380. ed. Reiske.

8. ἱερομηνία] "A holy time of the "moon or month." The term is applied sometimes to a whole month, as

V. 54, 2. if it were occupied either entirely or mostly with the celebration of religious holydays; and sometimes to particular days in the month. See the Scholiast on Pindar, Nemean Odes, III. 4. ἱερομηνιαὶ δὲ λέγονται αἱ ἐν τῷ μηνὶ ἱερὰ ἡμέραι, οἵαυδήποτε θεοῖς ἀνειμέναι. See also Duker's note on Thucyd. V. 54, 2.

9. τὸν ἐπύοντα πολέμον ὅσιον κ. τ. λ.] Compare VII. 68, 1.

11. τῷ αὐτίκα χρησίμῳ ὑμῶν τε κ. τ. λ.] That is, τῷ τε αὐτίκα χρησίμῳ ὑμῶν καὶ ἐκείνων πολέμῳ, for the τε is again transposed, as in I. 49, 6. οἱ Κορίνθιοι ἡσώωντό τε, where see the note. See other instances quoted by Poppo, Prolegom. I. p. 300.

“ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δου-  
 “λείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ’ αὐτοῦ ἦσαν. καὶ  
 “δίκαιον ἡμῶν τῆς νῦν ἀμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντι-  
 “θεῖναι τὴν τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω  
 5 “εὐρήσετε, καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων  
 “τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπηρνούντο  
 “τε μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὐτοῖς  
 “ἀσφαλεία πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων  
 “τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες ἐς τὰ 7

1. ὑπέρχεσθε P. 3. ἡμάρτηται ἀντιθεῖναι A. B. E. F. H. K. M. N. V. c. f. g. h. i.  
 Haack. Porpo. Goell. Bekk. G. et vulgo ἡμάρτηται τι ἀντιθεῖναι. 5. τινα ἀρετὴν  
 τῶν Ἑλλήνων c. f. 6. τῇ τοῦ ξέρξου e. 7. μάλιστα L. O. P. αὐτοῖς Bekk.  
 ed. 1832. vulgo αὐτοῖς. 8. ἀσφαλῖαι E. 9. βέλτιστα] μέγιστα c.

5. ἐν καιροῖς οἷς σπάνιον κ. τ. λ.] The order is, σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει. In what follows there is an antithesis between the several words of the two clauses: τὰ ξύμφορα—τὰ βέλτιστα. ἀσφαλεία—μετὰ κινδύνων. πράσσοντες (i. e. “practising,” in the old sense of the word, equivalent to “intriguing,” “manœuvring.” See note on I. 56. 2.)—ἐθέλοντες τολμᾶν. The dative case ἀσφαλείας seems to me to correspond to δι’ ἀσφαλείας, I. 17, i. e. “without exposing” “themselves to hazard, in security,” as opposed to μετὰ κινδύνων. others interpret it “for their safety,” as if it were ἐς ἀσφαλείαν. The first sense would exactly correspond to the words, III. 82, 7. ἀσφαλεία δὲ τὸ ἐπιβουλεύσασθαι, if we may read there the dative instead of the nominative, with Haack and Porpo. There is also a difficulty about αὐτοῖς or αὐτοῖς, which does not seem to me to follow naturally after ἔφοδον, as Göller understands it, “the attack made “upon them.” I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, “what was for their own interest with respect to the invasion.”

9. ὧν ἡμεῖς γενόμενοι κ. τ. λ.] “This “better part was ours also, and highly “were we honoured for it; yet now we “fear lest the very same conduct should “be our ruin, because we have again “preferred our honour, which bound

“us fast to Athens, to our interest, “which tempted us to join you. And “yet the same estimate should ever be “made of the same principles; and we “should hold it as our real interest to “retain an ever enduring sense of the “services of brave and faithful allies, “while we take care of whatever our “immediate advantage may seem to “call for.” Such I believe to be the sense of this most obscurely expressed passage, nor do I think it necessary to adopt Heilman’s ingenious conjecture ἔχουσι, the dative plural of the participle, instead of ἔχουσι. In the words τὸ παραντίκα ὠφέλιμον there is a manifest allusion to τῷ αὐτίκα χρησίμῳ ὑμῶν in the earlier part of the chapter. The meaning is, that whereas the Lacedæmonians were sacrificing every thing to their present interest, they ought to admit other considerations; and while they took care of their present advantage, they should not neglect those eternal principles of honour and gratitude which were in the long run the true interest of every body. Ἐχουσι, no doubt, would be far neater, but the same meaning is, I think, deducible from the text as it now stands. Τὸ παραντίκα που ἡμῖν ὠφέλιμον seems to signify, “that which on any occasion “may be our immediate interest;” the particle που expressing a sort of doubt, whether there could be an immediate interest opposed to the laws of duty.



LESBOS. A. C. 427. Olymp. 86. 2.

ἄλλους ἀνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωπάτους  
 ὄντας τῆς ἀποστάσεως Κλέωνος γνώμη δι-  
 έφθειραν οἱ Ἀθηναῖοι. ἦσαν δὲ ὀλίγῳ πλείους  
 χιλίων. καὶ Μυτιληναίων τείχῃ καθεῖλον καὶ  
 ναῦς παρέλαβον. ὕστερον δὲ φόρον μὲν οὐκ 5  
 ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς  
 γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους τρια-  
 κοσίου μὲν τοῖς θεοῖς ἱεροὺς ἐξείλον, ἐπὶ δὲ

The party however  
 most forward in the  
 late revolt are all put  
 2 to death; and the  
 whole property of the  
 3 soil of Lesbos, ex-  
 cept at Methymna, is  
 forfeited by the in-  
 habitants, who pay  
 henceforth a rent for  
 their lands to 2700

7. τῆς τῶν μηθυμναίων L.

χιλίους c.

cases of *παρὰ τοσοῦτον*, *παρ' ὀλίγον*, *παρὰ μικρόν*, are all, I think, something different from these, and the Scholiast seems to have been of this opinion, for he explains *παρὰ τοσοῦτον* by *εἰς τοσοῦτον*, as if the meaning were simply, "into such imminent danger Mytilene came." *Παρὰ τοσοῦτον ὀλέθρου* might be understood fairly enough in the common sense, "had such a narrow escape from destruction; came with-  
 "in so much of destruction:" but it cannot be properly said that "they came within so much of danger," for they were in the very greatest danger or risk of perishing, though they did not actually perish. I believe that Mr. Bloomfield is right in supposing that there is some confusion in the expression, between *εἰς τοσοῦτον κινδύνου*, and *παρὰ τοσοῦτον οὐκ ἀπώλετο*, unless indeed *κινδύνου* be taken in a wider sense, not only for the "likelihood of evil," which is properly "danger," but for "the evil of which there is a likelihood," in which sense we use our own word "danger;" and then *παρὰ τοσοῦτον κινδύνου* would be exactly equivalent to *παρὰ τοσοῦτον ὀλέθρου*, "had such a narrow escape from danger," i. e. "came so near destruction." The analogy of the English word "danger" is not conclusive, because the notion of *κίνδυνος* is so much that of "risk or likelihood," rather than actual evil, that, as is well known, the verb *κινδυνεύω* is often used when the subject is of a neutral kind, or even when speaking of the chance or probability of good. Whereas "danger" is used entirely in a bad sense, because

the original meaning is not so much risk as actual mischief, being connected with the French "dommager" (according to Du Cange) and the Italian "danneggiare," and all three being derived from "damnum" or the low Latin "damniarium."

6. *κλήρους*] *Μερίδας* recte interpretatur Scholiastes. Est enim *κλήρος* portio, sive modus agri colonis, in agros hostibus ademptos missis, vel nova urbe condita civibus viritim sorte assignatus. Vid. Spanhem. ad Aristoph. Nub. v. 203. et ad Callimach. Hymn. in Del. v. 281. et Perizon. ad Ælian. XII. Var. Hist. 61. Posterioris generis *κλήρους heredia* vocabant Romani, quod heredem sequerentur, ut ait Varro I. de Re Rust. 10. DUKER.

7. *τριακοσίους—ἐξείλον*] De hoc more Veterum, in dividendis agris ab hoste captis, agit Spanhem. Dissert. IX. de Præstant. et Usu Numism. pag. 669. et ad Juliani Orat. I. pag. 218. DUKER. The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples. See Aristotle, Politics, VII. 10, 11. Isocrates, Areopagit. p. 196. ed. Bekker. Harpocration, ἀπὸ μισθωμάτων. Xenophon, Vectigall. IV. 19. Aggenus Urbicus, De Controvers. Agrorum, p. 73. Hyginus, De Limitib. Constituend. p. 206. in the Collection of Scriptores Rei Agrariæ,

SARONIC GULF. A. C. 427. Olymp. 88. 2.

Athenian citizens who  
become the proprietors  
of the soil.

τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς  
λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι  
ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν  
αὐτοὶ εἰργάζοντο τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ 4  
5 ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν,  
καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον 5  
οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἄλωσιν  
Ἀθηναῖοι Νικίου τοῦ Νικηράτου στρατηγούντος ἐστράτευσαν

10 SARONIC GULF. ἐπὶ Μίνωαν τὴν νῆσον, ἥ κεῖται πρὸ Μεγάρων  
The small island of ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ

4. ἐξεργάζοντο L.O.P. ἡργάζοντο E.  
ὑστερον L.O.P. τὰ μὲν ταῦτα Q.  
H. Goell. μίνωαν vulgo, et Bekk.

6. ὕστερον ἀθηναίοις Q. ἀθηναίων  
8. τὴν] om. L.O.P. 10. μινῶαν

ed. Rigalt. Compare also Böckh, Staatshaushaltung der Athenen. book iii. c. 2. There were other instances of land consecrated by individuals to some god, in which the *τέμενος*, or land thus set apart, was still possessed by them and their posterity, subject only to the charge of keeping up the temple, and its service, and maintaining its ministers. The object of these consecrations was to secure the possession of the land more effectually, by putting it under the sanction of religion. See the well known case of Xenophon thus consecrating his land at Scillus to Diana, Anabasis, V. 3, 6—13. and Mæandrius claiming to himself and family the perpetual priesthood of a temple which he had built to Jupiter the Deliverer, Herodotus, III. 142, 2, 5. Finally, certain priesthoods and sacred lands were sometimes given to the kings, as to Battus at Cyrene, Herodot. IV. 161, 4. and to the kings of Sparta, Herodot. VI. 56, 1. In these cases the profits of the land went of course to the king's maintenance in the double capacity of priest and tenant, while, by being invested with the sacred character, his tenure of the sacred land was a source of dignity as well as of advantage.

1. κληρούχους—ἀπέπεμψαν] They sent them out probably to ascertain the size

and situation of their respective shares, and to arrange matters with their future tenants. But it is clear that they did not continue to live in the island, from all the subsequent story of the revolts in Lesbos, VIII. 22. 23. and Xenophon, Hellenic. I. 6. II. 2. which evidently shews that there was no population of Athenian citizens then residing there. It is clear also from VII. 57, 2. where Thucydides, in his account of the composition of the Athenian armament at Syracuse, mentions the Athenian settlers of Ægina and Histiaæ, both of whom must have been far less numerous and of less importance than the three thousand settlers of Lesbos, had they really settled there. Besides, as the old inhabitants continued to live on their land, and to cultivate it, it would have been a mere banishment from all the enjoyments of Athens without any object, had the Athenian shareholders gone to live in idleness at Lesbos, when they might just as easily have received their rent at Athens. On the whole subject of the *κληρούχοι*, corresponding with the *coloni* of Rome, quibus *agri assignabantur*, see Böckh, Staatshaushaltung, &c. vol. I. book iii. c. 18.

10. Μίνωαν τὴν νῆσον] Strabo, IX. p. 391. ἄκραν vocat. DUKER.

- 2 Minoa, off Megara, is occupied by the Athenians. Μεγαρῆς φρουρίᾳ. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν λαυθάνοντες τριήρων τε, οἶον καὶ τὸ πρὶν γενόμενον, καὶ 5 ληστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν.
- 3 ἐλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργῳ προέχοντε μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου, ἥ κατὰ γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ 10
- 4 διεχούσῃ τῆς ἡπείρου. ὥς δὲ τοῦτο ἐξεργάσαντο ἐν ἡμέραις ὀλίγαις, ὕστερον δὲ καὶ ἐν τῇ νήσῳ τείχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

1. ἐβούλετο K. 2. αὐτόθι O. 3. βουδούρου V. 4. μὴ] om. P. αὐτόθι P. αὐτῶν A.B.V.g. 5. τε] δὲ L.O. om. g.h. 6. ἐκπομπᾶς h. 7. νισσαίας O. et prima manu C. πρῶτον] om. f. 8. δύο G.f.g. 9. ἢ] ἡ A. 10. ἐπιβοηθείαι E. ἐπὶ βοηθείᾳ K.g. 11. ἐξεργάσατο I.L.O.Q.d. ἐν ὀλίγαις ἡμέραις V.

4. τοὺς τε Πελοποννησίους] Cass. hic adscriptum habet scholion, ἐβούλετο δηλοῦν. Ita accusativus τοὺς Πελοποννησίους, hic erit pro nominativo, quasi esset, καὶ ὅπως οἱ Πελοποννησίοι μὴ ποιῶνται ἔκπλους. Hæc constructio usitatissima est cum verbis οἶδα, ὅρῳ, φοβοῦμαι, eorumque synonymis, cujus multa exempla conguessit Stephan. ad Script. de Dial. p. 51. Nec tamen infrequens cum aliis. De λέγω et ἀγγέλλω vid. quæ adnotat Clar. Gronov. ad Arrian. III. 1. Aristoph. Plut. 56. σὺ πρότερον σαυτὸν ὅστις εἶ, φράσον. Nubib. 144. ἀνῆρτο Χαιρεφῶντα ψύλλαν ὀπίσους ἄλλοιτο τοὺς αὐτῆς πόδας. Et Avib. 1269. Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς Οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. DUKER.

τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται] The accusative case is owing to τὴν φυλακὴν which had preceded it, and an infinitive mood was probably intended to follow, μὴ ποιέσθαι λαυθάνοντας, instead of which Thucydides changed the construction, and wrote ὅπως μὴ ποιῶνται λαυθάνοντες.

7. ἐλὼν οὖν ἀπὸ τῆς Νισαίας κ. τ. λ.]

The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt of H. M. S. Beacon. His map and sketch with the paper which illustrates them were published in the Journal of the Geographical Society, vol. VIII. part II. p. 205, and by the Society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may it appears still be traced; running in a S. S. E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Gøller understands to mean, "on the side of Nisæa," as opposed to τὸ ἐκ τῆς ἡπείρου a little below. Of the two towers taken by Nicias, one probably stood on the end of the mole which ran out from Minoa, and the other on a corresponding mole which ran out from the main land towards it, the entrance into the harbour lying between them.

PLATÆA. A. C. 427. Olymp. 88. 2.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες σῖτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῶδε τρόπῳ. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ<sup>2</sup> οὐκ ἐδύναντο ἀμύνεσθαι. γνούς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βία μὲν οὐκ ἐβούλετο ἐλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαιμόνων, ὅπως, εἰ σπονδαὶ γίνοντο ποτε πρὸς Ἀθηναίους καὶ ξυγχωροῖεν ὅσα πολέμφχωρία ἔχουσιν ἐκάτεροι ἀποδίδοσθαι, μὴ ἀνάδοτος εἶη ἡ Πλάταια ὡς αὐτῶν ἐκόντων προσχωρησάντων) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι, τοὺς τε<sup>15</sup> ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. τοσαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδωκαν τὴν πόλιν. καὶ τοὺς Πλαταιέας ἔτρεφον οἱ Πελο-<sup>5</sup>

PLATÆA.  
Conclusion of the siege.  
The remaining inhabitants, pressed by famine, surrender themselves and their city to the Lacedæmonians. Five commissioners sent from Sparta to try them in a summary manner. The Plateans ask and obtain leave to be heard in their own defence at greater length.

2. οὐκέτι] οὐκ c.f. 4. προσέβαλλον C.G.I. αὐτῶν] om. F.L.O.P.  
αὐτῷ V. 5. ἐδύναντο A.E.H.K.V.d.e. Poppo. Goell. Bekk. ceteri ἠδύναντο.  
ἀμύνεσθαι d.e. Λακεδαιμονίοις d. 6. αὐτῶν] om. H.N.V. 7. γὰρ] γ' Q.  
8. γίνονται c. 11. προσχωρησάντων E. 12. προσπέμπει L.O.P. 14. τε]  
δὲ K.c. 16. κήρυξ Bekk.

13. λέγοντα, εἰ βούλονται κ. τ. λ.] The words εἰ βούλονται are to be understood as the herald's question, "Are they disposed to surrender their city to the Lacedæmonians, and submit to their judgment, and that they should punish the guilty, but no one contrary to justice?" Βούλονται is put in the indicative mood, according to that well known practice of the Greeks to blend the forms of dramatic and narrative composition together, using the mood and tense which the speaker himself would have used, yet adopting the third person instead of the second, as relating that he said so and so to a third party. For the expression εἰ βούλονται without any further apodosis, compare IV. 37, 2. ἐκήρυξάν τε, εἰ βούλοντο τὰ δῖπλα παρα-

δοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους ὥστε βουλεύσαι ὅτι ἂν ἐκείνοις δοκῇ. I have taken τε in τοὺς τε ἀδίκους as the simple copulative conjunction; the subject to κολάζειν is understood from the preceding words δικασταῖς ἐκείνοις χρήσασθαι, and the tense is varied perhaps for that very reason, to shew that the subject is changed; although the present and aorist, and the present and future, are found in so many other instances to be joined together in the same sentence after μέλλω, βούλομαι, and similar verbs, that it is unnecessary to seek for any particular reason for the variation from one tense to the other. See Lobeck, Parerga ad Phrynich. VI. p. 747. note.

PLATÆA. A. C. 427. Olymp. 88. 2.

ποννήσιοι ἡμέρας τινὰς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος  
6 δικάσται πέντε ἄνδρες ἀφίκοντο. ἐλθόντων δὲ αὐτῶν κατη-  
γορία μὲν οὐδεμία προετέθη, ἡρώτων δὲ αὐτοὺς ἐπικαλεσά-  
μενοι τοσοῦτον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμ-  
μάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι 5  
7 εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν καὶ προ-  
τάξαντες σφῶν αὐτῶν Ἀστύμαχόν τε τὸν Ἀσωπολάου καὶ  
8 Λάκωνα τὸν Ἀειμνήστου πρόξενον ὄντα Λακεδαιμονίων. καὶ  
ἐπελθόντες ἔλεγον τοιαύδε.

LIII. " THN μὲν παράδοσιν τῆς πόλεως, ᾧ Λακεδαί- 10  
" μόνιοι, πιστεύσαντες ὑμῖν ἐποίησάμεθα, οὐ τοιάνδε δίκην  
SPEECH OF THE " οἰόμενοι ὑφέξειν, νομιμωτέραν δέ τινα ἔσε-  
PLATÆANS.  
They express their " σθαι, καὶ ἐν δικάσταις οὐκ ἐν ἄλλοις δεξά-

1. τῆς] om. f. 2. κατηγορία E.g. 3. προσετέθη e. 4. μόνον] om. d.i.  
ἐι τοὺς λακεδαιμονίους K. 5. ἐν τῷ] αὐτῷ Q. τῷ καθεστῶτι] om. g. τῷ  
om. K. ἀγαθόν τι] om. e. εἰργασάμενοι O. 8. καὶ ἐλθόντες c. om.  
L.O.P.

4. εἴ τι—ἀγαθόν τι] The repetition of the τι may seem suspicious, as in c. 54, 2. where these words occur again, every MS. has merely εἴ τι—ἀγαθόν, and in c. 68, 2. all the best MSS. agree in the same reading. I believe, however, that here and in c. 68, 2. the τι should be repeated, but not in c. 54, 2. The Lacedæmonians meant to put the question as strongly as possible, "whether they had in any point done any service," but the Platæans in quoting it in their own speech naturally make it less pointed, and merely state it as asking "whether they had done any service," &c.

6. οἱ δ' ἔλεγον—καὶ ἐπελθόντες ἔλεγον] The second ἔλεγον Haack understands of the particular speakers; the first of the whole body of the Platæans; the second is, in short, a sort of corrected expression for what had before been stated loosely and inaccurately.

12. νομιμωτέραν δέ τινα ἔσεσθαι] That it would be a trial according to the common laws of justice and usages of all countries, which should make the issue to be tried not simply one of fact, where the fact was allowed on both sides; but one of law and equity,

whether the fact was a crime, and if it were, whether there were any circumstances in the case to palliate it and mitigate the punishment; both which questions were wholly precluded by the course adopted by the Lacedæmonians. In the grammatical construction of the opening sentences of this chapter we may remark the use of the indicative mood ἡμαρτήκαμεν after μὴ, in order to express the conviction of the speaker, rather than his doubtful apprehension, that the Platæans had actually missed both the advantages which they had hoped to gain: "We fear lest we have missed," not, "lest we may have missed." See Matthiæ, Gr. Gr. §. 520. obs. 5. Jelf, 814, a. and Hermann on Viger, note 270. and "De Modorum Constructionibus apud Homerum." We may notice also the genitive and nominative absolutes following after τεκμαιρόμενοι. προκατηγορίας οὐ γεγενημένης—τά τε ἐπερώτημα βραχὺ δν. So in I. 1, 1. we have τεκμαιρόμενος—ὅτι—ἦσαν—καὶ—δρῶν. Compare Poppo, Prolegom. I. p. 129.

13. οὐκ ἐν ἄλλοις] "Lege οὐκ ἐν ἄλλοις." DOBREE. But the order of

PLATÆA. A. C. 427. Olymp. 88. 2.

fears that all they can  
say will be fruitless,  
as their fate is already  
determined on, to gratify  
the hatred of the  
Thebans.

- “μενοι, ὥσπερ καὶ ἐσμέν, γενέσθαι ἢ ὑμῖν,  
“ἡγούμενοι τὸ ἴσασθαι μάλιστα ἂν φέρεσθαι. νῦν  
“δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτή-  
“καμεν· τὸν τε γὰρ ἀγῶνα περὶ τῶν δεινο-  
5 “τάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ κοινοὶ  
“ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ προ-  
“γεγενημένης ἢ χρηρὴ ἀντειπεῖν, (ἀλλ’ αὐτοὶ λόγον ἡτησά-  
“μεθα,) τὸ τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ  
“ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει.  
10 “πανταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ 3  
“ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ  
“ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ’ ἔχουσιν αἰτίαν ἂν παράσχοι  
“ὥς εἰ ἐλέχθη σωτήριος ἂν ᾦν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς 4  
“τοῖς ἄλλοις καὶ ἡ πειθῶ. ἀγνώτες μὲν γὰρ ὄντες ἀλλήλων, 5

1. περ] om. P. καὶ] om. d. Verbi ἐσμέν syllabam alteram corr. F. 3. ἡμαρτή-  
κωμεν d. 4. δυνατωτάτων V. 5. κοινῇ K.Q.C. 6. προγεγενημένης O.  
9. γίνεσθαι C.e. τὰ] τὸ g. 10. πανταχόθεν τε Q. 12. ἂν] om. Q.  
14. μὲν] om. L. γὰρ] om. Q. ἀλλήλοις B.

the words, I think, would be opposed to this correction. Göller gives the construction rightly: καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.

11. εἰπόντας τι κινδυνεύειν] I believe Stephens interprets this rightly, “Non prius periclitari quam aliquid dixerimus.” Compare I. 20, 3. βουλόμενοι—δράσαντες τι καὶ κινδυνεύσαι, “Not to risk their lives for nothing,” and III. 5, 2. βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.

13. χαλεπῶς δὲ—καὶ ἡ πειθῶ] “And besides our other disadvantages, there are peculiar difficulties which obstruct even the effect of our arguments and pleadings upon your minds. All that we can urge you know already; and yet it appears to have no weight with you; we cannot therefore but fear, that to repeat it to you again will be equally fruitless.” The sense of what follows appears to be this: “It is not that we should fear your question, if it really proceeded upon an impression that we had used you ill, that your kindnesses to us had met with

“an unworthy and ungrateful return, in our being now in arms against you. Though our conduct might not be as pure and free from reproach as yours, yet we should not despair of proving that it did not deserve any severe condemnation. But what we really fear is, that our conduct, whatever we can show it to have been, will not affect your sentence; that your minds are made up already, and that we are to be sacrificed to gratify the Thebans, not on account of our demerits towards you.” In the last sentence of the chapter there is a strange grammatical confusion. Göller rightly observes that it should either be ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθίστητε, or ὑμῶν χάριν φερόντων—καθιστώμεθα. Compare II. 3, 4. VIII. 102, 2. A little above Göller is equally right in explaining τὰς ἀρετὰς ἡμῶν, “our services towards you; our merits not so much generally as with regard to you in particular.” Compare the note on τὰ ἐς ἀρετήν. II. 40, 6.

“ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ’ ἂν.  
 “νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ μὴ  
 “προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσους εἶναι τῶν ὑμετέ-  
 “ρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες  
 “ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα. LIV. παρεχόμενοι 5

Still, they say, we will  
 try the only chance  
 yet left us. We appeal  
 from your hard ques-  
 tion, “Whether we  
 2 “have rendered you  
 “any service in this  
 “present war?” for  
 not to serve an avowed  
 enemy is no crime;  
 and we turn to that  
 period, when we can  
 truly say that we did  
 both you and all Greece  
 service in that time of  
 your greatest peril, the  
 Persian invasion.

3 “τὰ δ’ ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον  
 “ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ  
 “δὲ ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι  
 4 “Βοιωτῶν. καὶ γὰρ ἡπειρώται τε ὄντες ἐναυμαχήσαμεν ἐπ’  
 “Ἀρτεμισίφ, μάχῃ τε τῇ ἐν τῇ ἡμετέρα γῇ γενομένην 20  
 “παρεγενόμεθα ὑμῖν τε καὶ Πανσανίᾳ· εἴ τέ τι ἄλλο κατ’  
 “ἐκείνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἑλλησι,

1. ἐπεισενεγκ. Bekk. μαρτυρίας e. 2. πᾶν L.O.P. λέγεται C.I.K.d.e.f.  
 καὶ δέδιμεν om. G. δεδιήμεν g. μὴ οὐχὶ Q. 3. καταγνόντες O. τῶν]  
 αὐτῶν I. 4. αὐτῷ H. ποιείτε B.E.g.h. 6. τὰ] τῶν i. 7. καὶ τοὺς  
 A.B.C.E.F.G.H.K.N.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. ceteri καὶ ἐς τοὺς.  
 8. τῶν δὲ Q.g. δεδραμένων P.d. 9. καὶ πείθειν πειρασόμεθα] om. Q. 15. μά-  
 λιστα g. τοὺς] om. L.O.P.Q. στρατεύσαντες g. 17. πρότερον d. 18. ἐπ’  
 ἐλευθερίᾳ G.I.L.O.P.d. 19. τε] om. g.

6. πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς  
 ὑμᾶς] “Our claims of justice, against  
 “the animosity of the Thebans, and  
 “towards you.” Τὰ Θηβαίων διάφορα,  
 “The quarrel of the Thebans against  
 “us.” Compare IV. 79, 2. τὰ παλαιὰ  
 διάφορα τῶν Ἀθηναίων.

14. φίλους δὲ νομίζοντας] The con-

struction is again varied: φάμεν γὰρ—  
 εἰ μὲν ἐρωτᾶτε,—νομίζοντας δὲ φίλους,  
 instead of εἰ δὲ φίλους νομίζετε.

18. ξυνεπιθέμενοι] “Attacking him  
 “jointly with you.” Compare I. 73, 4.  
 ξυνναυμαχῆσαι.

19. ἡπειρώται τε ὄντες] Compare He-  
 rodot. VIII. 1. 1.

PLATÆA. A.C. 427. Olymp. 88. 2.

“ πάντων παρὰ δύναμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαι-  
 “ μόνιοι, ἰδίᾳ, ὅτε περ δὴ μέγιστος φόβος περιέστη τὴν  
 “ Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εἰλώτων  
 “ ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέψαμεν  
 5 “ ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν  
 “ παλαιὰ καὶ μέγιστα τοιοῦτοι ἡξιώσαμεν  
 “ εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς 2  
 “ δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θη-  
 “ βαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ  
 “ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς  
 10 “ ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων.  
 “ ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον 3  
 “ ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε.  
 “ εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν 4  
 15 “ ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ  
 “ ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε,  
 “ καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλὸν,—ἄλλως τε καὶ οὐς  
 “ εὖ παθῶν τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους  
 “ καὶ πολιτείας μετέλαβεν,—ἵεναι δὲ ἐς τὰ παραγγελλόμενα

1. περὶ b. 2. περ] om. e. 3. ἐς] ἐπ' G.L.O.P. 4. γὰρ] δὲ A.B.F.  
 10. ὥς] om. C. 12. μέντοι οὖν τῷ c. 13. ἐκπρεπωδέστερον O. 14. ἐβελήσαμεν K.  
 15. ἀδικοῦμεν b.d.

2. φόβος—τῶν Εἰλώτων] “The alarm  
 “ of the Helots, who revolted and  
 “ settled at Ithome.” Such is, I think,  
 the true construction, and therefore I  
 have followed Poppo in striking out  
 the comma after Σπάρτην. Compare  
 Poppo, Prolegom. I. p. 299. Μετὰ τὸν  
 σεισμόν. Compare I. 101, 2.

3. σεισμόν] Olymp. LXXVII. 4. vid.  
 Diod. p. 274. c. WASS.

4. ἡμῶν αὐτῶν] “Our own citizens,  
 “ and not a force of subjects or allies,  
 “ such as your expeditions mostly con-  
 “ sist of.” Compare the note on II. 39,  
 4. ἡμῶν αὐτῶν ἐπίπλεμνον.

8. δεομένων γὰρ ξυμμαχίας] Compare  
 Herodot. VI. 108, 1—4.

19. πολιτείας μετέλαβεν] This is to

be understood of the private rights of  
 citizenship, such as the Cærites and  
 other people connected with Rome by  
 what the Greeks called *ισοπολιτεία* (see  
 Niebuhr, vol. II. p. 49. Eng. transl.)  
 enjoyed in the early times of the Roman  
 commonwealth: including the Jus con-  
 nubii, or of intermarriage, and the Jus  
 commercii, or of purchasing and in-  
 heriting land in Attica, but not con-  
 ferring the public rights of voting in  
 the assembly, or of eligibility to offices  
 of state. And this imperfect citizenship  
 appears to have been called at Athens  
 “the rights or freedom of Platæans,”  
 as at Rome it was called “Jus Cæ-  
 ritum,” or “inter Cærites referri.”  
 Thus the slaves who fought at Salamis



- 5 “εἰκὸς ἦν προθύμως. ἃ δὲ ἐκάτεροι ἐξηγεῖσθε τοῖς ξυμμά-  
 “χοις, οὐχ οἱ ἐπόμενοι αἵτιοι εἴ τι μὴ καλῶς ἐδράτε, ἀλλ’ οἱ  
 “ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ  
 “πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ  
 “τελευταῖον αὐτοὶ ξύνιστε δι’ ἅπερ καὶ τάδε 5  
 “πάσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν  
 “καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι  
 “ἱερομηνία ὀρθῶς ἐτιμωρησάμεθα κατὰ τὸν  
 “πᾶσι νόμον καθεστῶτα τὸν ἐπionτα πολέμον  
 “ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰ- 10  
 “κότως δι’ αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῇ  
 “αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε-  
 “μῷ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ  
 “φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ  
 “ξυμφέρων μᾶλλον θεραπεύοντες. καίτοι εἰ 15  
 “νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ  
 “ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε  
 5 “ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἐτέροις ὑμεῖς

1. συμμάχοις E. 2. τι μὴ] μὴ τι M.b. 3. τε μὴ g. 4. ἡμᾶς] om. I. 8. ὀρθῶς  
 ἐτιμωρησάμεθα A.B.E.F.G.H.M.N.V.b.g.h. Poppo. Goell. Bekk. vulgo ὀρθῶς τε  
 ἐτιμωρησάμεθα. 12. τε] om. C.c.e. 14. φανεῖσθαι E. ὄντες] εἶναι V.  
 17. οἱ] om. M.P.Q.g.

were, according to Hellanicus, made Platæans; that is, were freed, and enjoyed the private rights of citizens, but not the political ones. See the Scholiast on Aristophanes, Frogs, 706. The political and religious rights of citizenship, except only eligibility to the office of archon, and to certain priesthoods hereditary in particular families, were conferred on the surviving Platæans immediately after the tragical fate of those whose trial Thucydides is here describing. See the Pseudo Demosthenes against Neæra, pag. 1380. ed. Reiske.

8. ἱερομηνία] “A holy time of the “moon or month.” The term is applied sometimes to a whole month, as

V. 54, 2. if it were occupied either entirely or mostly with the celebration of religious holydays; and sometimes to particular days in the month. See the Scholiast on Pindar, Nemean Odes, III. 4. ἱερομηνία δὲ λέγονται αἱ ἐν τῇ μηνὶ ἱερὰὶ ἡμέραι, οἰαδῆποτε θεοῖς ἀνεμναι. See also Duker’s note on Thucyd. V. 54, 2.

9. τὸν ἐπionτα πολέμον ὅσιον κ. τ. λ.] Compare VII. 68, 1.

11. τῇ αὐτίκα χρησίμῳ ὑμῶν τε κ. τ. λ.] That is, τῇ τε αὐτίκα χρησίμῳ ὑμῶν καὶ ἐκείνων πολέμῳ, for the τε is again transposed, as in I. 49, 6. οἱ Κορίνθιοι ἡσσώντό τε, where see the note. See other instances quoted by Poppo, Prolegom. I. p. 300.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δου-  
 “ λείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ’ αὐτοῦ ἦσαν. καὶ  
 “ δίκαιον ἡμῶν τῆς νῦν ἀμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντι-  
 “ θεῖναι τὴν τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω  
 5 “ εὐρήσετε, καὶ ἐν καιροῖς οἷς σπᾶνιον ἦν τῶν Ἑλλήνων  
 “ τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπηρεοῦντό  
 “ τε μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἐφοδὸν αὐτοῖς  
 “ ἀσφαλείᾳ πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων  
 “ τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες ἐς τὰ 7

1. ὑπέρχεσθε P. 3. ἡμάρτηται ἀντιθεῖναι A. B. E. F. H. K. M. N. V. c. f. g. h. i.  
 Haack. Poppo. Goell. Bekk. G. et vulgo ἡμάρτηται τι ἀντιθεῖναι. 5. τινὰ ἀρετὴν  
 τῶν Ἑλλήνων c. f. 6. τῇ τοῦ ξέρξου e. 7. μάλιστα L. O. P. αὐτοῖς Bekk.  
 ed. 1832. vulgo αὐτοῖς. 8. ἀσφαλείᾳ E. 9. βέλτιστα] μέγιστα c.

5. ἐν καιροῖς οἷς σπᾶνιον κ. τ. λ.] The order is, σπᾶνιον ἦν τῶν Ἑλλήνων τινὰ ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει. In what follows there is an antithesis between the several words of the two clauses: τὰ ξύμφορα—τὰ βέλτιστα. ἀσφαλείᾳ—μετὰ κινδύνων. πράσσοντες (i. e. “practising,” in the old sense of the word, equivalent to “intriguing,” “manœuvring.” See note on I. 56. 2.)—ἐθέλοντες τολμᾶν. The dative case ἀσφαλείᾳ seems to me to correspond to δι’ ἀσφαλείας, I. 17, i. e. “without exposing” “themselves to hazard, in security,” as opposed to μετὰ κινδύνων. others interpret it “for their safety,” as if it were ἐς ἀσφαλείαν. The first sense would exactly correspond to the words, III. 82, 7. ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι, if we may read there the dative instead of the nominative, with Haack and Poppo. There is also a difficulty about αὐτοῖς or αὐτοῖς, which does not seem to me to follow naturally after ἐφοδὸν, as Göller understands it, “the attack made” “upon them.” I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, “what was for their own interest with respect to the invasion.”

9. ὧν ἡμεῖς γενόμενοι κ. τ. λ.] “This” “better part was ours also, and highly” “were we honoured for it; yet now we” “fear lest the very same conduct should” “be our ruin, because we have again” “preferred our honour, which bound

“us fast to Athens, to our interest,” “which tempted us to join you. And” “yet the same estimate should ever be” “made of the same principles; and we” “should hold it as our real interest to” “retain an ever enduring sense of the” “services of brave and faithful allies,” “while we take care of whatever our” “immediate advantage may seem to” “call for.” Such I believe to be the sense of this most obscurely expressed passage, nor do I think it necessary to adopt Heilmann’s ingenious conjecture ἔχουσι, the dative plural of the participle, instead of ἔχουσι. In the words τὸ παραντίκα ὠφέλιμον there is a manifest allusion to τῷ αὐτίκα χρησίμῳ ἡμῶν in the earlier part of the chapter. The meaning is, that whereas the Lacedæmonians were sacrificing every thing to their present interest, they ought to admit other considerations; and while they took care of their present advantage, they should not neglect those eternal principles of honour and gratitude which were in the long run the true interest of every body. Ἐχουσι, no doubt, would be far neater, but the same meaning is, I think, deducible from the text as it now stands. Τὸ παραντίκα πον ἡμῖν ὠφέλιμον seems to signify, “that which on any occasion” “may be our immediate interest;” the particle πον expressing a sort of doubt, whether there could be an immediate interest opposed to the laws of duty.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν, Ἀθη-  
 8 “ ναίους ἐλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως. καίτοι  
 “ χρὴ ταῦτα περὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γιγνώσκον-  
 “ τας, καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι ἢ τῶν ξυμ-  
 “ μάχων τοῖς ἀγαθοῖς ὅταν αἰεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς 5  
 “ ἔχωσι καὶ τὸ παραντίκα πού ἡμῖν ὠφέλιμον καθιστῆται.  
 “ LVII. προσκέφασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς  
 “ πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ  
 “ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα (οὐ γὰρ ἀφανῆ  
 But consider how greatly your own glory must suffer, if you sacrifice us to the animosity of Thebes, after our devoted efforts in what was at once your cause and the cause of all Greece.  
 “ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ 10  
 “ περὶ οὐδ’ ἡμῶν μεμπτῶν,) ὁράτε ὅπως μὴ  
 “ οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν πέρι αὐ-  
 “ τοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπιγνῶναι,  
 “ οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ  
 2 “ ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ 15  
 “ δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι, καὶ τοὺς  
 “ μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι’  
 “ ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ  
 3 “ πανοικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι. ἐς τοῦτο γὰρ δὴ  
 “ ξυμφορᾶς προκεχωρήκαμεν, οἷτινες Μήδων τε κρατησάντων 20

3. ὁμοίους f. 6. ὑμῖν A.B.C.E.V.d.e.f.g.h. Bekk. ed. 1832. καθίστηται  
 I.K.L.M.O.V. καθίσταται P.Q. καθίστητε d. 7. τε] om. B.O. 9. οὐ γὰρ]  
 οὐκ K. ἀφανεί d.i. 11. περὶ] παρὰ g. 12. ἀποδέξονται C. 13. αὐτοὺς  
 post ὄντας habet V. 14. πρὸς τοῖς ἱεροῖς g. 16. δεῖξει C. 18. ἀρετῆς L.P.  
 καὶ] om. K. τοῦ] om. e. 19. πανοικησίᾳ E.G.I.L.N.O.Q.

16. Λακεδαιμονίους—Θηβαίους] The names of nations are sometimes used in Greek without the article, when they are intended to convey the notion of some well known points in the national character, rather than the mere inhabitants of such a country. Thus Λακεδαιμονίους means, “you who are “Lacedæmonians,” that is, “whose “peculiar glory it is to be the perpetual “assertors of Grecian liberty.” (Compare I. 69, 1. IV. 85. 86.) Θηβαίους means, “such wretches as the Thebans;”

that is, “notorious traitors to Greece, and “whose land was forfeited for their “treason according to the united sen- “tence of confederate Greece.” Compare Herodot. VII. 132. Xenophon, Hellenic. VII. 3, 20. and 5, 35.

20. οἷτινες Μήδων τε κρατησάντων ἀπαλλύμεθα] “Who were going to be “ruined, had the Medes been victo- “rious.” The imperfect tense is here absolutely necessary, and I have not hesitated with Haack and Poppe to follow the Cassel MS. (H.) in restoring

PLATÆA. A. C. 427. Olymp. 88. 2.

“ ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλάτοις Θηβαίων  
 “ ἡσσώμεθα, καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,  
 “ τότε μὲν τὴν πόλιν εἰ μὴ παρεδομεν, λιμῷ διαφθαρῆναι,  
 “ νῦν δὲ θανάτου κρίνεσθαι. καὶ περιεώσμεθα ἐκ πάντων 4  
 5 “ Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἕλληνας  
 “ ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων  
 “ ὠφελεῖ οὐδεὶς, ὑμεῖς τε, ὧ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς,  
 “ δέδιμεν μὴ οὐ βέβαιοι ᾗτε. LVIII. καίτοι ἀξιούμην γε  
 “ καὶ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτὲ γενο-  
 10 “ μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας  
 “ καμφθῆναι ὑμᾶς, καὶ μεταγνῶναι εἴ τι ὑπὸ  
 “ Θηβαίων ἐπείσθητε, τὴν τε δωρεὰν ἀντα-  
 We became your ene-  
 mies only by necessity;  
 we are now your sup-  
 pliants: and the very  
 tombs of your fathers,

1. ἀπωλλύμεθα H. et corr. F. Haack. Poppo. et Bekk. in ed. 1832. Vulgo ἀπολ-  
 λύμεθα. καί—ἡσσώμεθα] om. E. 3. λιμῷ δὲ διαφθαρῆναι C.e. 4. θανάτου  
 κρίνεσθαι B.g.h. Poppo. Goell. Bekk. δίχη unciis inclusit Haack. A.E.F.G. et  
 ceteri θανάτου δίχη κρίνεσθαι. περιεώσμεθα K. 6. ἐρήμοι Bekk. Poppo. τότε]  
 om. L.O. 7. ὠφελεῖται K. 8. δέδιμεν Dionysius, p. 7. 9. ξυμμάχων Q.  
 11. καμφθῆναι A.B.E.F.I.c.d.e.g. “et libri tam scripti quam editi ad Duk. usque  
 “collati, quantum scimus, omnes. Γναμφθῆναι ex marg. Stephan. a Wassio jus-  
 “sus recepit Dukerus, servavit Haack. sed jure expulit Bekker.” Poppo.  
 κναμφθῆναι C.f. 12. τε] δὲ V.

it. Compare Euripides, Bacchæ, 612.  
 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις;  
 which Elmsley properly translates,  
 “Quis mihi dux futurus erat, si tibi  
 “aliquid mali accidisset?” adding, “ἦν  
 “enim pro ἔμμελλεν ἔσσεσθαι accipiendum  
 “est.” He then quotes Euripid. Heracl.  
 462. and Iphigen. Aul. 1405. to which  
 may be added Thucyd. VIII. 86, 4. ἐν  
 ᾧ σαφέστατα Ἴωνيان εἶχον οἱ πολέμιοι.  
 and Herodotus, VII. 220, 2. μένοντι δὲ  
 αὐτοῦ κλέος μέγα ελείπετο, καὶ ἡ Σπάρτης  
 εὐδαιμονίῃ οὐκ ἐξηλείφετο.

3. τότε μὲν—λιμῷ διαφθαρῆναι] Com-  
 pare c. 52, 1—4. and again c. 59, 4. εἰ-  
 λόμεθα γὰρ ἂν—λιμῷ τελευτῆσαι. I  
 should not have thought it necessary to  
 make these references, had not Poppo  
 strangely imagined that the words re-  
 lated to a fancied danger of starvation  
 during the Persian invasion, when the  
 Platæans would have been blockaded  
 and starved had they not abandoned  
 their city. But Gøller truly observes,  
 that Thucydides says, εἰ μὴ παρέδομεν

τὴν πόλιν, which the Platæans never did  
 to the Persians: and besides, it is truly  
 absurd to suppose, that when the Pla-  
 tæans say δύο ἀγῶνας τοὺς μεγίστους  
 ὑπέστημεν, they mean by one of these  
 ἀγῶνες a danger wholly hypothetical,  
 which they never had incurred, but  
 might possibly under very different cir-  
 cumstances have incurred; although,  
 as Gøller well observes again, even had  
 the Platæans ever been besieged by the  
 Persians, their danger would not have  
 been chiefly from famine, for the mul-  
 titude of the enemy would probably  
 soon have scaled the walls of so small  
 a town, destitute as it was of any na-  
 tural advantages of situation.

12. τὴν τε δωρεὰν—χάρην] Αὐτοῦς  
 means the Thebans. “Ask back again  
 “of them the gift of our lives, which  
 “we fear you have given to gratify  
 “their vengeance, that they kill not  
 “those whose death will be your shame;  
 “and receive from us an honest grati-  
 “tude, instead of the disgraceful grati-

PLATÆA. A. C. 427. Olymp. 88. 2.

which we duly honour,  
of your fathers who fell  
and were buried in our  
land, when Thebes  
fought against them  
and against Greece,  
call upon you not to  
abandon them to the  
care of Theban traitors.

- “παιτῆσαι αὐτοὺς μὴ κτείνειν οὐς μὴ ὑμῶν  
“πρέπει, σῶφρονά τε ἀντὶ αἰσχροῦς κομίσασθαι  
“χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν  
“αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα  
“σώματα διαφθεῖραι, ἐπίπονον δὲ τὴν δύσ-  
2 “κλειαν αὐτοῦ ἀφανίσαι. οὐκ ἐχθροὺς γὰρ  
“ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ’ εὖνους, κατ’ ἀνάγκην  
3 “πολεμήσαντας. ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες  
“ὅσια ἂν δικάζετε, καὶ προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε  
“καὶ χεῖρας προῖσχομένους (ὁ δὲ νόμος τοῖς Ἑλλήσι μὴ 10  
“κτείνειν τούτους), ἔτι δὲ καὶ εὐεργέτας γεγενημένους διὰ  
4 “παντός. ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας,  
“οὓς ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ  
“ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς

3. κακίας i. 4. αὐτοῖς N.V. 5. φθεῖραι c.f. 8. ὥστε] ὡς M. 14. κατὰ  
τὸ ἔτος Q.

“tude which you would purchase from  
“them by gratifying their evil pas-  
“sions.” In the words *ἑταπαι-*  
*τῆσαι* there is an allusion to what had  
been said before, c. 53, 5. *δέδιμεν—μὴ*  
*ἄλλοις χάριν φέροντες*, κ. τ. λ. By *σῶ-*  
*φρονα χάριν* is meant the return of fair  
and honourable service which an act of  
true and honourable kindness claims;  
by *αἰσχροῦς χάριν*, that return of base  
compliances and serviceable villainy  
which is the natural and only recom-  
pense of those who make themselves the  
tools of their neighbours’ crimes.

2. *σῶφρονά]* Vid. Euripidem *Androm.*  
778. WASS.

10. *νόμος τοῖς Ἑλλήσι]* Vid. Feith. III.  
*Antiquit. Homericar.* 14. et infr. cap.  
66, 2. 67, 5, 6. DUKER.

14. *κατὰ ἔτος ἕκαστον]* Hujus annui  
sacri totam rationem multis describit  
Plutarch. *Aristid.* p. 608. DUKER.

*ἐσθήμασι]* The practice of wrapping  
a body for burial in a rich and costly  
dress, mentioned by Plutarch, *Alexander*  
c. 21. and elsewhere, can have nothing  
to do with what is here mentioned as  
an annual offering of garments at the  
tombs of the dead. I believe that the

clothing was offered in the same super-  
stitious feeling which prompted offer-  
ings of meat and drink; as if the dead  
were cold in their disembodied state,  
and still required those reliefs to the  
necessities of human nature which they  
had needed when alive. And from that  
wild story told by Herodotus, V. 92,  
28—32, it appears that the clothing  
thus offered was not thought to be ser-  
viceable to the departed unless it were  
burnt: for which reason Periander took  
the richest clothing of all the women in  
Corinth, and threw it into a pit, and  
burnt it as an offering to his wife Me-  
lissa, when her spirit had appeared to  
him and complained that she was cold  
and naked, because the clothing in  
which she had been buried was of no  
avail to her, as it had not been burnt to  
ashes. The confusion of ideas which  
blended together the notions of a sur-  
viving soul and a dead body, of the  
unseen world, and the cold grave in  
which the mortal remains are depos-  
ited, is described by Burke in a pas-  
sage of remarkable beauty, in his  
*Abridgement of English History*, book  
I. chap. 2.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ ἄλλοις νομιμοῖς, ὅσα τε ἡ γῇ ἡμῶν ἀνεδίδου ὥραια, πάντων  
 “ ἀπαρχὰς ἐπιφέροντες, εὖνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι  
 “ δὲ ὁμαίχοις ποτὲ γενομένοις. ὧν ὑμεῖς τὸνναντίον ἂν 5  
 “ δράσαίτε μὴ ὀρθῶς γνόντες. σκέψασθε δέ· Πανσανίας 6  
 5 “ μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλία τιθέναι  
 “ καὶ παρ’ ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ  
 “ χώραν τὴν Πλαταιίδα Θηβαῖδα ποιήσετε, τί ἄλλο ἢ ἐν  
 “ πολεμία τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους  
 “ καὶ ξυγγενεῖς ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε ;  
 10 “ πρὸς δὲ καὶ γῆν ἐν ἣ ἡλευθερώθησαν οἱ Ἕλληνες δουλώ-  
 “ σετε, ἱερά τε θεῶν, οἷς εὐξάμενοι Μῆδων ἐκράτησαν ἔρη-  
 “ μοῦτε, καὶ θυσίας τὰς πατρίους τῶν ἐσαμένων καὶ κτισάν-  
 “ των ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας δόξης, ὃ

By the gods of our “ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν  
 15 common country; by “ Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους  
 the pledged oaths of “ ἀμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας ἄλλο-  
 our fathers; by their “ τρίας ἔνεκα ἔχθρας μὴ αὐτοὺς ἀδικηθέντας  
 tombs; and by their “ διαφθεῖραι, φείσασθαι δὲ καὶ ἐπικλασθῆναι  
 departed spirits, we “ τῇ γνώμῃ οἰκτῷ σῶφρονι λαβόντας, μὴ  
 conjure you not to sac- “ ὧν πεισόμεθα μόνον δεινότητα κατανοοῦν-  
 20 rifice us to the rage of “ τας, ἀλλ’ οἰοί τε ἂν ὄντες πάθοιμεν καὶ  
 the Thebans. To them  
 we never did and never  
 would have surren-  
 dered: and it ill be-  
 comes you to abandon

1. νόμοις G.I. ὅσα γε g. 2. ἐπιφέρειν B. σύμμαχοι B.C.E.K.e.h.  
 3. δὲ om. F. γεγεννημένοις g. 4. δράσητε I. δράσετε C.e. ὀρθῶς μὴ e.  
 δε] τε C.e. 6. εἰ κτενεῖτε] ἐκτενεῖτε B. 7. Θηβαῖδα] om. pr. A.B.F. τὴν  
 θηβαῖδα recens A.B. supra πλαταιίδα. 8. τε καὶ] om. K. αὐθένταις] αἰτοένταις  
 Cyrrillus Lex. MS. 9. ἴσχουσι i. 10. καὶ] om. g. ἡλευθερώσαν B.h.  
 ἐδουλώσατε d.i. 12. ἐσαμένων V.c. Goell. vid. Buttman, Gr. Gr. §. 108.  
 Anmerk. 7. εἰσαμένων E. εἰσαμένων Porpo. ἐσσαμένων F.I. ἱδρυσάμενων L.O.  
 P.i. Vulgo et Bekk. ἐσσαμένων. 13. ἀφαιρεθήσεσθε K. πρὸ A.B.F. 19. ταῖς  
 γνώμαις d.i. οἰκτῷ σῶφρονι A.B.C.E.F.G.H.I.M.b.g.h. Porpo. Goell. Bekk.  
 Vulgo οἰκτον σῶφρονα. λαβόντες K.c.h. 20. δεινότητα C.L.O.e. κατανο-  
 ούντες A. (correctus C.) E.F.H.I.K.M.V.b.c.d.e.f.g.h.i.

8. αὐθένταις] Consule Nunnesium ad Phrynich. et Valesium ad Harpocrat. DUKER.

9. ἀτίμους γερῶν] See Matthiæ, Gr. Gr. §. 317. Jelf, 529, i.

19. οἰκτῷ σῶφρονι λαβόντας] That is,

φείσασθαι οἰκτῷ, λαβόντας αὐτὸν, literally, “ Spare us in pity, having taken “ it on us.” Compare Sophocl. Œdip. Colon. 475. οἷος [γε] νεαρὰς νεοπόκφ μαλλὴ λαβῶν, that is, κράτ’ ἐρεψον μαλλὴ, λαβῶν αὐτό.

- to their vengeance men  
who threw themselves  
2 upon your faith, and  
who have been most  
signally zealous in the  
cases of our common  
country.
- “ὥς ἀστάθμητον τὸ τῆς ξυμφορᾶς, ᾧ τινί  
“ποτ’ ἂν καὶ ἀναξίῳ ξυμπέσοι. ἡμεῖς τε, ὥς  
“πρέπον ἡμῖν καὶ ὥς ἡ χρεία προάγει, αἰτού-  
“μεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοι-  
“νοὺς τῶν Ἑλλήνων ἐπιβοώμενοι, πείσαι 5  
“τάδε, προφερόμενοι ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν  
“μὴ ἀμνημονεῖν, ἱκέται γιγνώμεθα ὑμῶν τῶν πατρῶν  
“τάφων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ γενέσθαι  
“ὑπὸ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παρα-  
3 “δοθῆναι. ἡμέρας τε ἀναμνησκόμεν ἐκείνης ἢ τὰ λαμ- 10  
“πρότατα μετ’ αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα  
4 “κινδυνεύομεν παθεῖν. ὅπερ δὲ ἀναγκαῖον τε καὶ χαλεπώ-  
“τατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾶν, διότι καὶ τοῦ βίου

1. ὁ τινι V. 2. ἀναξίῳ B.C.E.F.G.H.K.g. Haack. Poppo. Goell. Bekk.  
A. et ceteri ἀναξίως. συμπέσοι C.E.H.K.g.i. συμπέση Q. ὥς] om. e. 3. πρί-  
πον ἢν ἡμῖν c.f. 6. προφερόμενοι A.B.E.F.H.I.L.N.O.P.V.d.g.h.i. ὤμοσαν  
καὶ μὴ L.P. 8. κεκμηῶτας E.i. Poppo. 10. ἀναμνησκόμενοι K. 11. μεθ’  
αὐτῶν A.B.E.F.H.I.g. μεθ’ ἐαυτῶν K.M.N.V. cum Prisciano, p. 1172. 12. δέ]  
om. B.h.

1. ὥς ἀστάθμητον τὸ τῆς ξυμφορᾶς] Compare IV. 62, 3. τὸ ἀστάθμητον τοῦ μέλλοντος. “How little we can calculate late about misfortune, on whom it may one day light, even without his “deserving it.” Τὸ τῆς ξυμφορᾶς is not exactly synonymous with ἡ ξυμφορὰ, but rather corresponds with the English expression, “the nature of “misfortune,” or “every thing about “misfortune.” Compare II. 87, 3. τὸ τῆς γνώμης. IV. 54, 3. τὰ τῆς ὁμολογίας.

4. θεοὺς τοὺς ὁμοβωμίους] These were properly the gods who were worshipped at one and the same altar, from a supposed congeniality in their nature, or from a relationship subsisting between them. Here then it seems to imply those greater gods Jupiter, Juno, Minerva, Apollo, &c. who, being all supposed to be of the same race, might be made jointly the objects of prayer and sacrifice, whilst the local gods and heroes of particular countries, and still more the gods of other nations, could not be admitted to such an union with

them. Göller however understands it of the gods at whose altars all Greece might jointly sacrifice, such as Olympian Jupiter and Pythian Apollo. The construction of the following words Göller seems to have arranged rightly thus: αἰτούμεθα ὑμᾶς πείσαι τάδε, — αἰτούμεθα ὑμᾶς μὴ ἀμνημονεῖν — ἱκέται γιγνώμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ — παραδοθῆναι. With the first αἰτούμεθα ὑμᾶς should be taken the clause with the participle, θεοὺς — ἐπιβοώμενοι, and where it is tacitly repeated before μὴ ἀμνημονεῖν, should be taken the other clause with the participle, προφερόμενοι — ὤμοσαν.

13. λόγου τελευτᾶν] These words are added as the explanation of the relative ὅπερ. Compare IV. 125, 1. ὅπερ φιλεῖ μεγάλα στρατόπεδα, ἀσαφῶς ἐκπληγνυσθαι. and VII. 80, 3. and V. 6, 3. On the genitive λόγου after τελευτᾶν, Poppo rightly explains it as being equivalent in sense to λῆγειν or παύεσθαι λόγου. And he compares βίου τελευτᾶν in Xenophon, Cyropæd. VIII. 7, 17. See Poppo, Prolegom. I. p. 122.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ὁ κίνδυνος ἐγγὺς μετ’ αὐτοῦ, πανόμενοι λέγομεν ἤδη ὅτι οὐ  
 “Θηβαίοις παρέδομεν τὴν πόλιν (εἰλόμεθα γὰρ ἂν πρό γε  
 “τούτου τῷ αἰσχίστῳ ὀλέθρῳ λιμῷ τελευτήσαι,) ὑμῖν δὲ  
 “πιστεύσαντες προσήλθομεν. καὶ δίκαιον, εἰ μὴ πείθομεν,  
 5 “ἐς τὰ αὐτὰ καταστήσαντας τὸν ξυντυχόντα κίνδυνον ἐᾶσαι  
 “ἡμᾶς αὐτοὺς ἐλέσθαι. ἐπισκῆπτομέν τε ἅμα μὴ Πλαταιῆς  
 “ὄντες οἱ προθυμότατοι περὶ τοὺς Ἑλληνας γενόμενοι Θη-  
 “βαίοις τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς  
 “ὑμετέρας πίστεως, ἰκέται ὄντες, ὧ Λακεδαιμόνιοι, παραδο-  
 10 “θῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ μὴ τοὺς ἄλλους  
 “Ἑλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.”

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι  
 δέισαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοί τι  
 The Thebans ask to be ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βού-  
 heard in reply.  
 15 λεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην  
 τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα  
 ἀποκρίσεως. ὥς δ’ ἐκέλευσαν, ἔλεγον τοιαύδε. 3

LXI. “ΤΟΥΣ μὲν λόγους οὐκ ἂν ᾔτησάμεθα εἰπεῖν, εἰ  
 “καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ ἐπὶ  
 20 SPEECH OF THE “ἡμᾶς τραπόμενοι κατηγορίαν ἐποίησαντο καὶ  
 THEBANS. “περὶ αὐτῶν ἔξω τῶν προκειμένων καὶ ἅμα  
 We crave, they say, to be heard in answer to all the extraneous  
 matter which the pri- “οὐδὲ ᾔτιαμένων πολλὴν τὴν ἀπολογίαν καὶ  
 “ἔπαινον ὧν οὐδεὶς ἐμέμψατο. νῦν δὲ πρὸς 2

1. λέγομεν] om. d.i. 2. ἂν om. V. 5. καταστήσαντες A.B.C.E.F.G.H.I.  
 K.V.b.c.d.e.g.h.i. 6. καὶ ἡμᾶς i. πλαταιεῖς ὄντας I. 7. οἱ] om. A.B.  
 E.F.H.N.V.g.h. 8. τοῖς ἐχθίστοις ἡμῖν V. ὑμῖν A. 9. ἰκέτας ὄντας I.P.  
 10. δὲ A.B.C. (prima manu) E.F.H.K.N.Q.V.g. Haack. Poppo. Goell. Bekk. G.  
 et vulgo τε. ἄλλους] om. h. 14. προσελθόντες g. 16. τῇ] om. b. αὐτῶν  
 Bekk. τῆς] om. A.F.g.h. 21. αὐτῶν H.K.L.N.Q.V.g. Haack. Poppo. αὐτῶν  
 Bekk. Goell. et Poppo in ed. 1845. 22. ᾔτιαμένων C.K.P.c.e.f. Poppo. Goell.  
 Bekk. ᾔτιωμένων Q. corr. G. et vulgo ᾔτιασμένων. τῇ] om. d.

3. τῷ αἰσχίστῳ ὀλέθρῳ] Vid. quæ adnotarunt Casaub. ad Dion. Halic. VI. 86. et Cerd. ad Virg. IX. Æn. 340. DUKER.

20. καὶ περὶ αὐτῶν κ. τ. λ.] The construction may be made out by removing the commas both after προκειμένων and

ᾔτιαμένων, so that ᾔτιαμένων should be governed by ἀπολογίαν, “have made a “long defence quite away from the “question, and of points which were “never criminated.”

23. πρὸς μὲν τὰ ἀντεπεῖν δεῖ] For ἀντεπεῖν and ἔλεγον ποιήσασθαι, com-



PLATÆA. A. C. 427. Olymp. 88. 2.

soners have introduced about their merits and our unworthiness. Our quarrel began with them, because from 3 the very first they have ever shunned to unite themselves with the rest of the Boeotian nation, and called in the Athenians to aid them in resisting our just authority.

“ μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἐλεγχον ποιή-  
 “ σασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία  
 “ ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθές  
 “ περὶ ἀμφοτέρων ἀκούσαντες κρίνητε. ἡμεῖς  
 “ δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον ὅτις  
 “ ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς  
 “ ἄλλης Βοιωτίας καὶ ἄλλα χωρία μετ' αὐτῆς,  
 “ ἃ ξυμμίκτους ἀνθρώπους ἐξελάσαντες ἔσχο-  
 “ μεν, οὐκ ἡξίουں οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμο-  
 “ νεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν παραβαί- 10  
 “ νοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν  
 “ πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἐβλαπτον,

1. τῶν] τὸν A.B.K.L. 5. αὐτοὶ I.d.e. πρῶτον B.E.F.G.H.M.N.b.g.  
 Haack. Poppo. Goell. Bekk. A. et ceteri τὸ πρῶτον. 7. αὐτὴν O. 8. ἔχομεν  
 N.V.g. 9. τὸ πρότερον L.O. 12. πρὸς τοὺς ἀθηναίους Q. καί]  
 om. L.P.i.

pare Aristot. Rhetor. II. 25, 1. ἔστι δὲ λύειν ἢ ἀντισυλλογισάμενον ἢ ἐνστασιν ἐνεγκόντα. Ἀντειπεῖν means, “not altogether to deny the statement, but to make a counter representation which shall weaken its force.” Ἐλεγχον ποιήσασθαι means, “to refute altogether what the Plataeans have vauntingly said of their own merits.” For the irregular form πρὸς μὲν τὰ, instead of πρὸς τὰ μὲν, compare III. 82, 15. ἐπὶ δὲ τῷ ἀγάλονται, and VI. 66, 1. παρὰ δὲ τὸ κρημνοί.

6. ὕστερον τῆς ἄλλης Βοιωτίας] The Boeotians were driven out of Thessaly by the Thessalians, and occupied the country of the Cadmeans, which was afterwards called Boeotia, about sixty years after the Trojan war. Thucyd. I. 12, 3. It was not till a short time afterwards that they occupied Plataea, Orchomenus, and some other places, which had at first remained unsubdued; and that they drove out from thence the mixed people that had hitherto possessed them, Hyantians, Thracians, Pelasgians, and others, who are mentioned among the earlier inhabitants of Boeotia. See Strabo, IX. 2, 3.

9. οὐκ ἡξίουں—ἡγεμονεύεσθαι ὑφ' ἡμῶν]

Vid. ad lib. I. cap. 56, 2. DUKER. The term used by the Thebans is ἡγεμονεύεσθαι, not ἀρχεσθαι. Like the supremacy of Lacedæmon, and of Athens, when it was first conferred upon her, the authority of Thebes appears to have been by no means despotic at this period, for the Boeotarchs or chief magistrates of Boeotia, were not chosen from Thebes only, but from the other Boeotian states, and the command in war was held apparently day by day by the several Boeotarchs in turn, with no particular preference shewn to those of Thebes. See Thucyd. IV. 91. 92. And the four councils, who were the sovereign power in Boeotia, were composed of deputies from the different Boeotian states indiscriminately. But a precedence in rank, when united with superior wealth and power, is very apt to grow into a real dominion: and after the Peloponnesian war the Thebans seem to have encroached as largely on the liberties of Boeotia as the Athenians had done before its commencement on the liberties of their formerly independent confederates. See Xenophon, Hellenic. V. 1, 32, 33.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ ἀνθ’ ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βάρ-

“ βαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνου

Their constant devo-  
tion to Athens is the  
true explanation of  
their resistance to the  
5 Persians, they followed  
the Athenians for the  
good of Greece then,  
but since, with equal  
alacrity, they have  
helped in enslaving  
her. Whereas our al-  
liance with Persia was  
not the fault of the na-  
tion, but of some few  
individuals who then  
exercised a despotic  
authority, and sought  
their own interest in  
joining the common  
enemy. But our con-  
duct then has been  
15 since amply redeemed  
by our constant oppo-  
sition to Athens, the  
new enemy of the com-  
mon liberty.

“ Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα

“ αὐτοὶ τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν.

“ ἡμεῖς δὲ μηδίσαι μὲν αὐτοὺς οὐ φαμέν διότι 2

“ οὐδ’ Ἀθηναίους, τῇ μέντοι αὐτῇ ἰδέᾳ ὕστερον

“ ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἑλληνας μόνους

“ αὖ Βοιωτῶν ἀπτικίσαι. καίτοι σκέψασθε ἐν 3

“ οἷφ’ εἶδει ἐκάτεροι ἡμῶν τοῦτο ἔπραξαν. ἡμῖν 4

“ μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ’

“ ὀλιγαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ

“ δημοκρατίαν· ὅπερ δέ ἐστι νόμοις μὲν καὶ

“ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ

“ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε

“ τὰ πράγματα. καὶ οὗτοι ἰδίας δυνάμει ἐλ- 5

“ πίσαντες ἔτι μᾶλλον σχήσειν εἰ τὰ τοῦ

“ Μήδου κρατήσῃ, κατέχοντες ἰσχυρὸν τὸ πλη-

“ θος ἐπηγάγοντο αὐτόν· καὶ ἡ ξύμπασα

“ πόλις οὐκ αὐτοκράτωρ οὔσα ἑαυτῆς τοῦτ’ ἔπραξεν, οὐδ’

20 “ ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἡμαρτεν. ἐπειδὴ 6

“ γοῦν ὃ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέ-

“ ψασθαι χρὴ, Ἀθηναίων ὕστερον ἐπιόντων τὴν τε ἄλλην

“ Ἑλλάδα καὶ τὴν ἡμετέραν χώραν πειωμένων ὑφ’ αὐτοῖς

“ ποιεῖσθαι καὶ κατὰ στάσις ἤδη ἐχόντων αὐτῆς τὰ πολλὰ,

4. τε] om. e. 5. οὐ φαμέν Bekk. 7. ἰόντων ἀθηναίων A.B.C.E.F.G.H.K.L.  
O.P.V.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηναίων ἰόντων. 8. αὖ]  
ἀν g. 10. μὲν] om. f.g. 12. δέ] om. g. νόμος μὲν C. 17. Μήδου]  
δήμου O.P. 22. ἐπιόντων] ἐπιδόντων A.B.E.F.h. 23. ὑφ’ αὐτῆς d.i. 24. αὐ-  
τοῖς P. om. Q.

10. κατ’ ὀλιγαρχίαν ἰσόνομον κ. τ. λ.]  
The term ἰσόνομος relates to the equal-  
ity of all the citizens with one another,  
as far as related to their private dis-  
putes and private injuries; whereas  
under the worst form of oligarchy,

which was called δυναστεία, those who  
were possessed of political power were  
also above the law in all private mat-  
ters, and could oppress their fellow-  
citizens at their pleasure. See Aristotle,  
Politics, IV. 5, 2.

PLATÆA. A.C. 427. Olymp. 88. 2

- “ εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἤλευθε-  
 “ ρώσαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως  
 “ ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν  
 7 “ ὅσῃν οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν ἐς τὸν  
 “ μηδισμόν τοσαῦτα ἀπολογούμεθα· LXIII. ὥς δὲ ὑμεῖς 5  
 But for you, Platæans, “ μᾶλλον τε ἡδικήκατε τοὺς Ἕλληνας καὶ  
 who tax us with trea- “ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα  
 2 traitors are you! fol- “ ἀποφαίνειν. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμω-  
 lowing the Athenians “ ρίᾳ, ὥς φατέ, Ἀθηναίων ξύμμαχοι καὶ πο-  
 so gladly in all their “ λῖται. οὐκοῦν χρὴν τὰ πρὸς ἡμᾶς μόνον 10  
 ambitious attacks upon “ ὑμᾶς ἐπάγεσθαι αὐτοὺς καὶ μὴ ξυνεπιέναι  
 3 Greece, when you “ μετ’ αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι  
 might have joined “ καὶ ἄκοντες προσήγεσθε ὑπ’ Ἀθηναίων, τῆς τῶν Λακεδαι-  
 with Lacedæmon in “ μονίων τῶνδε ἡδὴ ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγεννημένης,  
 resisting them. “ ἣν αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν 15  
 “ ἀποτρέπειν, καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλευέσθαι.  
 4 “ ἀλλ’ ἐκόντες καὶ οὐ βιαζόμενοι ἔτι εἴλεσθε μᾶλλον τὰ  
 5 “ Ἀθηναίων. καὶ λέγετε ὥς αἰσχρὸν ἦν προδοῦναι τοὺς

1. κορωνεία E. ἤλευθέρωσαν μὲν C. 3. ἐξελευθεροῦμεν e. 4. ἄλλῃ C.  
 6. ἡδικήσατε G.L.O.P.d.i. 10. χρὴ Q. χρὴ V. 11. ἐπάγεσθαι G.O. Porpo.  
 Goell. et Bekk. A.B.E.F. et vulgo ὑπάγεσθαι. 12. ὑπάρχον γε G.I. Porpo.  
 Haack. Bekk. ὑπάρχοντες E. A.B.F. et vulgo ὑπάρχον τε. 13. καὶ] om. L.  
 14. ξυμμαχίας] ξυγγενείας L.O.P. 15. προβάλλεσθε μάλιστα c.f. γε] γὰρ K.  
 ἀποτρέπειν ὑμῶν c. 16. βούλεσθαι e. 17. τὰ] τε d.i. τ’ e. 18. ἀθηναίων  
 A.B.C.E.F.G.H.K.L.N.O.P.Q.V.d.e.f.g.h. Haack. Porpo. Goell. Bekk. Vulgo  
 τῶν ἀθηναίων.

1. ἐν Κορωνείᾳ] Lib. I. cap. 113, 3. DUKER.

7. ἀξιώτεροί ἐστε πάσης ζημίας]  
 “ More worthy of all punishment than  
 “ we whom you affect to call traitors  
 “ to Greece.” It should be remem-  
 bered that the Thebans many years  
 after this period were still reproached  
 with their conduct during the Persian  
 invasion, and were still said to be liable  
 to the sentence then passed by the con-  
 federate Greeks against all those states  
 that should join the barbarians, that  
 their lands should be forfeited to Apol-  
 lo, and that the tithe of the produce  
 should be regularly paid to him, as an

acknowledgment that the property of  
 the soil was his. See Herodotus, VII.  
 132. Xenophon, Hellenics, VI. 3, 20.  
 and 5, 35.

8. τῇ ἡμετέρᾳ τιμωρίᾳ] “ Vengeance  
 “ against us.” Compare I. 69, 9. αἱ ὑμέ-  
 τεραι ἐλπίδες. I. 77, 7. τὸ ἡμέτερον δέος.

11. ἐπάγεσθαι αὐτοὺς] “ You ought  
 “ then to have called them in to aid  
 “ you only against us.” Ἐπάγεσθαι,  
 although the reading of only one or  
 two MSS., has yet been properly  
 adopted in this passage by all the re-  
 cent editors.

12. ὑπάρχον γε ὑμῖν] i. e. τὸ μὴ ξυνε-  
 πιέναι.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “εὐεργέτας· πολὺ δέ γε αἰσχρὸν καὶ ἀδικώτερον τοὺς πάντας  
 “Ἕλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους  
 “μόνους, τοὺς μὲν καταδουλομένους τὴν Ἑλλάδα, τοὺς δὲ  
 “ἐλευθεροῦντας. καὶ οὐκ ἴσῃν αὐτοῖς τὴν χάριν ἀνταπέδοτε, 6  
 5 “οὐδὲ αἰσχύνῃς ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικοῦμενοι 7  
 “αὐτοὺς, ὡς φατὲ, ἐπηγάγεσθε, τοῖς δὲ ἀδικοῦσιν ἄλλους  
 “ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδι- 8  
 “δόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειλη-  
 “θείσας, ἐς ἀδικίαν δὲ ἀποδιδομένας. LXIV. δῆλόν τε  
 10 You have, then, for- “ἐποίησατε οὐδὲ τότε τῶν Ἑλλήνων ἔνεκα  
 fetted every claim to “μόνοι οὐ μῃδίσαντες, ἀλλ’ ὅτι οὐδ’ Ἀθηναῖοι,  
 respect for your ser- “ὑμεῖς δὲ τοῖς μὲν ταῦτα βουλόμενοι ποιεῖν  
 vices against the Per- “τοῖς δὲ τὰναντία. καὶ νῦν ἀξιοῦτε, ἀφ’ ὧν δι’ 2  
 sians, by your wilful “ἐτέρους ἐγένεσθε ἀγαθοὶ, ἀπὸ τούτων ὠφε-  
 and persevering sup-  
 port of the Athenians.  
 15 “λεῖσθαι. ἀλλ’ οὐκ εἰκὸς, ὥσπερ δὲ Ἀθηναίους εἴλεσθε, 3  
 “τούτοις ξυναγωνίζεσθε, καὶ μὴ προφέρετε τὴν τότε γενο-  
 “μένην ξυνωμοσίαν, ὡς χρὴ ἀπ’ αὐτῆς νῦν σώζεσθαι.  
 “ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε 4  
 “μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνομοσάντων ἢ

1. γε] om. e.  
σπῃτε K.13. ἀφ’] καθ’ d.  
ξυνομοσίαν V.et ceteri ἀπελείπετε.  
ἄλλους ἀθηναίους τινὰς K.5. μὲν] om. Q.  
ἀνταποδιδόναι οὐκ αἰσχρὸν d.15. δὲ] οὐδὲ K.N.  
18. ἀπελίπετε A.B.G.L.O.Q.d.e.h.i. Poppo. Goell. Bekk. E.F.

ξυγκατεδουλοῦσθε K.d.

αὐτοὺς ἀδικοῦμενοι Q.

12. ἡμεῖς B.E.F.Q.g.h.

17. ξυνωμοσίαν d.

19. μᾶλλον] om G.L.O.P.

7. καίτοι τὰς ὁμοίας χάριτας κ. τ. λ.]  
 Μὴ ἀντιδιδόναι must be repeated in  
 both clauses of the sentence. Αἰσχρὸν  
 μᾶλλον has the same sense as αἰσχρὸν,  
 II. 40, 2. “this rather is disgraceful,  
 “and not,” &c. The sense is as fol-  
 “lows: When men call ingratitude a  
 “crime, they mean by ingratitude the  
 “not returning an honourable kindness  
 “when it can be done honourably:  
 “they do not mean to blame him who  
 “does not return a kindness, however  
 “justly due, when he cannot return

“it without a crime.” So Cicero, De  
 Officiis, I. 15. “Non reddere benefi-  
 “cium (μὴ ἀντιδιδόναι χάριν) viro bono  
 “non licet (αἰσχρὸν), modo id facere  
 “possit sine injuria.” (τὰς ὁμοίας χά-  
 “ριτας.) But if it can only be returned  
 “cum injuria,” (ἐς ἀδικίαν ἀποδιδομένας)  
 then the not returning it (μὴ ἀντιδι-  
 δόναι) is allowable in a good man. (οὐκ  
 αἰσχρὸν.)

12. ὑμεῖς δὲ τοῖς μὲν κ. τ. λ.] The verb  
 to ὑμεῖς is οὐκ ἐμῃδίσατε, which must  
 be repeated from οὐ μῃδίσαντες.

- “ διεκωλύετε, καὶ ταῦτα οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους  
 5 “ οὔσπερ μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασαμένου  
 “ ὥσπερ ἡμᾶς. τὴν τελευταίαν τε πρὶν περιτειχίζεσθαι  
 “ πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ  
 6 “ ἐδέχεσθε. τίνες ἂν τοῦντ ὑμῶν δικαιότερον πᾶσι τοῖς  
 “ Ἑλλήσι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν  
 “ προὔθεσθε; καὶ ἃ μὲν ποτε χρηστοὶ ἐγένεσθε, ὡς φατέ, οὐ  
 “ προσήκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις αἰεὶ ἐβούλετο,  
 “ ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἀδικον ὁδὸν  
 7 “ ἰόντων ἐχωρήσατε. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον  
 “ μηδισμόν καὶ τὸν ὑμέτερον ἐκούσιον ἀττικισμόν τοιαῦτα  
 “ ἀποφαίνομεν. LXV. ἃ δὲ τελευταῖα φατε ἀδικηθῆναι  
 And for our late attempt to enter your city, we were invited by some of your best and noblest citizens, 2 who wished to unite “ (παρὰ νόμους γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς  
 “ καὶ ἱερομηνίαις ἐπὶ τὴν ὑμετέραν πόλιν), οὐ  
 “ νομίζομεν οὐδ’ ἐν τούτοις ὑμῶν μᾶλλον 15  
 “ ἀμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε

1. σχόντες g. δὲ E. 4. ἡμῶν B.C.F.G.H.P.d.e.g.h.i. 5. ἂν οὖν ὑμῶν E.G.  
 ἂν ὑμῶν A.B.F.H.L.N.P.V.g.h. Bekk. Goell. δικαιότεροι N.e. 6. κείνων G.  
 7. προὔθ. Bekk. 8. ἐδείξατε Q. ἐβουλεύετο K. 10. οὖν] om. L.O.P.  
 τε] om. V.d. 11. καὶ—ἀττικισμόν] om. H.g. in margine habet F. ἐκούσιον]  
 ἀκούσιον A. 15. μᾶλλον ὑμῶν F.H.Q.V.g. 16. ἀμαρτεῖν A.B.E.F.G.H.  
 I.L.O.P.V.d.e.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀμαρτάνειν.

1. οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους] Compare II. 29, 5. οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος—ἐγένετο. and for the meaning, compare what the Thebans had said, c. 62, 4, 5. of their being subject to a despotic oligarchy when they joined the Persians.

6. ἐπὶ τῷ ἐκείνων κακῷ κ. τ. λ.] “ Who “ exhibited good deeds for their in- “ jury;” i. e. the merit was not natural and real, but assumed; and it did no good to Greece, but rather harm, inas- much as it was but a zeal for Athens, and not for the common freedom. Οὐ προσήκοντα means exactly as the Scho- liast explains it, “not agreeable to “ your nature; your recent conduct “ shows that to do service to Greece

“ was something strange and unnatural “ to you, and could have happened to “ you only by accident.”

9. ὁδὸν ἰόντων] Pro ἰέναι ὁδὸν eadem metaphora βαδίειν ὁδὸν dicit Dionys. Halic. XI. 39. ὁ δὲ Ἀππίος—ὁλεθριω- τήτην ἔγνω βαδίειν ὁδόν. DUCKER.

14. ἱερομηνίαις] It would seem by this plural form of the word, that the festival during which the Thebans entered, whatever it was, was one of several days’ duration. The plural ἱερο- μηνίαι occurs in the Scholiast on Pin- dar, already quoted at c. 56, 2.

16. ἡμεῖς αὐτοὶ] Sponte, non ab opti- matibus arcessiti. GOELLER. Ἀδικού- μεν, “ We are guilty.”

PLATÆA. A. C. 427. Olymp. 88. 2.

you again, if possible, “ τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν  
to the common con-  
federacy of Boeotia. “ ἐδρῶμεν ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ  
“ ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι  
“ τῆς μὲν ἕξω ξυμμαχίας ὑμᾶς παῦσαι ἐς δὲ τὰ κοινὰ τῶν  
5 “ πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλέσαντο ἐκόν-  
“ τες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον  
“ τῶν ἐπομένων. ἀλλ’ οὐτ’ ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐθ’ 3  
“ ἡμεῖς· πολῖται δὲ ὄντες ὥσπερ ὑμεῖς, καὶ πλείω παραβαλ-  
“ λόμενοι, τὸ ἑαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν  
10 “ πόλιν φιλίῳς, οὐ πολεμίῳς κομίσαντες, ἐβούλουντο τοὺς τε  
“ ὑμῶν χείρους μηκέτι μᾶλλον γενέσθαι τοὺς τε ἀμείνους τὰ

1. τὴν ὑμετέραν πόλιν C.I.L.O.P.d.e. τὴν ἡμετέραν πόλιν Q.i. 2. ἐδρῶμεν]  
ἀδικοῦμεν A.B. et fortasse h. 4. συμμαχίας C. ἐς δέ] εἶτε K. ἐς B.h.  
8. ὄντες om. G. 9. αὐτῶν] ἑαυτῶν h. αὐτῶν E.H.K.L.N.O.P.V.g. 10. τε]  
μὲν Q. 11. τε] δέ Q.

6. οἱ γὰρ ἄγοντες κ. τ. λ.] Haack rightly understands this as a sort of ironical parody on what the Platæans had said, c. 55, 5. οὐχ οἱ ἐπόμενοι αἰτιοί —ἀλλ’ οἱ ἄγοντες.

8. πλείω παραβαλλόμενοι] “ Having “ a greater stake in the country.” Compare I. 91, 6. II. 44, 4.

10. τοὺς τε ὑμῶν χείρους κ. τ. λ.] After μᾶλλον γενέσθαι, χείρους ἢ ἀγαθοὺς must be repeated; in the same sense as σωφρονιστὰς τῆς γνώμης, a little below: “ We wished that the men of “ bad principles among you should for “ the future be taught rather to amend “ their notions;” i. e. should be taught to prefer dependence on Thebes to dependence upon Athens; for in a Theban’s judgment it was a mark of very bad principles to be attached to democracy and to Athens. For the ellipsis, compare II. 13, 1. ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, i. e. γένοιτο ξένος. For the term σωφρονιστὰς ὄντες τῆς γνώμης, compare VI. 87, 3. μήθ’ ὡς σωφρονιστὰς —ἀποτρέπειν περᾶσθε, and Xenophon, Hellenics, III. 2, 23. ἔδοξε τοῖς Ἐφόροις σωφρονίσαι αὐτούς. “ Doing “ you the kindness of reforming your “ principles for you, and as for your “ persons, (or, your outward condition),

“ not giving up your city to foreigners, “ but bringing it home to a natural “ union with men of your own blood “ and race.” The genitive τῶν σωμάτων has been variously explained. The Scholiast makes it depend on σωφρονιστὰς; Gölle takes it with ἀλλοτρι-οῦντες, and translates it “ ab urbe cives “ non abalienantes;” that is, “ not banishing the citizens of the opposite “ party from their country, but bring- “ ing their country home to its natural “ connection with the men of its own “ race.” I am inclined to think that it was meant to be followed by a substantive, so that σωφρονιστὰς ὄντες τῆς γνώμης should have had a similar clause to answer to it, καὶ τῶν σωμάτων οὐκ ἐξοριστὰς ἀλλ’—οἰκειοῦντες. But as ἐξοριστὰς does not exist, nor was there a word to be found which would express the same notion and at the same time preserve the same construction, so the expression τὴν πόλιν ἀλλοτρι-οῦντες was substituted in its place, and the genitive τῶν σωμάτων was left without any regular construction at all. On Gölle’s construction the order is, I think, faulty; it should rather be, καὶ τὴν πόλιν οὐ τῶν σωμάτων ἀλλοτρι-οῦντες, ἀλλ’—οἰκειοῦντες. Γνώμη and σῶμα are again opposed to each other, I. 70, 6.

PLATÆA. A. C. 437. Olymp. 88. 2.

“ ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης, καὶ τῶν σω-  
 “ μάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες ἀλλ’ ἐς τὴν ξυγγέ-  
 “ νειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασιν δ’  
 “ ὁμοίως ἐνσπόνδους. LXVI. τεκμήριον δὲ ὡς οὐ πολεμῶς

We came then in  
 peace, but you treated  
 us as enemies, and the  
 men whom you took  
 prisoners in your city,  
 2 you afterwards, in vi-  
 olation of your solemn  
 promise, treacherously  
 murdered.

“ ἐπράσσομεν· οὔτε γὰρ ἡδίκησαμεν οὐδένα, 5

“ προεῖπομέν τε τὸν βουλούμενον κατὰ τὰ πάν-

“ των Βοιωτῶν πάτρια πολιτεύειν ἰέναι πρὸς

“ ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ

“ ξύμβασιν ποιησάμενοι τὸ μὲν πρῶτον ἦσυν-

“ χάζετε, ὕστερον δὲ κατανοήσαντες ἡμᾶς ὀλί- 10

“ γους ὄντας, εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀνεπιεικέστερον πρᾶξαι

“ οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες, τὰ μὲν ὁμοῖα οὐκ

“ ἀνταπέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ λόγοις τε πείσειν

“ ὥστε ἐξελθεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οὓς μὲν

“ ἐν χερσὶν ἀπεκτείνατε, οὐχ ὁμοίως ἀλγοῦμεν (κατὰ νόμον 15

“ γὰρ δὴ τινα ἔπασχον), οὓς δὲ χεῖρας προῖσχομένους καὶ

“ ζωγρήσαντες ὑποσχομένοι τε ἡμῖν ὕστερον μὴ κτενεῖν

“ παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἵργασθε ; καὶ ταῦτα

“ τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες, τὴν τε λυθεῖσαν ὁμολο-

“ γίαν καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον καὶ τὴν περὶ 20

“ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἣν τὰ ἐν

6. τὰ] om. F.M.Q.b.e.

Goell. Bekk. ceteri τῶν πάντων.

(prima manu) K.N.g.h. Haack.

E.F.H.I.K.M.V.b.c.e.f.g.h. Haack. Poppo. Goell. Bekk. 11. τὴ] τοι g.

12. πλήθους ὑμῶν B.E.F.H.

14. εἰσελθεῖν G.I. 15. ὁμοῖα V. 16. γὰρ] om. d.i. 21. ἡμῖν om. G.

13. νεωτερίσαι A.B.C. 17. ἐπράσσομεν B.E.F.H. 18. ἀλλοτριοῦντες Bekk. 19. ὁμοῖα V. 20. ὕστερον μὴ κτενεῖν A.B.F.H.g. Bekk. Goell. 21. ὑπόσχεσιν E.G. Haack. Poppo et vulgo.

12. οὐ μετὰ τοῦ πλήθους ὑμῶν] This refers to what had been said in the preceding chapter, εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι κ. τ. λ. “Allowing that we “ seemed to act somewhat uncivilly in “ entering your town without the con- “ sent of your commons, even though “ we were invited by your nobles, still “ you more than repaid any wrong that “ we might have done you,” &c. The

change of tense, νεωτερίσαι—πείσειν, appears to be parallel to that noticed above in c. 46, 2. παρασκευάσασθαι—πα- ρατενείσθαι, νεωτερίσαι expressing a thing that was to be done immediately and at once, and πείσειν something that was to be later in point of time, and longer in the continuance of the action.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρανο-  
 “ μῆσαι καὶ αὐτοὶ ἀξιούτε μὴ ἀντιδύναται δίκην. οὐκ, ἦν γε 3  
 “ οὗτοι τὰ ὀρθὰ γινώσκωσι· πάντων δὲ αὐτῶν ἔνεκα κολα-  
 “ σθήσεσθε. LXVII. καὶ ταῦτα, ὃ Λακεδαιμόνιοι, τούτου  
 5 Stained then as they “ ἔνεκα ἐπέξήλθομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν  
 are with crimes, be “ ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-  
 not softened, Lacedæ- “ γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τιμω-  
 monians, by their “ ρημένοι, καὶ μὴ παλαιὰς ἀρετὰς, εἴ τις ἄρα  
 whinings about their “ καὶ ἐγένετο, ἀκούοντες ἐπικλασθῆτε, ἅς χρῆ  
 forlorn condition, and “ τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς  
 your fathers' tombs. 10 “ δὲ αἰσχρὸν τι δρῶσι διπλασίας ζημίας, ὅτι  
 We more justly ap- “ οὐκ ἐκ προσηκόντων ἀμαρτάνουσι. μηδὲ  
 peal to your feelings to “ ὀλοφυρμῷ καὶ οἰκτῷ ὠφελείσθωσαν, πατέ-  
 avenge our country- “ ρων τε τάφους τῶν ὑμετέρων ἐπιβωόμενοι  
 men whom they trea- “ καὶ τὴν σφετέραν ἐρμηίαν. καὶ γὰρ ἡμεῖς 2  
 cherously murdered, “ ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν  
 and those brave men “ τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην,  
 who fell at Coronea, “ ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν  
 to deliver Boeotia from 15 “ ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ πρεσβῦται λελειμ-  
 the yoke of Athens. “ μένοι καὶ οἰκίαι ἔρημοι πολλῷ δικαιοτέραν ὑμῶν ἰκετεῖαν  
 Punish these wretches “ ποιοῦνται τούσδε τιμωρήσασθαι. οἰκτου τε ἀξιώτεροι 3  
 then as they deserve, “ τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ  
 and teach them and “ δικάως, ὥσπερ οἶδε, τὰ ἐναντία ἐπὶ χάρτοι εἶναι. καὶ τὴν 4  
 the world that glossing  
 words are but a poor  
 substitute for honest  
 deeds.

2. οὐκ Bekk. Goell. οὐκ H.N.Q.T. et recenti manu E. Poppo. Vulgo οὐκ.  
 5. καὶ ἡμῶν] om. Q. 6. καὶ δικαίως C.K.e. αὐτῶν] τούτων L.O.P.i.  
 καταγνώσάμενοι E 8. εἴ τις—ἐγένετο A.B.C.E.F.G.H.I.K.L.M.N.O.P.V.b.c.  
 e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo εἴ τινας—ἐγένοντο. 9. ἐπικλασθή-  
 ναι e. 11. τι] om. I. 12. ἐξ οὗ προσηκόντων L.O.P. ἐκ τῶν προσηκόντων c.  
 14. τε] om. K. 16. ἀποφαίνομεν K. 18. ὧν οἱ πατέρες e. 19. ἄγοντες]  
 ἔχοντες F.H.g. κορωνίαι E. πρεσβύτεροι O. 20. ἐρημοὶ Bekk. qui ita senper.  
 21. τιμωρήσασθε F. 22. οἶδε] οὗτοι e. 23. οἶδε] οὗτοι e.

11. διπλασίας ζημίας] “They ought  
 “to be, not aids to them, but doubled  
 “penalties.” The singular number  
 seems required, or rather some verb  
 like ἐπιφέρειν rather than εἶναι, for it is  
 rather harsh to say that “their virtues  
 “ought to be doubled penalties,” in-

stead of “ought to entail doubled pe-  
 “nalties.” Οὐκ ἐκ προσηκόντων is,  
 “contrary to what we have a right to  
 “expect of them.” Thus Aristotle  
 calls it acting κατὰ τὸ προσηκόν, if a  
 man's actions are ἀξία τῶν προγόνων καὶ  
 τῶν προϋπηργμένων. Rhetor. I. 9, 31.



PLATÆA. A. C. 427. Olymp. 88. 2.

- “ νῦν ἐρημίαν δι’ ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμ-  
 5 “ μάχους ἐκόντες ἀπεώσαντο. παρηγόμησάν τε οὐ προπα-  
 “ θόντες ὑφ’ ἡμῶν, μίσει δὲ πλέον ἢ δίκη κρίναντες, καὶ οὐκ  
 “ ἀνταποδόντες νῦν τὴν ἴσῃν τιμωρίαν, ἔννομα γὰρ πείσονται,  
 “ καὶ οὐχὶ ἐκ μάχης χεῖρας προῖσχύμενοι, ὥσπερ φασιν, ἀλλ’ 5  
 6 “ ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. ἀμύ-  
 “ νατε οὖν, ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ  
 “ ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῶν ἄνομα παθοῦσιν ἀνταπό-  
 “ δοτε χάριν δικαίαν ὧν πρόθυμοι γεγενήμεθα, καὶ μὴ τοῖς  
 “ τῶνδε λόγοις περιωσθῶμεν ἐν ὑμῶν, ποιήσατε δὲ τοῖς 10  
 “ Ἑλλῃσι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσοντες  
 “ ἀλλ’ ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα ἢ ἀπαγγελία  
 “ ἀρκεῖ, ἀμαρτανομένων δὲ λόγοι ἔπεισι κοσμηθέντες προκα-  
 7 “ λύμματα γίνονται. ἀλλ’ ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς,

2. παρενόμησαν K. 3. δι πλέον] τε πλέω g. δίκη κρίναντες] διακρίναντες d.i.  
 4. “ ἀνταποδιδόντες malim vel ἀν ἀποδόντες.” BEKK. 5. οὐχί] οὐκ G.L.O.P.i.  
 περ] om. P. 7. τῷ om. F. 11. τοὺς ἀγῶνας A.B.C.E.F.G.H.L.N.O.P.V.d.e.g.  
 Haack. Poppo. Goell. Bekk. Ceteri τοῖτους ἀγῶνας. προσθήσοντες V. 12. ὧν]  
 om. A.B.E.F.h. ἀπαγγελία L.M.O.P.e. 13. προκαλύμμα e. 14. οἱ] om.  
 G.L.O.P.d.e.

4. ἀνταποδόντες] The aorist is used instead of the present or future, because the Thebans considered the satisfaction to have been given to them when the Platæans submitted to take their trial. “In surrendering themselves up to justice they have offered us a most inadequate satisfaction; it will be but the just sentence passed upon traitors to their country, a sentence which they had deserved already, before they committed this additional crime against us; whereas our brave men fell not by any sentence of law, but by the swords of murderers; not marked out by their crimes for just punishment, but innocently dying in the service of their country.”

[Poppo observes that the use of the perfect participle *τετιμωρήμενοι* in the beginning of the chapter somewhat confirms the above interpretation. But

Dobree as well as Bekker would alter the present text; and Dobree suggests οὐκ ἂν ἀνταποδόντες.]

14. ἀλλ’ ἦν οἱ ἡγεμόνες—ποιήσῃσθε] This sentence is a curious specimen of confusion. Thucydides means to say, “If all persons in authority were to punish criminals without letting themselves be misled by sophistry and eloquence, in the manner that you will do now, if you sum up the case in brief, and decide upon all these criminals together, then men will be less tempted to trust to fair words as a screen for ill actions.” But instead of this he makes the verb *ποιήσῃσθε* agree with ὑμεῖς, and puts *κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας* just as if it were the general principle recommended, instead of being merely an exemplification of it in this particular case.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιή-  
 “ σησθε, ἥσσουν τις ἐπ’ ἀδίκους ἔργοις λόγους καλοὺς ζή-  
 “ τήσει.”

LXVIII. Τοιαῦτα δὲ οἱ Ἰθηβαῖοι εἶπον. οἱ δὲ Λακεδαιμό-  
 5 νιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξιν,  
 εἴ τι ἐν τῷ πολέμῳ ὑπ’ αὐτῶν ἀγαθὸν πεπόν-  
 10 θασι, διότι τὸν τε ἄλλον χρόνον ἡξίουεν δῆθεν  
 αὐτοὺς κατὰ τὰς παλαιὰς Πausανίου μετὰ τὸν  
 Μῆδον σπονδὰς ἡσυχάζειν, καὶ [ὅτε] ὕστερον  
 ἂ πρὸ τοῦ περιτεχίζεσθαι προείχοντο αὐτοῖς,

1. διαγνώμας] διὰ γνώμης P. διαγνώμονας I.e. 4. δὲ A.B.C.E.F.H.K.N.  
 V.e.f.g. Haack. Poppo. Goell. Bekk. G. et vulgo μὲν. Ἰθηβαῖοι] ἀθηναῖοι B.  
 5. ὀρθῶς] καλῶς c. 6. ἀγαθὸν A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.  
 Haack. Poppo. Goell. Bekk. ἀγαθὸν F. Vulgo ἀγαθὸν τι. 8. καὶ μετὰ L.O.P.  
 τῶν μῆδων I.e. 9. ὅτε sine uncis Bekk. Poppo. Goell. et vulgo. 10. προεί-  
 χοντο A.B.C.E.F.G.H.K.N.V.g. Poppo. Goell. παρείχοντο d.e. ceteri προίσχοντο.  
 Goell. totum locum e conjectura refinxit. αὐτοῖς Q.

7. διότι] In priore parte hujus παρεμ-  
 βολῆς respicit haud dubie, quod etiam  
 Scholiastes monet, ad illa Archidami,  
 II. 72, 3. ἡσυχίαν ἀγετε, νεμόμενοι τὰ  
 ἡμέτερα αὐτῶν καὶ ἔσθε μηδὲ μεθ’ ἐτέρων  
 δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πο-  
 λεμῷ δὲ, μηδ’ ἐτέροις. DUKER.

διότι τὸν τε ἄλλον (τ. λ.) The  
 Lacedæmonian judges thought their  
 question might fairly be put, “because,  
 “according to them, they before per-  
 “sisted in requesting them to remain  
 “neutral, according to the covenant of  
 “Pausanias, after the Persian invasion;  
 “and because they had not received  
 “their late offer, when they made them  
 “an offer just before the siege to re-  
 “main neutral, according to those same  
 “terms before proposed.” All that is  
 wanted to complete the grammar is to  
 repeat προείχοντο twice over, ὅτε ὕστε-  
 ρον προείχοντο δ—προείχοντο, as in  
 VIII. 27, 2. ὅπου γὰρ ἔξεστιν ἐν ὑστέρω,  
 κ. τ. λ. where ἀγωνίσασθαι must be  
 taken twice over, once after ἐν ὑστέρω,  
 and again in its own place. Compare  
 also Herodot. I. 91, 5. ᾧ—χρηστηριαζο-  
 μένω εἶπε τὰ εἶπε Λοξίης περὶ ἡμίονου,  
 οὐδὲ τοῦτο συνέβαλε. The two reasons  
 assigned are διότι ἡξίουεν,—καὶ ὡς οὐκ

ἐδέξαντο. Δῆθεν implies, as usual, that  
 what follows is not the writer’s own  
 opinion or belief concerning the case,  
 but the statement of the party con-  
 cerned in their own defence; and this  
 δῆθεν extends to the words below, τῇ  
 ἐαυτῶν δικαίᾳ βουλήσει, “it was a just  
 “demand, according to their own pro-  
 “fessions,” not in reality just. Καὶ  
 ἐκεῖνα refers to τὰς παλαιὰς Πausανίου  
 σπονδὰς. In what follows he repeats  
 the beginning of the sentence over  
 again in another form, for ἡγούμενοι—  
 πεπονθέναι is equivalent to νομίζοντες  
 τὸ ἐπερώτημα—ὀρθῶς ἔξιν, and means,  
 “thinking that in consequence of their  
 “just request (being refused), they  
 “were already released from all former  
 “covenants with them, and in this  
 “state had received hurt at their  
 “hands, they again called them out  
 “severally,” &c. Being ἔκσπονδοι,  
 according to Greek notions, they were  
 placed in a mere state of nature with  
 regard to them, and then nothing hin-  
 dered them from putting them to death,  
 just as they would barbarians if taken  
 in war, or as they were in the habit  
 of treating their Greek enemies, as ap-  
 pears from II. 67, 4, 5. III. 32, 1. All

PLATÆA. A. C. 427. Olymp. 88. 2.

κοινοὺς εἶναι κατ' ἐκείνα, ὥς οὐκ ἐδέξαντο, ἡγούμενοι [τῇ  
 ἐαυτῶν δικαίᾳ βουλῇσει] ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς  
 πεπονθέναι, αὐθις τὸ αὐτὸ ἓνα ἕκαστον παραγαγόντες καὶ  
 ἐρωτῶντες, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν  
 ἐν τῷ πολέμῳ δεδρακότες εἰσὶν, ὅποτε μὴ φαῖεν, ἀπάγοντες 5  
 3 ἀπέκτεινον, καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. διέφθειραν δὲ  
 Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ  
 πέντε καὶ ἑκασιν, οἱ ξυνεπολιορκούντο· γυναικας δὲ ἡνδρα-  
 4 πόδισαν. τὴν δὲ πόλιν ἐνιαυτὸν μὲν τινα Θηβαῖοι Μεγαρέων  
 ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τὰ σφέτερα 10  
 φρονοῦντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν ὕστερον  
 δὲ καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων  
 ἄποδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν

1. τῇ ε. δ. β. sine uncis Bekk. et ceteri. 2. κακῶν P. 3. τὸ αὐτὸ καὶ  
 ἓνα g. τὸ αὐτὸ ἐν P. παράγοντες G.H.I.L.O.P.g.i. et corr. F. 6. ἀπέ-  
 κτειναν V. διέφθειρον C. 10. ἐκπεπτοκόσι V. 12. ἐκ θεμελίων O.Q.  
 13. ἡρώφ K.

that the Spartans considered was, whether they might regard themselves released from that especial covenant which Pausanias had made with the Plateans after the great battle of Platæa: if they might, then they would put the Plateans to death as a matter of course, as enemies taken in war, whom it was more convenient to their interest to kill than to dispose of in any other manner.

[After repeatedly considering this passage, I am not satisfied with any interpretation which can be given of it as it now stands. Dobree would strike out ὥς before ἐδέξαντο; I should also be inclined to change ὅτε into ὅτι or ὁσόν. But the chief difficulty lies in the words τῇ ἐαυτῶν δικαίᾳ βουλῇσει, which seem to me to be utterly unlike the Greek of the age of Thucydides, not only in the novel sense of the word βουλῇσει, a sense wholly unknown to the Attic writers, but also in their general form and construction. I cannot but suspect either that they are a corruption of some lost reading, or that

they are scholion or gloss, added at a much later period, to explain the reason of the statement ἡγούμενοι ἔκσπονδοι ἤδη κ. τ. λ. and that the text of Thucydides ran thus, καὶ ὅτι ὕστερον ἂν πρὸ τοῦ περιτευχίσσθαι προείχοντο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκείνα, οὐκ ἐδέξαντο, ἡγούμενοι ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι κ. τ. λ. Perhaps it would be still better to retain ὥς, and strike out ὅτε.]

13. ἀποδόμησαν—καταγώγιον] Because, the town being destroyed, it was necessary to build some place for the reception of those who might come to worship at the temple of Juno.

πρὸς τῷ Ἡραίῳ] De conditu hujus templi vide Plutarchi Aristidem. Huds. Quum urbs per annos circiter XL. in ruinis jacuisset, deinde per pacem Antalcidæ restituta Olymp. XCVIII. rursus anno tertio [immo, "quarto;" vid. Fynes Clinton, Fastos Hellenicos in anno ante Christum 374.] ante pugnam Leuctricam, quæ in annum 2. Olymp. CII. incidit, a Thebanis eversa, sed a Philippo post prælum ad Chæroneam,

PLATÆA. A. C. 427. Olymp. 88. 2.

πανταχῇ, κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεῶν ἐκατόμποδον λίθινον ὑποκόδομησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους εἶναι. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐννεηκοστῷ ἔπειδ' Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὥς τότε φεύγουσαι διὰ τοῦ

1. κύκλῳ] om. g. 2. τοῖς πλαταιῶν L.P. καὶ ἄλλοις L.O.P. 3. ἦν] ἦσαν f. 4. ἐκατόμποδον C.K. ἐκατὸν πεδον f. 5. λίθινον om. G. 6. ἐνέμοντο οἱ θηβαῖοι K. 7. δ' ἔτι K. 10. ἐννεηκοστῷ G. 11. οὕτως] om. d. ἐτελεύτησεν A.B.C.E.F.G.H.K.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτησαν.

id est, post annum tertium Olymp. CX. instaurata est. Ita Pausanias. Plutarchus Aristid. p. 597. ab Alexandro, postquam Asia potitus erat, restitutam tradit. Etiam ante bello Persico a Xerxe incendio deleta fuerat. Diodorus Sic. XI. p. 250. DUKER.

2. καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει κ. τ. λ.] Debebat scribere ἐπίπλοις, χαλκῷ καὶ σιδήρῳ. Sed ut solet fieri, sententia principalis secuta est sententiam interpositam. GÖLLER. The couches or sofas, κλίνας, here spoken of, were either intended for the use of the guests at the sacrificial feasts, or as Dr. Bloomfield supposes, they were not meant for the temple, but for the inn, that the worshippers might sleep upon them.

3. δ—σίδηρος] Thom. Magister in ἐπιπλα. WASS. Docet ibi Thomas, quæ sint ἐπιπλα, de quo plura legi possunt in Lexicographis veteribus, Eustath. ad Homer. Od. γ. p. 1469. et Interpretib. Pollucis, X. 10. DUKER.

4. νεῶν ἐκατόμποδον] This was probably an additional ναὸς, or chapel, to the one already existing in the Ἡραῖον, or sacred precinct of Juno. It was built by the Thebans to propitiate the Platæan goddess, whose natural worshippers they had just exterminated. So Camillus is said to have invited Juno Veientana to leave Veii and come to Rome, promising that a temple worthy of her divine majesty should be there reserved for her. The Ἡραῖον here mentioned seems to be that spoken of by Herodotus, IX. 52, 3. and described as standing just on the outside of the walls of Platæa.

7. σχεδὸν δέ τι καὶ τὸ ξύμπαν] The expression σχεδὸν τι, "pretty nearly," occurs again, V. 66, 4. and VII. 33, 2. καὶ τὸ ξύμπαν, "even throughout; even "in the whole business." "But it was "pretty nearly the case throughout "this whole business that the aversion "of the Lacedæmonians to the Platæans was owing to the Thebans."

PELOPONNESUS. CORCYRA. A. C. 427. Olymp. 88. 2.

## PELOPONNESUS.

The Peloponnesian fleet under Alcidas, having effected its return to Peloponnesus in safety, (III. 33.) and being reinforced, prepares to sail to Corcyra.

πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ· χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις Λευκαδίων καὶ 5 Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος ἡξύμβουλον Ἀλκίδα ἐπεληλυθότα. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλεόν τὸ ναυτικὸν ποιήσαντες ἐς τὴν Κέρκυραν πλεύσαι στασιάζουσιν, δώδεκα μὲν ναυσὶ μόναίς παρόντων Ἀθηναίων περὶ Ναύπακτον, 10 πρὶν δὲ πλεόν τι ἐπιβοηθήσαι ἐκ τῶν Ἀθηνῶν ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὃ τε Βρασίδης καὶ ὁ Ἀλκίδας πρὸς ταῦτα. LXX. οἱ γὰρ Κερκυραῖοι ἐστα-  
CORCYRA. σιάζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ  
State of Corcyra at ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν ὑπὸ Κο- 15  
that time. The leaders of the aristocratical party, having been ρυθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίῳν

1. ἀθηναίων A.B.C.E.F.G.H.K.L.N.O.V.b.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηνῶν. διωχθεῖσαι K. 4. κατηνέχθησαν καὶ καταλαμβάνουσιν H. 5. τρεισκαίδεκα A.B.Q. Bekk. Goell. om. E.F.H.g. G. margo F. Poppo. et vulgo τρισκαίδεκα. 7. ἀλκείδα C. prima manu. K. ut infra b.c. ἀλκείδας. 11. ἀθηναίων K.d.i. 12. ὃ τε ἀλκίδας καὶ ὁ βρασίδης e. 15. ἐπιδάμνον b. 16. ἀφέντες H. ὀκτακοσίους ταλάντοις i.

1. ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι] In old English. "Followed after of the Athenians." This sense of ἐκ, as denoting the agent, is not uncommon in Herodotus, τὰ γενόμενα ἐξ ἀνθρώπων. I. 1, 1. τὸ ποιηθὲν ἐκ Ψαμμίτιχου. II. 151, 4. The construction is, ὡς—κατηνέχθησαν, καταλαμβάνουσιν, and the successive participles φεύγουσαι, ἐπιδιωχθεῖσαι, χειμασθεῖσαι, and σποράδες, which is equivalent to σποράδες γενόμεναι, describe the successive adventures of the fleet before it reached Peloponnesus. "The forty ships on their arrival at Peloponnesus, (after their flight as before described across the Aegean, and after having been followed closely by the Athenians, and been caught in a storm near Crete, and made their way from thence in a straggling

"condition,) find at Cyllene thirteen "ships," &c. Τότε signifies "at the "time before mentioned." Compare VII. 31, 3. 32, 1. VIII. 62, 3. 73, 2.

4. Κυλλήνῃ] Ita MSS. et Noster I. 30, 2. et infra c. 76, 1. Theophrast. H. Plant. IV. 1. Artemidor. I. c. 47. WASS.

9. δώδεκα μὲν ναυσὶ κ. τ. λ.] The sense seems to be this. Ἐβούλοντο ἐς τὴν Κέρκυραν πλεύσαι, first because the Athenians had only a very small fleet there at present; and secondly because if they went immediately, they might arrive in time to take the place before that small Athenian fleet could be reinforced.

13. ἐστασίαζον] Vid. Diodorum p. 315. d. WASS.

16. ὀκτακοσίῳν ταλάντων διηγγρημένοι] "Their proxeni becoming their sureties

CORCYRA. A. C. 427. Olymp. 68. 2.

won over to the Corinthian interest, (I. 55.) assassinate Peithias, the leader of the popular party, and force the people to renounce the alliance with Athens, and to declare a strict neutrality. Ambassadors are sent to Athens to announce and apologize for this revolution. (70, 71.)

5 ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀττικῆς τε 3 νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίους μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι ὥσπερ καὶ 10 πρότερον. καὶ—ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστέκει,—ὑπάγουσιν αὐτὸν

1. διηγγυῶμενοι E. 2. κερκυραῖοις κόρινθον Thom. M. v. βούλομαι. 4. μετιόντες] ἐπιόντες g. 5. τε] om. c. 10. ἦν] om. P. πνθίας Q.e.

“to the amount of eight hundred talents.” Two minæ were the ordinary ransom of a heavy armed soldier among the Peloponnesians, when made prisoner in battle, Herodot. VI. 79, 2; so that eight hundred talents as a ransom for about two hundred and fifty persons may seem incredible. But in the times of Demosthenes the orator, when the ordinary ransom of a heavy armed soldier did not exceed three or five minæ (Demosthen. de falsa Legat. p. 394. Reiske.) a talent is spoken of as the ransom of a particular individual, although he was not very wealthy: (Æschines, de falsa Legat. p. 274. Reiske.) and an ambassador of Philip is said to have been ransomed for no less than nine talents. (Epist. Philippi apud Demosth. p. 159. Reiske.) Two hundred and fifty, then, of the richest men in Corcyra, that is to say, of some of the richest merchants in Greece, (compare I. 25, 4. 55, 1.) might well pay a ransom of somewhat above three talents each, even though a poor Peloponnesian heavy-armed soldier, with no other property than a small portion of land, might be commonly ransomed for two minæ. See Böckh, Staatshaushaltung der Athener, vol. I. p. 78. (English Translation, p. 98.) to whom I am indebted for the above quotations from the orators.

8. ξύμμαχοι κατὰ τὰ ξυγκείμενα.] That is, that the contracting parties should only defend each other's territory in case of invasion, but should not be bound to assist each other in any offensive operations. Compare I. 44, 1.

10. καὶ—ἦν γὰρ Πειθίας—ὑπάγουσιν αὐτόν.] Compare for a similar construction, Herodot. I. 8, 2. ὥστε δὲ ταῦτα νομίζω· ἦν γὰρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκοῦμενος μάλιστα· τοῦτ' ἔφη Γύγη καὶ τὰ σπουδαιότερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαυλῆς.

ἐθελοπρόξενος τῶν Ἀθηναίων] Ἐθελοπρόξενος est, qui sua sponte alterius urbis legatos hospitio excipit, quamvis nondum ab illa urbe agnitus sit hospes, multo minus in tabulas publice relatum sit, hospitium cum illo contractum esse. Cum vero Jus Hospitii ἀνάγκη, id est, publico nomine prescriptum est in civitatis albo, tum demum fit πρόξενος. ΚΥΗΝ. (note on Pollux, III. 60.) Böckh on the contrary supposes that the πρόξενος was appointed by his own country to look after the interests of any particular foreign nation; and that the ἐθελοπρόξενος took the charge upon himself without any such official appointment. The πρόξενος, properly so called, were rare; most of those who bear the title either in ancient writers or in inscriptions being in fact ἐθελοπρόξενος. See Böckh, Corpus Inscript-

CORCYRA. A. C. 427. Olymp. 88. 2.

οὔτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν  
5 καταδουλοῦν. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλου-  
σιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε  
Διὸς [τοῦ] τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἐκάστην  
6 χάρακα ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰς

4. τοῦ τεμένους A.C.E.F.K.L.N.O.P.V.d.e.f.g.h. Poppo. Haack. Vulgo, Bekk.  
Goell. διὸς τεμένους. καὶ ἀλκίνου L.O.P. 5. ὀφειλόντων A.B.E.F.V.h.  
δὲ καὶ αὐτῶν K.

tion. vol. I. p. 731, 732. I have said in a former note, II. 29, 1. that the proxenus discharged his office gratuitously. This is generally true, as far as regards any regular salary; although he received many honours and privileges from the state whose proxenus he was, such for instance as the right of holding land in their country. But one remarkable Corcyraean inscription, (Böckh, vol. II. p. 17. Insc. 1840.) contains a detailed account of lands purchased by the state for the use of the various proxeni who in different countries took charge of the interests of Corcyraean citizens. But these lands were not granted to them as property: they were only to have the usufruct of them so long, I suppose, as they should hold their offices.

3. φάσκων τέμνειν χάρακας] Probably vine sticks, round which the vines were trained. Thomas Magister in χάραξ, v. 911. ἡ χάραξ ἐπὶ ἀμπέλου—ὁ χάραξ ἐπὶ στρατοπέδου. See also Pollux, I. §. 162. Phrynichus, p. 61. Lobeck. To understand the account in the text, we must suppose that the individuals whom Peithias prosecuted were the tenants of the sacred ground from which the sticks were cut, and possibly had inherited the possession of it from their ancestors, so that they regarded it from long use as their own property, just as the Roman aristocracy thought themselves aggrieved when an Agrarian law called upon them to resign the possession of the national lands which they had for so many generations appropriated to themselves without any lawful title. As hereditary tenants of the sacred ground, the Corcyraean nobles had probably been always in the habit of

treating it as their own; so that when suddenly charged with sacrilege in abusing their rights as tenants by cutting down the trees which belonged not to them but to the god, the owner of the land, they, like the Roman nobility, had no legal defence to make, and could only maintain their encroachments by violence.

5. στατήρ] Probably the silver stater, or tetradrachm; and not the gold stater, which was equal to twenty drachmæ. See Böckh. Staatshaushalt. der Athen. I. p. 16. 22. (Engl. Transl. p. 24. 33.) and the authors there quoted. So in Xenophon, Hellenics, V. 2, 22. the silver stater appears to be meant, when the writer is speaking of the fine imposed by the Lacedæmonians upon those of their allies who did not join in an expedition; they were to pay a stater a day for every man short of their proper contingent.

ὀφλόντων δὲ αὐτῶν] "Being sentenced to pay the fine." The grammarians distinguish between ὀφλεῖν and ὀφείλειν, ὀφλημα and ὀφείλημα, ὀφλεῖν and ὀφλημα relating to the demands of justice upon a man, while ὀφείλειν and ὀφείλημα signify "to owe money," and "a debt," in the ordinary sense of the terms. See Phrynichus, p. 463. Thom. Magist. p. 666. Elmsley and Bekker read ὀφλεῖν (Elmsl. Eurip. Heraclid. 985. Bekk. Thucyd. preface to smaller edit.) maintaining that the word is used in the aorist only, and not in the present. Photius, on the other hand, writes ὀφλεῖν, and says that the first syllables of this and other such words are marked by Attic writers with the acute accent. He also writes ὀφλουσι, as if there were a present tense to the

CORCYRA. A. C. 427. Olymp. 88. 2.

ιερὰ ἱκετῶν καθεζομένων δια πλῆθος τῆς ζημίας, ὅπως ταξά-  
μενοι ἀποδῶσιν, ὁ Πειθίας (ἐτύγχανε γὰρ καὶ βουλῆς ὦν)  
πείθει ὥστε τῷ νόμῳ χρῆσασθαι. οἱ δ' ἐπειδὴ τῷ τε νόμῳ 7  
ἐξείργοντο καὶ ἅμα ἐπυθάνοντο τὸν Πειθίαν, ἕως ἔτι βουλῆς  
5 ἔστι, μέλλειν τὸ πλῆθος ἀναπείσειν τοὺς αὐτοὺς Ἀθηναίους  
φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε καὶ λαβόντες  
ἐγχειρίδια, ἐξαπιναίως ἐς τὴν βουλὴν ἐσελθόντες, τὸν τε  
Πειθίαν κτείνουσι καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν  
ἐς ἐξήκοῦντα. οἱ δέ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ 8  
10 ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παροῦσαν.  
LXXI. δράσαντες δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυραίους  
εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν  
ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ  
μᾶ νῆϊ ἡσυχάζοντας, τὸ δὲ πλεόν πολέμιον ἡγεῖσθαι. ὥς δὲ 2  
15 εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην. πέμπουσι δὲ 3

1. διὰ πλῆθος A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.i. Haack. Poppo.  
Goell. Bekk. ceteri διὰ τὸ πλῆθος. τῆς] τε h. om. g. 5. ἀθηναίους C.  
8. καὶ τοὺς ἄλλους K. 9. ἐς] ὡς L. om. K. οἱ] εἰ g. 13. οὐδετέρους  
G.d.i. 14. ὥς εἶδον e. 15. δέ] om. c.

word. I have therefore not thought it worth while to adopt Elmsley's alteration.

1. ὅπως ταξάμενοι ἀποδῶσιν] Pensionibus, hoc est, τεταγμέναις ταῖς καταβολαῖς, Budæus in Commentar. p. 639. ubi Thucydidem eadem ratione hoc verbo uti ostendit III. 50, 3. οἷς ἀγύριον Δέσποιοι ταξάμενοι τοῦ κληρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν. Sic I. 99, 3. οἱ πλείους αὐτῶν χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν. Ibid. cap. 101, 4. χρήματά τε ὅσα εἶδει ἀποδοῦναι αὐτίκα ταξάμενοι, καὶ τὸ λοιπὸν φέρειν. Et cap. 117, 4. καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. Pollux, I. 169. χρήματα ταξάμενοι. DUKER.

3. τῷ τε νόμῳ ἐξείργοντο] "The severity of the law shut them out from all hope of saving themselves, except by measures of violence." Compare Herodot. I. 31, 3. τῇ ὥρῃ ἐκκλησίῳμενοι, and Isocrates, Archidam.

p. 131. ἂν πανταχόθεν ἐξεργώμεθα.

12. εἶπον] This word must be repeated again before δέχεσθαι, but in a more technical sense; not simply "they said," but "they moved," or "proposed;" Compare II. 24, 1. ἦν δὲ τις εἶπε ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα. The receiving only a single ship of war belonging to a foreign power, and considering the arrival of any greater number as an act of hostility, was a precaution adopted by states who wished to keep aloof from the disputes of their neighbours, and who knew that amidst the unscrupulousness of Greek political morality, their only security against the violence of a powerful nation consisted in keeping its forces at a distance from their territory altogether. Hence the clause in the alleged treaty concluded with Persia after the victories of Cimon, that no Persian fleet should navigate the Ægean. Compare also II. 7, 2. VI. 52, 1.



καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις περὶ τε τῶν πεπραγμένων διδάζοντας ὡς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πεί-  
 σοντας μηδὲν ἀνεπιτήδειον πράσσειν, ὅπως μὴ τις ἐπι-  
 στροφή γένηται. LXXII. ἐλθόντων δὲ οἱ Ἀθηναῖοι τοὺς

The ambassadors are  
 2 arrested at Athens :  
 and meanwhile the  
 aristocratical party,  
 encouraged by the  
 arrival of ambassadors  
 from Lacedæmon,  
 commence an open  
 3 attack upon the com-  
 mons. The opposite  
 factions occupy dif-  
 ferent parts of the city.

τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, 5  
 καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγινα. ἐν  
 δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πρά-  
 γματα ἐλθούσης τριήρους Κορινθίας καὶ Λακε-  
 δαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ· καὶ  
 μαχόμενοι ἐνίκησαν. ἀφικομένης δὲ νυκτὸς ὁ 10  
 μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα  
 τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγείς  
 ἰδρύθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τὴν τε ἀγορὰν  
 κατέλαβον, οὐπερ οἱ πολλοὶ ᾤκουν αὐτῶν, καὶ τὸν λιμένα  
 τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον. LXXIII. τῇ δ' 15

The commons invite  
 the slaves to join them :  
 the aristocratical party  
 collect some barbarian  
 auxiliaries from the  
 mainland.

ὑστεραία ἡκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς  
 ἀγροὺς περιέπεμπον ἀμφότεροι τοὺς δούλους  
 παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνού-  
 μενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλήθος

2. διδάξαντες P. πείσοντας] om. P.Q. 3. πράττειν L.O.P.d.e.i.  
 4. τούτους τοὺς πρέσβεις L.O.P. 6. ὅσους] οὗς L.O. 7. τῶν κερκυραίων  
 A.B.E.F.G.H.L.O.P.Q.V.g. Haack. Poppo. Goell. Bekk. ceteri τῶν τε κερκυραίων.  
 8. τριήρους] ἡὸς L.O.P.Q. τριήρου V. 10. δὲ τῆς νυκτὸς K. 11. τὰ] om. g.  
 12. καταφεύγει καὶ αὐτοῦ] om. K. 13. ἰδρύθη A.B.E.F.G.H.K.L.N.O.P.V.c.g.  
 Haack. Poppo. Goell. Bekk. cum Thom. Mag. ἰδρύσθη b. G. et vulgo ἰδρύθη.  
 ὑλαϊκὸν Q. 14. τὸν λιμένα πρὸς d. 15. αὐτῇ A.B.C.E.F.G.H.K.L.N.O.P.  
 Q.V.g. Haack. Poppo. Goell. Bekk. ceteri αὐτήν. 16. τε] om. O.P.  
 δλίγον L. 17. παρακαλοῦντές τε τοὺς δούλους G.L.O. παρακαλοῦντες τοὺς  
 δούλους P. 19. μὲν] om. Q. οἰκετῶν A.g.

2. τοὺς ἐκεῖ καταπεφευγότας] "Those  
 "who had taken refuge there." Com-  
 pare IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ  
 καταπεφευγνύαις ἐνέβαλλον. Göller how-  
 ever supposes that it is merely a con-  
 densed expression for τοὺς ἐκεῖ, ἐκείσε  
 καταπεφευγότας, like τὸ ἐξ Ἐπιδαύρου  
 τείχος ἐκλιπεῖν, V. 80, 3. ἡ ναυμαχία ἐτε-  
 λεύτα ἐς νύκτα, I. 51, 3. and III. 106, 1.  
 τοὺς ἐν Ὀλπαῖς Ἀμπρακίωτας ἦκοντας.

3. ἐπιστροφή] This word seems to  
 signify what in modern language is  
 called a "reaction," or "counter revo-  
 lution." It appears to be borrowed  
 from the sense in which it is used in  
 military affairs, where it is applied to  
 an army suddenly wheeling round, and  
 moving in a different direction from  
 that in which it had been moving be-  
 fore. Compare II 90, 5. 91, 1.

CORCYRA. A. C. 427. Olymp. 88. 2.

παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἡπείρου ἐπί-  
κουροι ὀκτακόσιοι. LXXIV. διαλειπούσης δ' ἡμέρας μάχη

At length the com- αὖθις γίνεται, καὶ νικᾷ ὁ δῆμος χωρίων τε  
mons gain a complete victory. ἰσχυρῇ καὶ πλήθει προέχων· αἱ τε γυναῖκες

5 αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν οἰκιῶν  
τῷ κεράμῳ καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. γενο- 2  
μένης δὲ τῆς τροπῆς περὶ δειλὴν ὄψιαν, δείσαντες οἱ ὀλίγοι  
μὴ αὐτοβοεῖ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν ἐπελθὼν καὶ  
σφᾶς διαφθείρειεν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς  
10 ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ἢ ἔφοδος, φειδόμενοι οὔτε  
οἰκίας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων  
κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ  
ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. καὶ οἱ μὲν 3  
παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν νύκτα  
15 ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναὺς τοῦ δήμου κεκρατη-  
κότος ὑπεξανήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν  
ἡπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνο-

2. διαλειπούσης g. αὖθις μάχη g. 3. ἐγίνετο Q. χωρίων δὲ C.  
4. ἰσχυρὴν d.i. 5. ξυνελάβοντο c. 7. τῆς] om. b. 9. διεφθέρειεν K.  
11. οἰκίας Q. ὥστε om. G. 13. ἐγένετο L.d. ἐς] ἐπ' G.I.L.O.P.e.  
14. ἡσυχάσαντες c. 16. λαθόντες ἐς τὴν ἡπειρον G.

7. δειλὴν ὄψιαν] "The late afternoon, "approaching towards evening," as δειλὴ πρωΐα is "the early afternoon "when the sun has just passed the "meridian." δειλος and δειλὴ signify the sun's heat according to Buttmann, who connects them both with εἰλη. See Buttmann's Lexilogus, in δειλὴ and δειλος, part II. p. 182 et seqq.

10. τὰς ξυνοικίας] Æschines against Timarchus, pag. 137. Reiske. ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἰκίαν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν ὅπου δ' εἰς ἐνοικεῖ, οἰκίαν. τὰς οἰκίας therefore relates to the houses of the rich, and τὰς ξυνοικίας to those of the poorer citizens, where different parts of

the building were occupied by different families; and hence Thucydides adds, φειδόμενοι οὔτε οἰκίας οὔτε ἀλλοτρίας, that is neither their own οἰκίας, nor the ξυνοικίας of their poorer neighbours. The words οἰκίας and ἀλλοτρίας Porpo seems rightly to consider as genitive cases, "sparing neither any house of "their own, or of any one else." See Prolegom. I. p. 92. 132.

12. καὶ ἡ π.—διαφθαρῆναι] Thom. Magist. in βούλομαι. Mox Cod. Ar. pro ἐπεγένετο male ἐγένετο. Supra II. 77, 5. πνεῦμά τε εἰ ἐπεγένετο αὐτῇ (nempe φλογί, ut bene Schol.) ἐπίφορον,—οὐκ ἂν διεφύγον. Ὅς ἑκάτεροι sic dicit, ut sæpe ὡς ἑκάστοι. DUKER.

CORCYRA. A. C. 427. Olymp. 88. 2.

On the following day Nicostratus arrives with a small Athenian squadron, and mediating between the two parties, was on the point of reestablishing concord, when the distrust of the aristocratic party rekindles the suspicions of the commons, and 400 of the aristocratical interest are placed in custody in a small island in front of Corcyra.

μένη ημέρα Νικόστρατος ὁ Διυτρέφους Ἀθηναίων στρατηγὸς παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλίταις· ξύμβασίν τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρίναι, οἳ οὐκέτι ἔμειναν, τοὺς δ' ἄλλους οἰκεῖν σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεῖ-<sup>10</sup> σεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ὅπως ἦσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ<sup>3</sup> σφῶν αὐτῶν ξυμπέμψειν. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ<sup>4</sup> τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς. δέισαντες δὲ ἐκείνοι μὴ<sup>15</sup> ἐς τὰς Ἀθήνας ἀποπεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διοσκόρων ἱερόν. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρεμβυεῖτο. ὥς δ' οὐκ ἔπειθεν, ὁ δῆμος ὀπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ, ὥς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν ἀπιστία, τά τε ὄπλα αὐτῶν ἐκ τῶν οἰκιῶν<sup>20</sup>

1. διυτρέφους G. διοτρέφους Q.d. διυτρέφους E. διοτρέφους etiam infra IV. 119, 2. Q. et IV. 129, 2. d. Et VIII. 64, 2. omnes aut διοτρέφῃ habent (A.B.g.) aut διοτρέφῃ (L.O.P.g.) aut διοτρέφῃν (F.H.Q.) 8. πρὸς] παρ' d. 10. ἀποπλεύσασθαι d.i. 11. δήμου] μήδου g. 13. αὐτοὶ] om. c.f. 14. ξυμπέμψειν G.I.L.O.P. 15. τοὺς] κατ' O.P. δὲ ἐκείνοι] om. d. 16. διοσκόρων C.O. Bekk. in ed. 1832. διοσκουρίων i. A.B.E.F.G. et vulgo διοσκούρων. Conf. Lobeck. ad Phrynich. p. 235. 17. δέ] τε F.H. 20. μὴ] om. g.

16. τῶν Διοσκόρων] Bekker has rightly adopted this reading from two MSS., but if not a single one had retained it, he would have been equally justified in restoring it; for Phrynichus not only mentions it as the correct form, but adds, γελάσεις οὖν τοὺς σὺν τῷ ὕλεγοντας. p. 235. Lobeck. Compare the place in Athens called Δεωκόριον, not Λεωκούριον. In this as in many other instances the existing MSS. of Thucy-

dides have followed the orthography of their own age, without attempting to preserve the Attic forms of the age of Thucydides.

19. τῇ τοῦ μὴ ξυμπλεῖν ἀπιστία] "From their mistrust in not sailing with them;" the genitive case explaining the meaning of τῇ ἀπιστία, as in the words already noticed, II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν. See the note on that passage.

CORCYRA. A. C. 427. Olymp. 88. 2.

ἔλαβε, καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυνσε, διέφθειραν ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθίζουσιν ἐς τὸ Ἡραῖον ἰκέται, καὶ γίνονται οὐκ ἐλάσσους τετρακοσίων. ὁ δὲ δῆμος δέισας μὴ τι νεωτερίσωσιν ἀνίστησί8 τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκέισε αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτη ἡ πέμπτη ἡμέρα μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομ-  
 Shortly afterwards, the Peloponnesian fleet, 10 under Alcidas, arrives off Corcyra :  
 μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἔφορμοι οὔσαι παραγίγνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ αὐτῶν Ἀλκίδας ὅσπερ καὶ πρότερον, καὶ Βρασίδας αὐτῷ ξύμβουλος ἐπέπλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς ἡπείρου ἅμα ἔφ' ἐπέπλεον τῇ Κερκύρα. LXXVII. οἱ δὲ 15 the Athenians and Corcyreans sail out to meet the enemy : but owing to the confusion on board the Corcyrean ships, they are defeated, and driven back into Corcyra.  
 (77, 78.) πολλῷ θορύβῳ, καὶ πεφοβημένοι τὰ τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν, παρεσκευάζοντό τε ἅμα ἐξήκοντα ναῦς καὶ τὰς αἰὲ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε εἶσαι πρῶτον ἐκπλεῦσαι καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι. 20 ὥς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες, 2 δύο μὲν εὐθὺς ἠντομόλησαν, ἐν ἐτέραις δὲ ἀλλήλοις οἱ

2. διέφθειραν K.P.d.e. 3. ἦραιον et mox 5 ἦραιον F. 4. τριακοσίων N.V.  
 τι] om. Q. 6. διεπέμποντο L.O.P.d. 9. κυλλήνης] μυτιλήνης d.i.  
 11. ἦγε F. 12. ἀλκείδας K. ὅσπερ B.F.G.H.K.P.g. Bekk. ed. 1832. A.E.  
 et vulgo ὅσπερ. 13. σύβλοτα V. 14. ἔφ] ἔως P. 15. τῇ] om. e.  
 20. ἐκείναις e. 21. σποράδες ἦσαν G.

10. ἔφορμοι οὔσαι] The substantive ἔφορμος occurs several times in Thucydides, III. 6, 1. IV. 27, 1. 32, 1. but this is the only passage in which I have found the word as an adjective: nor is its meaning easy to determine. Portus renders "ex Cyllene, ubi post reditum "ex Ionia, stationem habebant." Mr. Bloomfield, "having kept in port there "since their voyage from Ionia." Poppe and Göller understand it also in the

same manner, ἐν Κυλλήνῃ ὁρμοῦσαι. But the participle οὔσαι should then, I think, have been γενομένης, so that it does not appear certain that ἔφορμος is not rather connected with the substantive, and so signifies "cruizing for, or "blockading an enemy." The sense would then be "forming a fleet to cruise "off Corcyra, and watch for an opportunity of gaining the island to their "alliance."

ἐμπλέοντες ἐμάχοντο, ἣν δὲ οὐδείς κόσμος τῶν ποιουμένων. 3 ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ 5 κατ' ὀλίγας προσπίπτοντες ἐταλαιπωροῦντο καθ' αὐτούς· οἱ δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν ἀθρόαις μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυτοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύουσι 2 μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν περιέ- 3 πλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις, καὶ δείσαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπιβοηθοῦσι· καὶ γενόμεναι ἀθρόαι αἱ νῆες ἅμα τὸν ἐπίπλουν 4 τοῖς Ἀθηναίοις ἐποιοῦντο. οἱ δ' ὑπεχώρουν ἤδη πρύμναν κρουόμενοι, καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προ- 15 καταφυγεῖν ὅτι μάλιστα ἑαυτῶν σχολῇ τε ὑποχωροῦντων

4. ναὺς c. 6. ἑαυτούς V. 7. τὴν] om. g. 8. ἑαυτοῖς E. b. αὐτούς c. f.  
9. προσβάλλοντες L. O. P. προσβαλόντων i. 10. αὐτῶν] om. g. 13. αἱ] om. Q.  
15. κρουσάμενοι c. f. ταῖς O. 16. ἑαυτῶν] om. K. ante ὅτι posit B. post  
ὅτι h.

4. ὧν ἦσαν αἱ δύο] "Of which number were the two well known ships, "Salaminia and Paralus." So Blume explains the article, as he is quoted by Poppo and Göller in their notes.

5. Πάραλος] Adeas Ulpianum in Demosth. Mid. p. 216. c. WASS.

6. κατ' ὀλίγας προσπίπτοντες] "Attacking in detachments of a few ships "at a time." Compare Herodot. IX. 62, 5. προσβαίσσαντες κατ' ἓνα, καὶ δέκα, καὶ πλευνέες τε καὶ ἐλάσσονες συστρεφόμενοι. Κατ' ὀλίγον is used by Thucydides in the same sense, IV. 10, 3. V. 9, 1. VI. 34, 4. ἐταλαιπωροῦντο καθ' αὐτούς] "Were "in a bad condition of themselves;" that is, their own disorder had almost defeated them before they began to engage. Compare IV. 71, 1. ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὖσα, and IV. 64, 3, 4. 65, 1. VI. 13. Καθ' αὐτούς expresses

that the enemy had nothing to do with their bad condition, but that it was all owing to themselves; so that the sense is not ill expressed by Valla, "a se ipsis "profligabantur." Those are, I think, mistaken who understand the words of the disorder of the Corcyraeans alone, i. e. that they were in a bad condition, but that this did not extend to the Athenians.

8. ἀθρόαις μὲν οὐ προσέπιπτον] They did not attack the whole enemy's fleet collected, nor did they even attack in the centre that part of the enemy's fleet which was drawn up directly against themselves, but they attacked it on one of its extremities or wings, and sunk one ship. κατὰ κέρας clearly is used relatively to κατὰ μέσον. Dobree, I think, strangely misunderstands the passage.

CORCYRA. A.C. 427. Olymp. 88. 2.

καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντιῶν. ἡ μὲν οὖν ναυ- 5  
μαχία τοιαύτη γενομένη ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι δέισαντες μὴ σφίσιν ἐπι-  
πλεύσαντες ἐπὶ τὴν πόλιν ὡς κρατοῦντες οἱ πολέμιοι ἢ τοὺς  
5 Alcidas is afraid to ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεω-  
pursue his advantage, notwithstanding the τερίσωσι, τοὺς τε ἐκ τῆς νήσου πάλιν ἐς τὸ  
general panic in Cor- Ἴθραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον.  
cyra.  
οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες 2  
τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων  
10 ἀπέπλευσαν ἐς τὴν ἡπειρον, ὅθεν περ ἀνηγάγοντο. τῇ δ' 3  
ὑστεραία ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καί περ  
ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασιίδου παραινοῦν-  
τος, ὡς λέγεται, Ἀλκίδα, ἰσοννήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν  
Λευκίμμην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς  
15 LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς  
γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἰκέταις ἦσαν ἐς  
λόγους καὶ τοῖς ἄλλοις ὅπως σωθήσεται ἡ  
πόλις. καὶ τινες αὐτῶν ἔπεισαν ἐς τὰς ναῦς 2  
ἐσβῆναι· ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα,  
[προσδεχόμενοι τὸν ἐπίπλουν]. οἱ δὲ Πελο- 3  
20 das makes his escape pοννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν  
in great haste and re- γῇν ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυ-  
turns to Peloponnesus. κτωρήθησαν ἐξήκοντα νῆες Ἀθηναίων προσπλέουσai ἀπὸ

3. πλεύσαντες Q.g. 5. ἢ] ei K. καὶ] om. e. ἄλλωι F. 6. πάλιν  
L.O.P.Q.V. Poppo. Goell. Bekk. Vulgo, et Haack. παλαι. 7. ἴθραιον B.E.F.  
Sic infra c. 81, 2. A.B.E.F. 9. τῇ] om. Q. τρισκαίδεκα δὲ A.C.E.F.G.H.  
K.L.N.O.P.Q.V.c.e.f.g. Haack. Poppo. τρεῖς καὶ δέκα, omisso δὲ, B.h. 10. ἀνή-  
γοντο Q. 11. ἐπέπλεον] om. d. 12. βρασιίδα c.f. 14. λευκίμμην B.E.  
F.V.H.c.h. Poppo. Goell. Vulgo, Haack. Bekk. λευκίμμην. 16. οἰκέταις L.O.P.  
18. νῆας g. 19. ἐσβῆναι B.C.E.F.G.H.I.K.L.N.O.P.V.d.e.f.g.h.i. Haack.

Poppo. Goell. Bekk. ἐμβῆναι A. vulgo ἐμβῆναι. 20. [προσδεχόμενοι τὸν ἐπίπλουν]]  
om. A.H.g. Poppo. in margine ponunt B.F.h. uncis inclusit Bekk. 21. μέσης d.  
22. καὶ] om. L.P. 23. πλέουσai I.V.

19. ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα] “contrived to man thirty ships.”  
ὁμῶς means, “notwithstanding the ge- 22. ἐφρυκτωρήθησαν ἐξήκοντα νῆες]  
“neral dismay and confusion, they still Compare the note on ch. 22, 9. Bredow

CORCYRA. A. C. 437. Olymp. 88. 2.

Λευκάδος· ἃς οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες 5 τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες 2 ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι δὲ αἰσθόμενοι τὰς τε Ἀττικὰς ναῦς προσπλεούσας τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον 10 ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβά-

2. ἀλκίδου c.f.  
μενοι Dionysius.  
13. ἀπέκτειναν c.f.

6. τὸν] τῶν A.B.C. prima manu. E.F.H.c.  
8. ἐσπλεύσας e.  
14. ἐκβιάζοντες A.B.F.

7. αἰσθανό-  
12. ὑλλαϊκὸν L.

seems rightly to infer that these words shew something more to have been communicated by the ancient fire signals than the mere intimation of the appearance of an enemy; for instance, they seem on this occasion to have announced the number of the enemy's fleet, and the quarter in which it was seen approaching.

11. καὶ τὰς ναῦς περιπλεῦσαι] The ships were sent round to the Hyllaic harbour, because, as appears from ch. 72, 3. that harbour was near to those parts of the city where the democratical interest was strongest, as the other harbour near the market-place was in the heart of the aristocratical quarter. But it is not so clear what is meant by the following words, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν ἀπέκτεινον. Dr. Bloomfield and Götter think that the subject to ἀπέκτεινον as well as to the verb following is, "the Corcyraeans "on board the thirty ships;" and εἴ τινα λάβοιεν they suppose to mean, "any of the opposite party whom they "caught attempting to escape by sea."

Haack and Poppo understand the words of a massacre going on in the city while the ships were sailing round. The question somewhat depends upon the very uncertain reading of the following verb ἀπεχρῶντο or ἀνεχρήσαντο or ἀπεχρήσαντο. If we adopt the first of these readings, then the subject to ἀπεχρῶντο must certainly be οἱ ἐν ταῖς ναυσί; and in that case it would be most natural to make the same term also the subject of ἀπέκτεινον. But if we read ἀπεχρήσαντο or ἀνεχρήσαντο, to which the corrupt ἀπεχώρησαν of the MSS. most easily leads us, then I think the subject to the whole passage is οἱ ἐν τῇ πόλει. And then the meaning may be this. "The people sent "round the ships to the Hyllaic harbour in order to have their enemies "on board these ships wholly in their "power when they should come to "land. But they began their massacre "even before the ships could get round "to the Hyllaic harbour, by killing "any of their enemies whom they could "lay hold of in the city. Then when

CORCYRA. A. C. 427. Olymp. 88. 2.

ζοντες †ἀνεχρήσαντο†, ἐς τὸ Ἑραῖον τε ἐλθόντες τῶν ἱκετῶν  
ὡς πεντήκοντα ἄνδρας δίκην ὑποσχεῖν ἔπεισαν καὶ κατέ-  
γνωσαν πάντων θάνατον. οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ 3  
ἐπίεισθησαν, ὡς ἑώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ  
βίερῳ ἀλλήλους, καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ'  
ὡς ἕκαστοι ἐδύναντο ἀνηλθύντο. ἡμέρας τε ἑπτὰ, ἃς ἀφικό- 4  
μενος ὁ Εὐρυμέδων ταῖς ἐξήκοντα ναυσὶ παρέμεινε, Κερκυ-  
ραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευσαν,  
τὴν μὲν αἰτίαν ἐπιφέρουντες τοῖς τὸν δῆμον καταλύουσιν,

1. †ἀνεχρήσαντο†] Libri omnes, Haack. Bekk. ἀνεχώρησαν. ἀπεχρῶντο marg. F.N.V.e. Poppo. Goell. ἀνεχώρησαν Dionys. p. 150. ἀνεχρῶντο marg. Parm. vid. not. οἰκετῶν L. 3. ἀπάντων Dionysius. 4. διέφθειρον I.d. 4. ἀλλή-  
λους ἐν τῷ βίερῳ e. 6. ἀνηλθύντο Q. ἃς] om. K. ἀφικόμενος ὁ εὐρυμέδων  
B.E.F.H.g.h. cum Dionysio. Poppo. Goell. Bekk. ἀφικόμενος τε εὐρυμέδων K.  
A.G. et ceteri ἀφικόμενος εὐρυμέδων. 7. παρέμεινε V. κερκυραῖοι A.B.C.E.  
F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo Goell. Bekk. ceteri οἱ κερκυ-  
ραῖοι. 8. τοὺς δοκοῦντας ἐχθροὺς V.

"the ships arrived, they murdered the  
"men whom they had persuaded to go  
"on board, as they were bringing them  
"out of the vessels: and after this,  
"they proceeded to the temple of Juno  
"and began the butchery there." ἐκ-  
βιβάζοντες ἀνεχρήσαντο or ἀπεχρήσαντο,  
and not ἐκβιάσαντες, because the mas-  
sacre took place whilst the men were  
in the very act of landing: the multi-  
tude probably waited for them on the  
shore, and slaughtered them as they  
were coming out of the vessels.

1. †ἀνεχρήσαντο†] I have ventured  
to introduce this word into the text, as  
the most probable correction of the evi-  
dently corrupt reading of the MSS.  
ἀνεχώρησαν. My reasons for preferring  
ἀνεχρήσαντο to the marginal reading of  
the Augsburg and Clarendon MSS.  
(F.N.) ἀπεχρῶντο, which the Venetian  
MS. V. has in the text, and which has  
been adopted by Poppo and Göller, are  
partly because Dionysius, or the pre-  
sent text of Dionysius, in quoting this  
passage, reads ἀνεχώρησαν, but chiefly  
because Hesychius, Suidas, Phavorinus,  
and Pollux, (IX. 153.) all refer to Thu-  
cydides as using the word ἀνεχρήσαντο  
in the sense of "dispatching, killing,"

ἀνεχρήσαντο, διέφθειραν· οὕτω Θουκυ-  
δίδης. Now ἀνεχρήσαντο is nowhere to  
be found in our present copies of Thu-  
cydides; and I have no doubt that the  
grammarians referred to this passage,  
rather than to I. 126, 11. where our  
present text exhibits διεχρήσαντο, in the  
same sense of "despatched, destroyed."  
Add to which, that the margin of the  
Parma MS., written apparently by the  
same person who wrote the text, gives  
ἀνεχρῶντο. ἀνεχρήσαντο occurs often  
in Dion Cassius, XLVII. 34. LI. 1.  
LIX. 8. But as the grammarians also  
quote ἀπεχρήσαντο as used by Thucy-  
dides in the same sense, it is not easy  
to decide which of these two readings  
deserves the preference.

2. κατέγνωσαν πάντων θάνατον] See  
the notes on I. 95, 3. III. 16, 1.

6. ἀνηλθύντο] Suidas ἀναλύντες, ἀντὶ  
τοῦ ἀναιρῶντες, Θουκυδίδης. Εἰ, ἀνή-  
λευται, πεφόνευται. Æschyl. Sept. cont.  
Theb. 819. Αὐτὸς δ' ἀναλοῖ δῆτα δύσπο-  
τμον γένος. Schol. ἀπόλλυσι. DUKER.

9. τὴν μὲν αἰτίαν ἐπιφέρουντες κ. τ. λ.]  
Or in other words, "professing to  
"punish none but those who had con-  
"spired against the commons, but in  
"fact many were killed from motives



ἀπέθανον δέ τινες καὶ ιδίας ἔχθρας ἔνεκα, καὶ ἄλλοι χρημάτων σφίσιν ὀφειλομένων ὑπὸ τῶν λαβόντων· πᾶσά τε ιδέα κατέστη θανάτου, καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, οὐδὲν ὃ τι οὐ ξυνέβη, καὶ ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο καὶ 5 πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ περιοικοδομηθέντες ἐν 6 τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. οὕτως ὡμὴ στάσις προῦχώρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἐγένετο, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικόν

1. δὲ καὶ τινες K. 2. ὑπολαβόντων τῶν ὀφειλόντων d.i. 4. οὐ] μὴ 1.  
καὶ K. 6. πρὸς] om. B. inter versus habet h. αὐτοὺς A.B.C.H. αὐτοῦ E.  
καὶ οἱ περιοικοδομηθέντες Dionysius. 7. προυχ. Bekk. 8. ὅτι g. ἐν]  
om. B. 9. ἐπειδὴ g.

"wholly unconnected with politics:" τὴν αἰτίαν ἐπιφέρειν is "to charge or "criminate, to tax with guilt." Compare III. 46, 5. Many were murdered against whom there was no legal charge: and whom in fact the victorious party had no intention of molesting, as they were not politically obnoxious: but amidst the general horrors of the proscription, individual vengeance or profligacy might destroy their victims without fear of punishment, or even of notice. Similar atrocities are recorded to have occurred in the proscriptions of Sylla and of the Triumvirs. See Plutarch, Sylla, c. 31. Appian, Civil Wars, IV. 35.

2. ὑπὸ τῶν λαβόντων,] i. e. λαβόντων χρήματα,—ὑπὸ τῶν δανεισαμένων, as the Scholiast rightly explains it. Ὁ λαβὼν is the term properly used to express one who owes another money, just as the money lent by bankers is called τὰ ληφθέντα. See Demosthen. against Timotheus, p. 1186. Reiske.

7. οὕτως ὡμὴ στάσις προῦχώρησε] Krüger (on Dionys. Hist. Rom. p. 151.) and Dobree suspect, not without reason, that the true reading is οὕτως ὡμὴ ἢ στάσις, for the omission of the article seems scarcely allowable, and it may easily have been lost from the preceding word ending with the same letter. For the form ἐν τοῖς πρώτῃ, see the note on III. 17, 1.

9. ἐπεὶ ὕστερόν γε κ. τ. λ.] In explaining the grammatical construction of some passages in this chapter, it seems to me impossible to do more than to state what may probably be right, without pretending to decide confidently. In this very first sentence the infinitive ἐπάγεσθαι appears to have no proper government; for I cannot agree with Göller in interpreting διαφορῶν οὐσῶν—ἐπάγεσθαι, "it being the "interest of the popular leaders to call "in the Athenians." The plural of the adjective διάφορος is indeed used in this sense with the article, (I. 68, 2. IV. 86, 4.) and so is the participle τὰ διαφέροντα, and the verb διαφέρει, VI. 92, 4. III. 42, 2. but the substantive διαφορά, which occurs in twenty-two different places in Thucydides, has never, I think, such a signification; but always that of "difference, quarrel." Either then the words τοὺς Ἀθηναίους ἐπάγεσθαι are subjoined as the consequence of disturbances excited by the popular leaders, "the popular chiefs quarrelling "in every place to bring in the Athenians," or possibly there should be a comma after ἑκασταχοῦ, and the construction is rather ἐκινήθη τοῖς δήμῳ προστάταις—ἐπάγεσθαι, "the popular "chiefs stirred up all Greece to bring "in the Athenians;" the latter seems more like Greek, but I believe after all that Thucydides meant the former.

CORCYRA. A. C. 427. Olymp. 88. 2.

ἐκινήθη, διαφορῶν οὐσῶν ἐκασταχοῦ τοῖς τε τῶν δῆμων  
 But the example was afterwards but too well followed, and was even  
 outdone in horrors. The conflict of the  
 aristocratical and popular interests throughout Greece, identified  
 as they were respectively with the cause of Lacedæmon  
 and of Athens, being aggravated to peculiar  
 5 virulence by the general war then raging, disorganized the whole  
 state of society; overthrew all sanctions of religion, morality, and  
 natural affection; and  
 προστάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ  
 τοῖς ὀλίγοις τοὺς Λακεδαιμονίους, καὶ ἐν μὲν  
 εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἐτοίμων  
 παρακαλεῖν αὐτοὺς, πολεμουμένων δὲ, καὶ ξυμ-  
 μαχίας ἅμα ἐκατέροις τῇ τῶν ἐναντιῶν κακώσει  
 καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει,  
 (ῥαδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι βουλο-  
 μένοις ἐπορίζοντο.) καὶ ἐπέπεσε πολλὰ καὶ  
 10 χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα  
 μὲν καὶ αἰεὶ ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις  
 ἀνθρώπων ᾗ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ  
 τοῖς εἶδεσι διηλλαγμένα, ὥς ἂν ἕκασται αἱ

1. διαφορῶν A.B. τῇ δῆμῳ c. 7. προσποιήσειν g. 8. αἱ] om. A.  
 τι] om. d. 9. ἐπέπεσε V. πολλὰ χαλεπὰ c.f. 11. φύσις τῶν ἀνθρώπων  
 B.h. 12. ἡσυχώτερα K. quem comparativum huius loci auctoritate rejicit  
 Thomas M. 13. ἡθεσὶ διηλλαγμένα ἕως A.  
 ἕκαστα A.B.E.F.g. καὶ] om. i.

1. τοῖς τῶν δῆμων προστάταις] Aristotel. V. Politic. 7, 14. Οἱ μὲν γὰρ Ἀθηναῖοι πανταχοῦ τὰς ὀλιγαρχίας, οἱ δὲ Λακωνες τοὺς δῆμους κατέλυνον. DUKER.

3. καὶ ἐν μὲν εἰρήνῃ κ. τ. λ.] Here, as in I. 36, 3. the participle and the finite verb are made to answer to each other, οὐκ ἂν ἐχόντων—ἐπορίζοντο, whereas it should have been either οὐκ ἂν εἶχον πρόφασιν—ἐπορίζοντο, or οὐκ ἂν ἐχόντων—ἐπαγωγῶν πορίζομένων. Compare the note on I. 36, 3. τρία μὲν ὄντα—ναυτικά—τούτων δ' εἰ περιόψεσθε,—ναυμαχῆσθε. In the following words, ξυμμαχίας may depend on ὑπαρχούσης, which is to be derived from πολεμουμένων, πολεμουμένων καὶ ξυμμαχίας ἅμα ἐκατέροις being equivalent to πολέμου ὑπάρχοντος καὶ ξυμμαχίας ἅμα ἐκατέροις. The datives τῇ—κακώσει καὶ—προσποιήσει seem to have the sense of ἐς τὴν κάκωσιν καὶ προσποιήσιν, “for the hurt of their adversaries, and for their own advantage therefrom.” After προσποιήσει must be understood βοηθείας, or some such word, or else προσποιήσει singly has the sense of προσ-

ποιήσει βοηθείας, like our own word “gain,” which is significant of itself without any addition. “But engaged in war as they were, and each party having besides an alliance at hand for the hurt of their adversaries, and for their own advantage therefrom, any who wished to create disturbances were readily enabled to call in foreign aid.” Another way of taking the words is to make ξυμμαχίας depend on αἱ ἐπαγωγαί, “the opportunities also of bringing in an alliance—were easily furnished,” &c. But ξυμμαχίας cannot, I think, be made also to depend on προσποιήσει; and yet to take that word absolutely in the sense of “gain” or “advantage” seems not to be allowable.

12. μᾶλλον δὲ καὶ ἡσυχαιτέρα κ. τ. λ.] Mᾶλλον hoc loco non est “potius,” sed positum pro χαλεπώτερα. GÖLLEN. “But in a greater degree, or more gently, and varying in their phenomena according as the several changes of circumstances may successively present themselves.”

CORCYRA. A. C. 427. Olymp. 88. 2.

- 3 encouraged an unscrew- μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. ἐν μὲν  
pulous and atrocious γὰρ εἰρήνη καὶ ἀγαθοῖς πράγμασιν αἱ τε πόλεις  
party spirit, which καὶ οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ  
identified all virtue τὸ μὴ ἐς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ  
with an uncompromis- πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν  
ing zeal for the inter- βίαιος διδάσκαλος, καὶ πρὸς τὰ παρόντα τὰς  
ests of its own faction ; ὁργὰς τῶν πολλῶν ὁμοιοῖ. ἐστασίαζέ τε οὖν  
and openly expressed  
its abhorrence of im- τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά που  
partial justice and en- πύσσει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ  
larged patriotism. καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει 10  
5 καὶ τῶν τιμωριῶν ἀτοπία. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν  
6 ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει. τόλμα μὲν  
γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ  
προμηθῆς δειλία εὐπρεπῆς, τὸ δὲ σῶφρον τοῦ ἀνάνδρου  
7 πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. τὸ δ' 15

1. τῶν ὁρῶν ξυντυχιῶν c. 6. τὸ παρὸν L.O. 7. ὁρμᾶς L.O.P.d.  
8. ἐφυστερίζοντά g. 9. πίσσει Q. προγεγενημένων c. cum Dionysio, p. 164.  
προσγενομένων e. τοῦ] ἐς τὸ Dionysius. 10. καινοῦσθαι A.B.E.F.h.  
τ'] om. K. 13. ἀνδρεία C.E.P.c.d.e.f. φιλαίτερος A.G.H.P.Q.d.e.h.i.  
15. πρὸς ἅπαν] παρὰπαν L.O.P.

9. τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας] That is, τὸ καθ' ὑπερβολὴν καινοῦσθαι τὰς διανοίας. Compare Demosth. against Aristocrates, p. 687. Reiske. τοσαύτην ὑπερβολὴν πεποιήνται τῆς αὐτῶν αἰσχροκερδείας.

11. τὴν εἰωθυῖαν—ἀργόν] Laudat Plutarch. de Adul. p. 56. vid. nos ad Salust. Orat. Catonis. Eadem ad δικαιοῦσαι D. Hal. pag. 151. qui τὴν εἰωθ. τῶν ὄν. ἀξ. non male. WASS.

12. ἀντήλλαξαν τῇ δικαιοῦσει] The Scholiast well explains δικαιοῦσαι by τῇ ἑαυτῶν δικαίᾳ κρίσει, or κατὰ τὴν ἑαυτῶν κρίσιν, "As they thought proper." Dionysius paraphrases it by ἄλλως ἡξίουσιν αὐτὰ καλεῖν. (De Thucyd. Hist. Judicium, c. 29.)

13. ἀνδρία φιλέταιρος] "A courage de-voted to the interests of its friends." The word φιλέταιρος has reference to those ἑταιρῖαι which are often alluded to in the eighth book, the "brother-

"hoods, clubs, or societies," composed of individuals of the same age or political condition, and which in a low state of public principle supersede men's duties and affections to the community at large.

15. τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν] In political disputes the best judging and most clear sighted individuals can never be zealous partizans; because they see the faults of either party as well as its merits, and can never therefore contemplate its success with unalloyed satisfaction. This was the secret of Cicero's apparent indecision in the civil war; he knew both parties too well to sympathize heartily with either.

τὸ δ' ἐμπλήκτως δξύ κ. τ. λ.] Ἐμπλήκτως is applied to the uncertain violence of a madman. Πολιτείας ἐμπληξία (Æschines, Fals. Legat. p. 327. Reiske.) is "an unsettled and unstable admini-

CORCYRA. A. C. 487. Olymp. 88. 2.

ἐμπλήκτως ὅξυ ἀνδρὸς μοίρα προστετέθη, †ἀσφαλεία† δὲ τὸ ἐπιβουλευσασθαι, ἀποτροπῆς πρόφασις εὐλογος. καὶ ὁ μὲν 8 χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὑποπτος. ἐπιβουλεύσας δέ τις τυχὼν ξυνητὸς καὶ ὑπονοήσας ἔτι δεινός 9 5 τερος· προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δεήσει, τῆς τε ἐταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπεπληγμένους. ἀπλῶς 10 δὲ ὁ φθάσας τὸν μέλλοντα κακὸν τι δρᾶν ἐπηγνέτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον. καὶ μὴν καὶ τὸ ξυγγενὲς 11

1. ἐκπλήκτως b. ἀσφαλεία Q. Haack. Poppo. ἀσφαλεία G. Libri omnes, Bekk. Goell. ἀσφάλεια. τὸ] τοῦ L.O.P. 2. ἐπιβουλεύσασθαι K. 5. δεήσει A.B.C.E.F.G.H.I.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo δεήσει. τε] om. i. 6. ἐταιρίας A.c.f.i. διαλυτῆς E. 7. δε μὴ ἐπικελεύσαντος διανοούμενον d. 8. τὸν] τοῦ B.

“stration, acting by fits and starts, “with no consistency of purpose.” In the present passage it seems to mean no more than “blind frantic violence.”

1. †ἀσφαλεία† δὲ τὸ ἐπιβουλευσασθαι] The dative case ἀσφαλεία seems supported by the authority of the Scholiast, who interprets it δι' ἀσφάλειαν, and by the passage, III. 56, 6. τὰ ξύμφορα ἀσφαλείᾳ πράσσοντες. Dr. Maltby in his MS. notes seems inclined to prefer this reading, which Haack and Poppo have introduced into the text. The meaning will then be, “But safely to “concert measures against an enemy, “was accounted but a decent pretence “for declining the contest with him “altogether.” That is, a man was required to commit himself thoroughly and beyond recal: if in conducting his hostility against the opposite party he seemed to have any regard to his own future safety, and so to be unwilling utterly to throw away the scabbard, he was considered as meditating to desert the cause of his friends. This is more fully expressed by what follows, ὁ μὲν χαλεπαίνων κ. τ. λ. “He who advocates “the bloodiest measures is felt to “pledge himself to his party by the “inexpiable offence which he gives to “their adversaries; he who deprecates “severity towards the enemy is thought “to be securing to himself a refuge in “the case of that enemy proving here- “after victorious.” Bekker and Göller

read ἀσφάλεια, and Göller interprets the words, “security in regard to planning against the opposite party:” “quod atinet ad insidias.”

4. τυχὼν] “If he succeeded in his “object.” In the next line τῆς ἐταιρίας διαλυτῆς is, “one who breaks up “his party.”

καὶ ὑπονοήσας] Dionysius, p. 151. ita interpretatur: καὶ οἱ τὰς ἐπιβουλάς προεπινοούντες, εἰ φυλάτταντο, ἔτι δεινότεροι. Et sequentia προβουλεύσας cet. ὁ δὲ προειδόμενος, ὅπως μηδὲν αὐτῷ δεήσει μήτ' ἐπιβουλῆς, μήτε φυλακῆς. DUKER.

7. ὁ ἐπικελεύσας τὸν μὴ διανοούμενον] “It was thought a worthy deed if any “man could enlist into his party, and “fully inoculate with its unscrupulous “spirit any one who before had abstained from joining it, and had no “thought of entering into its violences.”

8. καὶ μὴν καὶ τὸ ξυγγενὲς κ. τ. λ.] “The ties of party were held to be “stronger than the ties of blood, because a member of the same party “was far readier than a relation to “dare every thing in your cause without scruple: for such associations “have nothing to do with any legal “and allowed benefit, but are formed “in violation of the laws, in a spirit of “ambition and rapacity.” The varied construction οὐ μετὰ—ὠφελίας,—ἀλλὰ—πλεονεξία resembles that in II. 39, 5. εἰ ῥαθυμία—καὶ μὴ μετὰ νόμων—ἀνδρίας.

τοῦ ἑταιρικοῦ ἀλλοτριώτερον ἐγένετο διὰ τὸ ἐτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφελίας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας  
 12 πλεονεξία· καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θείῳ νόμῳ  
 13 μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομήσαι. τὰ τε ἀπὸ  
 τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ  
 προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαι τέ τινα  
 14 περὶ πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὄρκοι εἴ που

1. τὸ ἀλλοτριώτερον K. εἶναι διὰ τὸ ἀπροφ. i. 2. μετὰ τῆς τῶν e.  
 4. θείῳ καὶ νομίμῳ Dionysius. (p. 955. ed. Reiske.) 5. ἐκρατύνοντο I. 6. —  
 ἀρα] duo versus vacui in H. ἀνεδέχοντο i. 7. προὔχ. Bekk.

ἠθέλομεν κινδυνεύειν. Τῶν κειμένων νόμων ὠφελίας is rightly translated by Gölner, "Utilitatis quam leges conce-  
 "dunt." Compare the opposite assertion, which, however, deserves no more credit than as a rhetorical exaggeration of a "laudator temporis acti," in Isocrates, Panegyric. p. 56. τὰς ἑταιρείας συνήγον οὐχ ὑπὲρ τῶν ἰδία συμφερόντων, ἀλλ' ἐπὶ τῇ τοῦ πλείονος ὠφελείᾳ.

4. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις κ. τ. λ.] Compare Machiavelli, Istoria Fiorentina, lib. III. "Non si trova tra  
 "i loro cittadini ne unione ne amicitia, "se non tra quelli che sono di qualche  
 "sceleratezza ó contra la patria, ó contra i privati commessa, consapevoli."

5. τὰ τε ἀπὸ τῶν ἐναντίων κ. τ. λ.] "And the fair proposals of their ad-  
 "versaries men listened to with a care-  
 "ful watching of their actions, if they  
 "were the stronger party, and not with  
 "frankness and simplicity." i. e. they  
 "did not like to trust to their enemy's  
 "words, if he were stronger than they,  
 "but looked anxiously at his actions.  
 "'Ne vous fiez-vous pas à la parole du  
 "roi?' lui disait M. de Lionne dans  
 "une conférence. 'J'ignore ce que veut  
 "le roi,' dit Van Bruning, 'je con-  
 "sidère ce qu'il peut.'" Voltaire, Siècle  
 "de Louis XIV. chap. IX. Dobree re-  
 "fers εἰ προὔχοιεν το οἱ ἐνδεχόμενοι.  
 "By measures of precaution, if they  
 "(i. e. οἱ ἐνδεχόμενοι) were the stronger  
 "party." But surely it would be the  
 "weaker party, and not the stronger,  
 "that would be disposed to be cautious

and suspicious. For the general senti-  
 "ment compare I. 39, 1. καὶ φασὶ δὴ δίκῃ  
 "πρότερον ἐβελῆσαι κρίνεσθαι" (this was  
 "τὰ καλῶς λεγόμενα) ἦν γε οὐ τὸν προ-  
 "χόντα καὶ ἐκ τοῦ ἀσφαλούς προκαλού-  
 "μενον λέγειν τι δοκεῖν δεῖ κ. τ. λ. In this  
 "instance the Corinthians τὰ ἀπὸ τῶν  
 "προὔχόντων Κερκυραίων καλῶς λεγόμενα  
 "ἐνεδέχοντο ἔργων φυλακῇ (not trusting  
 "to what they said, but rather watching  
 "suspiciously what they did) καὶ οὐ γεν-  
 "ναιότητι. In the words τὰ ἀπὸ τῶν  
 "ἐναντίων καλῶς λεγόμενα, there is again  
 "a mixed meaning of "fair proposals  
 "coming from their adversaries," and,  
 "'made by their adversaries." Compare  
 IV. 115, 2.

8. καὶ ὄρκοι εἴ που ἄρα κ. τ. λ.] Πρὸς  
 "τὸ ἀπορον, "to meet his want of all  
 "other resources." Οὐκ ἔχόντων is in  
 "the plural, because it applies alike to  
 "either party, according to the use of  
 "the preceding word ἐκατέρωφ. "For the  
 "moment, when sworn to either party  
 "to meet the want of all other re-  
 "sources, oaths were binding, so long  
 "as the parties got no power from any  
 "other quarter: but so soon as oppor-  
 "tunity offered, he who was the first  
 "to take courage, if he saw his enemy  
 "off his guard, wreaked his vengeance  
 "on him when unsuspecting with a  
 "keener relish than if he had done it  
 "with fair warning given; and he not  
 "only reckoned the safety of thus do-  
 "ing it, but that he gained the prize of  
 "ability besides, in thus overreaching  
 "his antagonist." Ὀρκοι διδόμενοι

CORCYRA. A. C. 427. Olym. 88. 2.

ἄρα γένοιτο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον  
 ἐκατέρῳ διδόμενοι ἰσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν  
 δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον,  
 ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ  
 5 τὸ τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτῃ περιγενόμενος ξυνέ-  
 σεως ἀγώνισμα προσελάμβανε. ῥᾶον δ' οἱ πολλοὶ κακοῦργοι 15  
 ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοὶ, καὶ τῷ μὲν αἰσχύ-  
 νονται, ἐπὶ δὲ τῷ ἀγάλλονται. πάντων δ' αὐτῶν αἴτιον ἀρχὴ 16  
 ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ

1. γένοιτο] ἐγίνοντο Dionysius. τὸν ἄπορον L.O. τὴν ἄπορον P. τὰ ἄπορα F.  
 2. ἐχόντες d. 3. εἰ] ἢ E.d.i. ἴδη N.V.g. ἥδει c.f. 5. τό τε] ὅτι d.  
 ἀνάγκη K. περιγενόμενον d. 6. προσελάμβανε d. ῥᾶδιον A.F.H.g.h.  
 πολλοί] om. c. 7. τὸ μὲν I. 8. αἴτιον ἀρχὴ A.B.C.E.F.G.H.K.L.N.O.  
 P.V.c.g.h. Poppo. Goell. Bekk. αἴτιον δ' ἀρχὴ d.i. ceteri αἴτιον ἢ ἀρχή.

seems here to signify "oaths taken," (as in Euripid. Iphigen. Taur. 718. Matthiæ.) and not, as the expression generally is to be taken, "oaths offered;" that is, if one party would consent to trust to the oath of his antagonist, and allowed him to escape the extremity of vengeance on condition of his swearing to observe such terms as were imposed on him. For the expression ὅρκον διδόναι, in its usual sense, i. e. "to be willing to stake the issue on the oath of the opposite party, believing him to be innocent, if he swore that he was so; and trusting to his oath, as a security for his good conduct for the future," compare V. 77, 4. Herodot. VI. 86, 12. and Aristotle, Rhetoric, I. 15, 27—32. The sense of the whole passage is here also well expressed by Machiavelli, Istor. Fiorent. III. "Quanto 'l 'inganno riesce piu facile e sicuro, tanto piu lode e gloria se n' acquista. Per questo gli uomini nocivi sono come industriosi lodati, e i buoni come sciocchi biasimati." ῥᾶον κέκληνται is, "more easily gain the name of." "Men in general, when dishonest, more easily gain credit for ability, than, when simple, they gain credit for honesty." This is inserted as the reason why successful perfidy was rather emulated than detested; why men would rather deceive others than be themselves deceived.

4. ἀπὸ τοῦ προφανοῦς est phrasis Thucydidi familiaris. Vid. I. 35, 4. 66, 1. et II. 93, 2. DUKER.

9. ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν] "Power for the sake of covetousness and ambition;" i. e. "pursued for the sake of the gratification which it affords to these passions." Ἐκ δ' αὐτῶν signifies, "and arising from these motives," or "ensuing upon these;" that is to say, superadded to the definite motives which lead men to embark in political contests, they contract when once embarked in them a party spirit wholly distinct from the objects of their party, and which is sometimes transmitted even to their descendants, when no distinct notions of the original cause of quarrel are preserved. Such was the case with the factions of the circus at Constantinople, and with those deadly feuds which have prevailed from time to time amongst the lower classes in Ireland. In the outrages committed some years ago by the parties called "Caravats" and "Shanavests," "neither the persons who were executed for these outrages, nor any one else, could tell what was the dispute. It was notorious who were Caravats and who were Shanavests, and this was all." Edinburgh Ann. Regist. 1811. vol. I. p. 134.

17 φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἐκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σὺφρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἄθλα ἐποιοῦντο, παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμῃσαν τε τὰ δεινότερα ἐπέξησάν τε, τὰς τιμωρίας ἔτι μείζους, οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου †προτιθέντες,† ἐς δὲ τὸ ἐκατέροις που αἰὲ ἡδονὴν ἔχον ὀρίζοντες, καὶ ἡ μετὰ ψήφου ἀδίκου καταγνώσεως ἡ χειρὶ κτώμενοι τὸ κρατεῖν ἐτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. 10

1. φιλονεικεῖν Q. 3. πολιτικῶν L.O.P. ἀριστοκρατίας V. 5. περιγενίσθαι i. 7. προστιθέντες K. cum Dionysio. τιθέντες i. 8. ἡδονὴν αἰὲ c.f. 10. ἐκπιμπλάναι A.B.E.F.G.H.K.d.f. Poppe. Goeller. Bekk. ἐκπιπλάναι e. ἐμπιπλάναι L.O.P.g. ἐμπαπλάναι V. vulgo ἐμπιμπλάναι.

3. ἰσονομίας πολιτικῆς] "That equal law, befitting what justly deserves to be called 'political society.'" Πολιτικῆς implies, "the relation of citizen to citizen," that is, "of equal with equal," as opposed to δεσποτικῆς or τυραννικῆς.—πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἐστ' ἑνός.

6. ἐπέξησάν τε, τὰς τιμωρίας ἔτι μείζους κ. τ. λ.] Bekker and Göller have pointed the passage with a comma after μείζους, as if ἐτόλμῃσαν τε τὰ δεινότερα and ἐπέξησάν τε τὰς τιμωρίας were more properly opposed to each other than ἐτόλμῃσαν τε—ἐπέξησάν τε. The distinction is the same which had been made in the earlier part of the chapter, τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀποπιά, the one clause referring to the bloody provocations that were first offered, and the other to the bloodier retaliations which followed them. But I doubt whether ἐπέξησαν τιμωρίας is Greek; certainly the more common expression would be ἐπέξησαν τιμωρίας, "they followed up the aggressors," or, as in the present passage of Thucydides, "the aggression," τὰ δεινότερα, "with vengeance." Keeping therefore the usual stopping, which Poppe has also retained, the sense will be, "they both dared the most horrible actions, and revenged them, heaping on retaliation even beyond the pro-

"vocation of the first injury." In the words immediately following, I believe that the true reading is προστιθέντες, which is given by Dionysius in his quotation of the passage, (De Thucyd. Hist. Judic. p. 894. Reiske.) and by the MS. K. (Grævianus.) Compare III. 45, 2. διεξεληλύθασι γὰρ διὰ παπῶν τῶν ζημιῶν οἱ ἄνθρωποι, προστιθέντες, κ. τ. λ. See also the note on III. 40, 1. προστιθέντες τὰς τιμωρίας would signify, "holding out, denouncing, enacting;" whereas Thucydides does not mean to speak of any increase of severity ordained by law; but that in the application, or rather in the abuse, of the existing law, the penalties against treason, which are contained in the law of every country, were inflicted more rigorously in the reaction than they had been by the party which had first gained the ascendancy. Τιμωρία προστιθέντες signifies, "inflicting punishment." Compare VIII. 17, 2. For the expression ἐς τὸ ἡδονὴν ἔχον ὀρίζοντες, see the notes on I. 51, 3. 71, 5. II. 96, 3. τὸ ἡδονὴν ἔχον, "that which occasioned pleasure," i. e. "that which pleased either party." Compare II. 41, 3. 61, 2. Herodot. V. 101, 1. &c.

9. κτώμενοι τὸ κρατεῖν] "Trying to gain the ascendancy," or, "while gaining the ascendancy."

CORCYRA. A. C. 427. Olymp. 88. 2.

ὥστε εὐσεβεία μὲν οὐδέτεροι ἐνόμιζον, εἰς πρεπεία δὲ λόγου οἷς 18  
 ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. τὰ δὲ 19  
 μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο  
 ἢ φθόνῳ τοῦ περιεῖναι, διεφθείροντο. LXXXIII. οὕτω

5 In this wild license of πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στά-  
 ferocious passions, in- σεις τῷ Ἑλληνικῷ, καὶ τὸ εἶηθες, οὐ τὸ γεν-  
 trigue and political ναιῖον πλείστον μετέχει, καταγελασθὲν ἡφα-  
 ability were always νίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ  
 found an unequal ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ  
 match for the daring 10 violence of coarser  
 minds, as ready and  
 able in action as they  
 were deficient in elo-  
 quence and in general  
 views. τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μάλλον

1. εὐσεβείαν d. λόγων N.V. 3. τῶν πολιτικῶν ἐπ' g. 5. κακο-  
 πράγίας c.d.f. 8. ἀντετάχθαι F.H. 10. διαλύτων d. 10. ισχυρὸς d.f.i.  
 11. κρείττους Dionysius, qui et infra ἥττους. λογισμοὶ K.

1. εὐσεβεία ἐνόμιζον] See the note on II. 38, 1. Ἐπιφθόνως τι διαπράξασθαι, "to effect any thing in an odious and "guilty manner." So ἀνεπιφθόνα, VII. 77, 2. signifies, "conduct irreproachable and unexceptionable." "Piety was "in fashion with neither party, but "they who succeeded in effecting some "odious purpose under fair pretences "were held in higher esteem."

2. τὰ δὲ μέσα τῶν πολιτῶν] "Those "citizens who joined neither party." Accidentally they would also belong to what we call the middling class of society, because the two opposite parties were composed of the rich and the poor. But the proper meaning of the word here seems to be, "those who "stood neutral between the two fac- "tions," rather than "those who were "in a middle state between wealth and "poverty;" in which latter sense Aristotle uses the term τοὺς μέσους τῶν πολιτῶν. Politics, IV. 11, 4.

6. οὐ τὸ γενναῖον πλείστον μετέχει] Either, "which is the chief ingredient "in a noble nature," or, "whose chief "ingredient is nobleness of nature." See the note on I. 84, 5. where the expression is equally open to the two interpretations.

10. οὐτε λόγος—οὐτε ὄρκος] "Neither "promise nor oath." Sophocles. *Oedip. Colon.* 650. οὐτοί σ' ὑφ' ὄρκου γ, ὡς κακὸν, πιστώσομαι. Οὐκ οὖν πέρα γ' αὖ οὐδὲν ἢ λόγῳ φέροις.

11. κρείστους δὲ ὄντες κ. τ. λ.] The scholiast explains these words by λέγοντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινα πίστιν καὶ βεβαίητητα. Gœtler understands them, κρείστους ὄντες λογισμῷ ἢ πίστει. But neither of these interpretations explains or justifies the extraordinary meaning thus attached to the word κρείστους. Dobree says, "Sensus est, *Argumentis* "et *jurejurando minimè moti.* Angl. "steeled against." He connects therefore κρείστους ὄντες τῶν λόγων καὶ τῶν ὄρκων. But these genitive cases cannot be thus understood, nor can κρείστους simply signify κρείστους τῶν λόγων, even if that expression could bear the sense which Dobree gives to it; a point I think far from certain. Various attempts to interpret this passage have been made, and others might be added to them; but I can see no possible interpretation of it according to the ordinary rules of the Greek language, or without deranging what appears to be the natural order and conjunction of



2 προσεκκόπουν ἢ πιστεῦσαι ἐδύναντο. καὶ οἱ φαυλότεροι γνώ-  
μην ὥς τὰ πλείω περιεγίγνοντο· τῷ γὰρ δεδιέναι τό τε αὐτῶν  
ἐνδεές καὶ τὸ τῶν ἐναντίων ξυνετὸν, μὴ λόγοις τε ἥσους ὥσι  
καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπι-  
3 βουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ κατα- 5  
φρονούντες κἂν προαισθῆσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν  
λαμβάνειν ἅ γνώμῃ ἔξεστιν, ἄφρακτοι μᾶλλον διεφθει-  
ροντο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρα τὰ πολλὰ αὐτῶν

1. ἐδύνато C. 2. πλείω] πολλὰ Q. 6. προαισθῶντ γ. προαίσθεσθαι B.F.  
ἔργῳ λογιζόμενοι ὥς οὐδὲν h. δεῖν σφᾶς G. δεῖν om. Q. 9. Cap. 84 versus  
singulos asterisco notant F.Z. Caput totum uncis incluserunt Bekk. Poppo.  
Goeller. Capp. 82, 83, et 84 linea ad marginem apposita notat Y. Omnia a  
verbis ἐν μὲν γὰρ εἰρήῃ usque ad fin. c. 84. notat W.

the words. If it be not corrupt, (and Dionysius quotes it as we find it in our MSS.) it seems to be at least untranslatable.

1. καὶ οἱ φαυλότεροι γνώμην κ. τ. λ.] Compare the overthrow of the Presbyterians by the Independents, and that of the Brissotine, or Girondist party, by the Jacobins. In ordinary times in civilized countries intellect has the superiority over physical strength and energy; but revolutions, if they once proceed to bloodshed, for the time being, place men in the condition of barbarians, amongst whom physical strength and courage are more than a match for mere intellect.

5. καταφρονούντες κἂν προαισθῆσθαι] i. e. διὰ καταφρόνησιν πεποιθότες κἂν προαισθῆσθαι, as Götter rightly explains it. "Thinking in their arrogance that they "should be aware in time." Compare V. 40, 3. VI. 11, 5. Herodot. I. 66, 2. Xenophon, Hellenic. IV. 5, 12.

9. ἐν δ' οὖν τῇ Κερκύρα κ. τ. λ.] It is vain to deny the numerous harshnesses, to give them no stronger censure, which are contained in this chapter: and which, added to the authority of the scholiasts, have induced me to believe that it is really an imitation of Thucydides, by some other writer, and, as often happens in such cases, a caricature of his style and manners. For

first the pronoun αὐτῶν cannot be easily referred to τὰ ἔργα in the preceding chapter, and yet it can be referred to nothing else. Secondly, if the sentiment be a general one, the tense of δράσειαν seems wrong; and at any rate δράσειαν and ἐπέλθοιεν do not agree with γινώσκουσιν. Thirdly, Götter is right in saying that the sense requires rather ἀρχθέντες ὑπὸ τῶν παρεχόντων than ἀρχόμενοι ὑπὸ τῶν παρασχόντων. Fourthly, πάθους is used in a sense perfectly unlike its meaning every where else in Thucydides; and so I think is ἀπαυδενσία ὀργῆς, for I believe the writer does not mean "coarseness, "rudeness of passion," but "ungovernableness," which is the later sense of ἀπαυδενσία. Fifthly there is the expression ἐν ᾧ μὴ βλέπουσαν ἰσχὺν εἶχε τὸ φθοεῖν, where ἐν ᾧ μὴ seems to be used without any authority in the sense of εἰ μὴ, or if not, the expression is extremely obscure. But notwithstanding all this, the matter of the chapter is really very good, and the writer of it, whoever he was, had in this respect studied Thucydides to good purpose. It is a curious question, whether or no there is reason to suppose that he was a Christian. Wasse suspected the hand of a Christian scholiast in the 82nd chapter, §. 12. where the present text has τῷ θεῷ νόμῳ, but

CORCYRA. A. C. 427. Olym. 88. 2.

προετολμήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ  
 σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόν-  
 των οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς  
 εἰωθυίας ἀπαλλαξείοντες τινες, μάλιστα δ' ἂν  
 5 διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν,  
 παρὰ δίκην γιγνώσκοιεν, οἳ τε μὴ ἐπὶ πλε-  
 ονεξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαι-  
 δευσία ὀργῆς πλεῖστον ἐκφερόμενοι, ὡμῶς καὶ  
 ἀπαραιτήτως ἐπέλθοιεν. ξυνταραχέντος τε 2  
 10 τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν νόμων  
 κρατήσασα ἡ ἀνθρωπεῖα φύσις, εἰωθυῖα καὶ παρὰ τοὺς

2. τὴν] om. K.d.e. 4. τινες A.B.C.E.F.G.H.K.L.O.P.b.e.g. μάλιστ'  
 ἂν B.Q. 6. δίκης P. 7. ἀπὸ τοῦ ἴσου H.L.O.P.d. 9. τε] om. L.O.P.  
 11. κρατήσαντα C. εἰώθε d.i.

Dionysius quoting the passage reads τῷ  
 θεῷ καὶ νομίμῳ. And possibly the old  
 received reading in VII. 86, 5. διὰ τὴν  
 νομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν,  
 where all the later editors have re-  
 stored from the best MSS. διὰ τὴν πᾶ-  
 σαν ἐς ἀρετὴν νομισμένην ἐπιτήδευσιν,  
 may have had its origin in a similar  
 source. If Poppo's conjecture were  
 true, that Dion Cassius had imitated a  
 passage in the present chapter, we could  
 then scarcely ascribe it to a Christian  
 writer; but the words of Dion, LII. 34.  
 πολλὰ γὰρ ἡ φύσις καὶ παρὰ τὸν νόμον  
 πολλοὺς ἀμαρτάνειν ἐξάγει, appear to  
 me to have nothing to do with this  
 chapter, but if they are borrowed from  
 any part of Thucydides they more re-  
 semble the language and substance of  
 III. 45, 4. It is possible that a familiar  
 acquaintance with the Byzantine writers  
 might enable us to form some conjec-  
 tures as to the date of this 84th chap-  
 ter. I can only say that I believe it to  
 be the work of a Christian, and to have  
 been written not later than the sixth or  
 seventh century. See the note at the  
 end of this book.

τὰ πολλὰ αὐτῶν προετολμήθη] Αὐτῶν  
 refers to τὰ ἔργα in the preceding lines,  
 τοιμηρῶς πρὸς τὰ ἔργα ἐχώρουν. Then  
 follows a statement of the three princi-  
 pal causes of the crimes committed in

civil disturbances: 1st, the desire of  
 vengeance for oppression and insolence  
 in the ruling party: 2nd, the thirst of  
 plunder, which urges the needy to covet  
 the property of the rich: 3rd, the mere  
 bitterness of party spirit, which men  
 contract by being habitually opposed  
 to one another. The construction is,  
 προετολμήθη—ὅποσα—δράσειαν—γιγνώ-  
 σκοιεν—ἐπέλθοιεν. The words ὑπὸ  
 παρασχόντων belong to ἀρχόμενοι, "All  
 "that men might perpetrate in retalia-  
 "tion, who had been tyrannically go-  
 "verned by that very party which they  
 "now saw in their power." A little  
 below, the words διὰ πάθους seem to  
 signify "passionately," although I  
 know no other instance of this word  
 bearing this signification in a writer as  
 early as Thucydides. Wherever else it  
 occurs in Thucydides it signifies, "suf-  
 "fering, misfortune, calamity." Com-  
 pare, however, ἀπεχώρησεν ἀπ' αὐτῶν δι'  
 ὀργῆς, VIII. 43, 4. for a similar use of  
 the preposition διά. Οἱ ἀπὸ τοῦ ἴσου  
 μάλιστα ἐπιόντες are those who enter  
 into revolutions on an equality with  
 their adversaries—not as oppressed men  
 thirsting for vengeance, nor as needy  
 men desiring plunder—and whose cruel-  
 ties are owing merely to the fury of  
 party spirit which they acquire in the  
 course of the contest.

νόμους ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος· οὐ γὰρ ἂν τοῦ τε ὀσίου τὸ τιμωρεῖσθαι προντίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσιν ἰσχὺν εἶχε τὸ 3 φθονεῖν. ἀξιούσιν τε τοὺς κοινούς περὶ τῶν τοιούτων οἱ 5 ἄνθρωποι νόμους, ἀφ' ὧν ἅπαντι ἐλπίς ὑπόκειται σφαλεῖσι καὶ αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δεῖσεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις 10 ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν γὰρ αὐτῶν ἐς πεντακοσίους) τεῖχῃ 15 τε λαβόντες, ἃ ἦν ἐν τῇ ἡπείρῳ, ἐκράτουν τῆς πέραν οἰκείας γῆς, καὶ ἐξ αὐτῆς ὀρμώμενοι ἐληΐζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἔβλαπτον, καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει.

1. ἀδικεῖν καὶ ἀσμένῃ i. οὖσα ὀργῆς g. 3. προντίθεσαν Bekk. 7. καὶ C.E. ἀλλ' P.Q. προκαταλύειν Q. 10. τῇ] om. H.V.g. 11. ἐς] πρὸς Q. 13. φυγόντες L. τῶν] om. O. 16. γῆς] om. I. 17. ἐληΐζον E.F.H.N.V.g.h. Poppo. ἐλείζοντο Q.

2. πολεμία δὲ τοῦ προὔχοντος] Compare the character of the Greeks, as a nation, which Herodotus puts into the mouth of Achaemenes, τοῦ τε εὐτυχέειν φθονέουσι καὶ τὸ κρέσσον στυγέουσι. VIII. 236, 3.

5. ἀξιούσιν τε—δεῖσεται αὐτῶν] Compare V. 90. The sense is, that "men" in their violence set the example of "doing away with those common laws" of humanity which all parties alike "might have appealed to in their adversity, and by their own previous conduct put themselves out of the pale of these laws, when they themselves might have occasion to solicit their protection." Compare Virgil, *Aeneid*, X. 532. "*Belli commercia*

"*Turnus Sustulit ista prior jam tum "Pallante perempto."* Περὶ τῶν τοιούτων means, "the common laws which relate to such party quarrels;" such, for instance, as that "to spare the fallen foe; to remember the vicissitudes of fortune; and not abuse our prosperity, to set bounds to the violence of our enmities."

15. τῆς πέραν οἰκείας γῆς] "Their own territory on the main land opposite." Immediately afterwards some MSS. read ἐληΐζον instead of ἐληΐζοντο, and this reading has been adopted by Poppo. Thucydides generally uses the middle voice, but once, IV, 41, 2. ἐληΐζόν τε τὴν Λακωνικὴν καὶ πλείστα ἔβλαπτον, he has used the active.

SICILY. A. C. 427. Olymp. 88. 2.

ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ<sup>2</sup>  
καθόδου· καὶ ὥς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ  
πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν  
νῆσον ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρή-  
5 σαυτες, ὅπως ἀπόγνοια ἦ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς,  
ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην, τεῖχος ἐνοικοδομησά-  
μενοι ἔφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι  
εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχχητα τὸν Μελα-

10 SICILY.

First interference of  
the Athenians in the  
affairs of Sicily, under  
pretence of supporting  
the Ionian states of  
that island against Sy-  
racuse, and the other  
Dorian states.

νώπου στρατηγὸν αὐτῶν καὶ Χαριοιάδην τὸν  
Εὐφιλήτου. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι<sup>2</sup>  
ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι<sup>3</sup>  
δὲ τοῖς μὲν Συρακοσίοις ἦσαν πλὴν Καμαρι-  
ναίων αἱ ἄλλαι Δωρίδες πόλεις, αἵ περ καὶ πρὸς  
15 τὴν τῶν Λακεδαιμονίων τὸ πρῶτον ἀρχομένου  
τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν  
γε, τοῖς δὲ Λεοντίνιοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα·  
τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ  
κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες<sup>4</sup>

1. ἐπρεσβείετο g. καὶ ἐς τὴν κόρινθον Q. 5. ἀπογοι E. 6. ἰστήνην c.  
7. ἔφθειραν C. 8. οἱ ἀθηναῖοι K. 9. μελανόπου G.I.L.O. et correctus C.  
10. χαριοιάδην Q. 11. συρακόσιοι K.f. συρακοσίοιοι A.E.F.H. συρρακού-  
σιοι G.L.O.i. quod reposui, solum habent A.C. lib. VII. et VIII. nec rarum  
F.H.h.B. plerumque συρακόσιοι vel συρακοσίοιοι. Urbem συρακοσίσας  
vocat antiquissimi codices, nec tamen sibi constant. Bzkk. 12. καθέστη-  
σαν c. καθίστασαν i. 13. καμμαριναίων F. 15. τῶν] om. O. 17. γε]  
om. e. 18. ῤηγῖνοι A. ῤηγῖνοι B.F. 19. κατὰ]  
μετὰ P.

5. τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς] El-  
lipsis, quam in hoc genere loquendi  
observat Fr. Portus, crebra est in in-  
terrogatione. Thucyd. III. 39, 2. τί ἄλλο  
οὗτοι ἢ ἐπεβούλευσαν; Et 58, 6. τί ἄλλο  
ἢ—ἀτίμους γεράων, ὧν νῦν ἰσχυροὶ, κατα-  
λείψετε; Sic in τί δ' εἰ μὴ, et in illo  
extra interrogationem apud Aristoph.  
Equt. 1103. Μηδὲν ἄλλ' εἰ μὴ ἔσθιε.  
Eodem modo Latini, quid aliud, quam?  
nihil aliud, quam. Adi Bud. Comment.  
p. 1047. DUKER.

16. οὐ μέντοι ξυνεπολέμησάν γε] Com-  
pare II. 7, 2. and the note on that passage.  
It is abundantly plain from the account  
here given that the Sicilian states had  
as yet sent no ships over to Greece to  
aid the Lacedæmonians, agreeably to  
the instructions of the Lacedæmonians  
at the beginning of the war; τὰ τ' ἄλλα  
ἡσυχάζοντας κ. τ. λ.

17. αἱ Χαλκιδικαὶ] See VI. 75, 3. 4.  
82, 2.

ATTICA. A. C. 427. Olymp. 88. 2.

οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναὺς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἵργοντο καὶ τῆς 5 θαλάσσης. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον 5 ἀγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ βεῖη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχέρινα γενέσθαι. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο 7 μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ 10 δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὁμως 12 διακωχή. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσαν ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, 15 ὥστε † Ἀθηναίων † γε μὴ εἶναι ὃ τι μᾶλλον 15 [τούτου] ἐκάκωσε τὴν δύναμιν. τετρακοσίων γὰρ ὀπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ 4 ἄλλου ὄχλου ἀνεξέμετρος ἀριθμός. ἐγένοντο δὲ καὶ οἱ πολλοὶ

ATTICA.  
Second attack of the  
2 plague at Athens:  
4700 citizens of the  
three highest classes  
perished in the course  
of its ravages. Nume-  
3 rous earthquakes in  
different places.

2. Ἴωνες V. 3. τῆς τε γῆς] om. G. τε] om. L.O.P.d.e.i. 5. δέ] τε  
C.e. om. d. 8. οὖν] δὲ O.c. 12. τις] om. g. 14. πρότερόν γε καὶ i.  
πρώτον γε καὶ L.O. πρώτον καὶ P. 15. ἀθηναίων γε A.B.E.F.G.H.K.L.N.O.P.  
V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀθηναίους γε Q. Vulgo ἀθηναίους τε.  
16. [τούτου]] om. A.B.E.F.G.I.L.N.O.P.V.c.d.f.h.i. Haack. Poppo. Goell. Bekk.  
τούτοις e. τούτους C. ἐκάκωσε A.B.E.F.G.H.K.N.V.c.f.g.h. Haack. Poppo.  
Goell. Bekk. Vulgo ἐπίεσε καὶ ἐκάκωσε. 19. ὁ ἀριθμός L.O.P. καὶ οἱ πολλοὶ  
τότε A.B.E.F.G.H.V.f.g.h. Haack. Poppo. Goell. Bekk. καὶ οἱ πολλοὶ σεισμοὶ τότε  
C.K.L.O.P.b.c.d.e.i. τότε καὶ οἱ σεισμοὶ πολλοὶ Q. Vulgo τότε καὶ οἱ π. σ.

1. οἱ τῶν Λεοντίνων ξύμμαχοι] He says "the allies of the Leontines," rather than "the Leontines and their allies," because the argument of "an old alliance already subsisting" could only so far as we know be used by the Rhegians, and not by the Leontines themselves. A fragment of a treaty of alliance between Athens and Rhegium exists in one of the Elgin marbles, and may be seen in Böckh. Corpus Inscript. vol. I. Inscr. 74.

18. ἐκ τῶν τάξεων] What he elsewhere (VI. 43.) calls ἐκ καταλόγου, the heavy-armed soldiers taken from the class of the Zeugitæ. From these are distinguished the Epibatæ, or heavy-armed soldiers, who served in the fleet, and who might be taken from the fourth class, or Thetes. Compare Böckh, Staatshaushaltung der Athener, vol. II. p. 35. (Eng. Translat. vol. II. p. 266.) 19. οἱ πολλοὶ τότε σεισμοὶ] Mr. Bloomfield says that "the article is here not

SICILY. A. C. 427. Olymp. 88. 2.

τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς, καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ

5 SICILY. Fruitless expedition of the Athenians against the Liparæan islands. τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. νέμον-<sup>2</sup>ται δὲ Λιπαραῖοι αὐτὰς Κνιδίων ἄποικοι ὄντες.

οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ μεγάλη, καλεῖται δὲ Λιπάρα·<sup>3</sup> τὰς δὲ ἄλλας ἐκ ταύτης ὀρμῶμενοι γεωργοῦσι, Διδύμην καὶ<sup>4</sup> Στρογγύλην καὶ Ἱεράν. νομίζουσι δὲ οἱ ἐκείνη ἄνθρωποι ἐν<sup>4</sup> τῇ Ἱερᾷ ὡς ὁ Ἡφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδιδούσα πολὺ καὶ τὴν ἡμέραν καπνόν. κεῖνται δὲ αἱ<sup>5</sup> νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ξύμμαχοι δ' ἦσαν Συρακοσίων. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, ὡς<sup>6</sup> οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ ὁ χειμὼν<sup>7</sup> ἐτελεύτα, καὶ πέμπτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι

1. καὶ εὐβοίᾳ A.E.F.H.V.g. καὶ ἐν B.—Βοιωτίῳ] om. O.P. 3. Ἀθηναῖοι  
καὶ] om. d.i. Ῥηγῖνοι A.V. Ῥηγῖνοι B. Ῥήγιον K. 6. ἀνυδρίας P.  
ἀδύνατα] οὐκ L. 7. λιπαραῖοι P. κνιδίων E. τῶν κνιδίων i.  
ὄντες] om. G.L.O.P.i. 10. οἱ ἐν ἐκείνῃ K. οἱ ἐκείνοι d.i. ἐν] οἱ ἐν e.  
11. τῇ et mox ὁ om. L.O.P. 12. πολὺ] om. G.L.O.P. 14. τέμοντες d.e.i.  
15. ὁ μὲν χειμὼν e. 16. τῷ πολέμῳ ἐτελεύτα A.B.C.E.F.G.H.L.O.P.V.c.d.  
e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτα τῷ πολέμῳ. 17. συνέ-  
γράφη P. 18. πελοποννήσιοι μὲν καὶ K.

"to be tolerated." It seems to me that Thucydides meant to say, "this was the period of those numerous earthquakes, whose frequency at one time has made them remembered as a sort of epoch." So one might say, when relating the events of the year 1746, "this was the period of the famous great frost."

6. δι' ἀνυδρίαν] "Though there are a few trifling springs, there is a general scarcity of water, as the soil, consisting entirely of scoræ, tufa, pumice, pozzolana, and ashes, without

"any intervening stony stratum, except occasional masses of obdurate vitrification, rapidly absorbs the moisture, the natives are consequently obliged to construct capacious cisterns, wherein rain-water is kept in a cool temperature." Captain Smyth's Memoir of Sicily, p. 249. when speaking of the Lipari islands.

7. Κνιδίων ἄποικοι] Sic et Strabo, Pausan. atque alii. Adeundus est de his Cluverius Sicil. Antiq. II. 14. pag. 395. DUKER.

ATTICA, &amp;c. A. C. 426. Olymp. 88. 2, 3.

καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον ὡς ἐς τὴν  
 A.C. 426. Ἀττικὴν ἐσβαλοῦντες, Ἀγιδος τοῦ Ἀρχιδάμου  
 Olymp. 88, 2, 3. ἡγουμένου Λακεδαιμονίων βασιλέως, σεισμῶν  
 ATTICA. δὲ γενομένων πολλῶν ἀπετράποντο πάλιν καὶ  
 Annual invasion of Attica. Earthquakes and inundations of  
 2 the sea in several places. οὐκ ἐγένετο ἐσβολή. καὶ περὶ τούτους τοὺς  
 χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας  
 ἐν Ὀροβίαις ἢ θάλασσα †ἐπελθοῦσα† ἀπὸ τῆς τότε οὔσης  
 γῆς καὶ κυματωθεῖσα ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ  
 μὲν κατέκλυσε τὸ δ' ὑπενόστησε, καὶ θάλασσα νῦν ἐστὶ  
 πρότερον οὐσα γῆ· καὶ ἀνθρώπους διέφθειρεν ὅσοι μὴ ἐδύ- 10  
 3 ναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες. καὶ περὶ  
 Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παρα-  
 πλησία γίγνεται ἐπὶ κλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθη-  
 ναίων παρεῖλε καὶ δύο νεῶν ἀνελκυσμένων τὴν ἐτέραν  
 4 κατέαξεν. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπαναχώρη- 15  
 σίς τις, οὐ μόντοι ἐπέκλυσέ γε· καὶ σεισμὸς τοῦ τείχους τὶ  
 5 κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας ὀλίγας. αἴτιον

1. μὲν et τὴν om. c. 2. ἐμβαλοῦντες O. ἐσβαλοῦντες G. et correctus C.  
 3. λακεδαιμονίων L.O.P. 6. τῶν] om. L.O.P. 7. ἐπελθοῦσα Bekk. et vulgo.  
 ἀπελθοῦσα e. ἐπανελθοῦσα Porpo. 9. κατέλυσε I. 16. γε ἐπέκλυσέ γε g.  
 ἀπέκλυσέ γε P. ἐπέκλυσε, omitta particula, L.O. 17. οὐκ ὀλίγας K.

6. τῶν σεισμῶν κατεχόντων] "When  
 "the earthquakes were prevalent."  
 Compare I. 10, 1. 11, 5. ὁ λόγος κατέχει,  
 —τοῦ λόγου κατεσχηκός. I have fol-  
 lowed Porpo in placing a comma after  
 κατεχόντων, for Thucydides does not  
 mean that the earthquakes were particu-  
 larly prevalent in Eubœa, but that at  
 the time when they were frequently  
 happening in Eubœa and in other  
 places, there happened also at Orobœa  
 an unusual inundation of the sea.

7. †ἐπελθοῦσα† ἀπὸ τῆς τότε οὔσης  
 γῆς] I believe that Gœller [with Haack  
 and Porpo] is right in thinking that  
 ἐπανελθοῦσα is the true reading. "The  
 "sea first retired from what was then the  
 "line of the coast, and afterwards rising  
 "in a heap or head of water it invaded  
 "a part of the city; and though the  
 "inundation afterwards partly subsided,  
 "yet in part also it was permanent; in-

"somuch that some of what was for-  
 "merly land is now sea." The previous  
 retiring of the sea, as the precursor of  
 the inundation, is noticed twice after-  
 wards in the chapter; κύματος ἐπανα-  
 χώρησις τις, οὐ μόντοι ἐπέκλυσέ γε, where  
 it is spoken of as remarkable that the  
 retreat of the sea was not followed by  
 an inundation; and again, ἀποστέλλειν  
 τὴν θάλασσαν. The word ὑπονοστέειν, to  
 express the subsidence of water, occurs  
 in Herodotus, I. 191, 5. and to express  
 the settling downwards of a solid body,  
 owing to the gradual effect of the  
 weather, IV. 62, 3. [Dobree also reads  
 ἐπανελθοῦσα.]

12. Ἀταλάντην] De Atalanta et castel-  
 lo Atheniensi in ea, est etiam supr.  
 II. 32, 1. De ellipsi τοῦ μέρους, quam in  
 his τοῦ τε φρουρίου statuit Schol. plura  
 habet Stephanus Animadv. in lib. de  
 Dialect. p. 45. DUKER.

SICILY. A. C. 426. Olymp. 88. 2, 3.

δ' ἔγωγε νομίζω τοῦ τοιούτου, ἣ ἰσχυρότατος ὁ σεισμὸς ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἐξαπίνης πάλιν ἐπισπωμένην βιαιότερον τὴν ἐπὶ κλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι ὥς ἐκάστοις ξυνέβαινεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιώται

SICILY.

Operations of the Athenians: they reduce Messina to join their confederacy.

ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι

ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου

μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμ-

μαχοὶ ἔπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀν-

τιπολέμιοι, τούτων μνησθήσομαι. Χαριοιάδου γὰρ ἤδη τοῦ 2

Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ,

Λάχης ἅπασαν ἔχων τῶν νεῶν τὴν ἀρχὴν ἐστράτευσεν μετὰ

15 τῶν ξυμμάχων ἐπὶ Μυλάς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ 3

δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι καὶ

τινα καὶ ἐνέδραν πεποιημένοι τοῖς ἀπὸ τῶν νεῶν. οἱ δὲ 4

Ἀθηναῖοι καὶ οἱ ξύμμαχοι τοὺς τε ἐκ τῆς ἐνέδρας τρέπουνσι

καὶ διαφθείρουσι πολλοὺς, καὶ τῷ ἐρύματι προσβαλόντες

20 ἠνάγκασαν ὁμολογίᾳ τὴν τε ἀκρόπολιν παραδόναι καὶ ἐπὶ

Μεσσήνην ξυστρατεῦσαι. καὶ μετὰ τοῦτο ἐπελθόντων οἱ Μεσ-

σήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν

καὶ αὐτοῖς ὁμήρους τε δόντες καὶ τὰλλα πιστὰ παρασχόμενοι.

1. ἐγὼ B.K. νομίζω τοῦ τοιούτου A.B.C.E.F.G.H.K.L.O.Q.V.c.e.f.g. Haack. Poppo. Goell. Bekk. νομίζω τοιούτου i. Vulgo τοῦ τοιούτου νομίζω. 2. ἐγένετο] γέγονε c. 3. ἐπισπωμένην corr. F. 4. δοκῇ E.F.H.N.V.g. τὸ τοιούτον N. τοῦτο L. τοῦτο τοιοῦτο Q. 6. μὲν] om. K. 7. ἕκαστος d. 9. σὺν B.C.E.h. 12. χαριοιάδου L. γὰρ] δὲ g. τοῦ] τῶν B. 14. λάχης ὁ πᾶσαν E. ἐστράτευσεν c. 15. ἐπὶ μυλάς τὰς μεσσηνίων C.O.P.Q.c.d.e.i. ἐπὶ μυλάς τὰς μεσσηνίων K. qui et mox μυλαῖς. ἐπὶ τὰς μυλάς τῶν μεσσηνίων L. 16. ἐν ταῖς μυλαῖς δύο φυλαὶ L.O.P.d. 17. πεποιηκέναι L.O.P. unde πεποιηκῆναι efficit Coraes Plutarch. l. p. 375. 19. προβαλόντες Q. 21. ξυστρατεῦσαι prima manu C. 23. τὰλλα e. Poppo. τὰλλα Bekk. Goell. vulgo et Poppo. ed. 1845. τὰ ἄλλα. παρεχόμενοι V.g.

17. πεποιημένοι] For this middle Prolegomen. I. p. 191. sense of the passive form of the perfect, 23. τὰλλα πιστὰ παρασχόμενοι] "Satisfying the Athenians in all other see Matthiae, Gr. Gr. §. 493. Poppo, H h 2



PELOPONNESUS, ÆGEAN SEA, &amp;c. A. C. 426. Olymp. 88. 3.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει Δημοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεοδώρου, ἐξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὀπλίτας· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικη- 5 ράτου. τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν 3 ξυμμαχικὸν ἵεναι ἐβούλοντο προσαγαγέσθαι. ὥς δὲ αὐτοῖς δηομένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς, ὑπὸ νύκτα 10 δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ ὀπλίται ἀπὸ τῶν νεῶν πεζῇ 4 ἐς Τάναγραν τῆς Βοιωτίας. οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἱππονίκου τε τοῦ Καλλίου στρατηγούντος καὶ

1. οἱ] om. d. μὲν] om. K. 3. πατροκλῆς L.O.P.d.e.i. 5. νικηρείτου i.  
7. αὐτὸ d.g. αὐτὸν V. 8. προσάγεσθαι I. 9. προσεχώρησαν L.O.P. 13. τε]  
om. f. στρατηγού P.

"points;" literally, "presenting all "other things of such a nature as to be "satisfactory." Compare I. 32, 2. καὶ ταῦτα πιστεύοντες ἔχουρά ὑμῖν παρέξεσθαι. Generally speaking *παρέχειν* is, "to "present or offer really; and *παρέχεσθαι*, "to present or offer to notice, to "exhibit." The one expresses an actual giving, the other a figurative one. See Ammonius, De Differentia Vocabulorum, in *Παρέχειν*. Bekker therefore, I think, is right in preferring τᾶλλα, to the common reading τὰ ἄλλα; for Thucydides generally uses the crasis when the word is used as a substantive, that is, when there is no substantive expressed, and τᾶλλα is "all else, all "the rest." But in VIII. 100, 2. where there is another word joined with it, τὰ ἄλλα ἐπιτήδεια, the crasis, I think, ought not to be admitted; because there the article does not so much belong to ἄλλα as to ἐπιτήδεια. So again, VIII. 24, 5. Bekker writes μετὰ πολλῶν τε ἀγαθῶν ξυμμάχων, instead of καὶ ἀγαθῶν, and Gölle appeals to the expression καλοὶ ἀγαθοὶ as an authority for the alteration. But in the latter the two words were habitually united to-

gether, so as almost to have become one; and therefore the καὶ was naturally melted into the following adjective by crasis, according to that general practice in language by which any familiar combination of words is pronounced more briefly, and with the syllables more running into each other, than when the same words are joined with others with which they are less familiarly associated. Now καλοὶ ἀγαθοὶ is a combination of words so familiar as almost to have become one word; whereas πολλοὶ καὶ ἀγαθοὶ is not one expression, nor are the words habitually joined with one another; so that there is no more reason for the crasis there than in any other case where καὶ may happen to precede a word beginning with a vowel.

10. ἐς Ὠρωπὸν τῆς πέραν γῆς] See the note on II. 23, 3.

13. Ἱππονίκου τοῦ Καλλίου] This Hipponicus was the father-in-law of Alcibiades, and one of the richest individuals in Greece. His father Callias was the ambassador who is said to have procured the assent of the Persian king to that memorable treaty, by which the

TRACHINIA. A. C. 426. Olymp. 88. 3.

Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν 5 ἐν τῇ Ῥανάγρα ἐδῆρουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραία 6 μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων καὶ 5 Θηβαίων τινὰς προσβεβηθηκότας καὶ ὄπλα λαβόντες καὶ τροπαῖον στήσαντες ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα 7 ναυσὶ τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε καὶ ἀνεχώρησεν ἐπ' οἴκου.

10 XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ῥάκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ τοιαύδε  
 TRACHINIA. Ἡρακλῆς ἵκνεται ἐκ τῆς Λακεδαιμονίας. γνῶμης. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία 2  
 μέρη, Παράλιοι Ἱερῆς Τραχίνιοι· τούτων δὲ οἱ

3. ἐν] om. d.i. 4. ἐπελθόντας L.O.P. 5. βεβηθηκότας g. 7. ἐπὶ] ἐς B.L.O.  
 καὶ τροπαῖον] καὶ τροπαῖα d. τροπαῖον, omisso καὶ, K. 10. τοῦτον τὸν χρόνον B.h. τὸν αὐτὸν χρόνον τοῦτον g. 11. τραχινία C.G.I.  
 K.c.e.f. et Poppo. τραχίνι Q. ut III. 100, 3. et IV. 78, 1. V. 12, 1. 51, 1. τραχει-  
 νίας d.i. Vulgo, et Bekk. Goeller. τραχινίαις, quæ lectio fortasse e notissimo So-  
 phocl. Tragœd. titulo ab imperito librario petita est. καθίστατο G. γνῶμης  
 τοιαύδε e. 12. μιλιῆς B. 13. Ἱερεῖς καὶ τραχίνιοι Q. οἱ Τραχίνιοι]  
 οἱ μὲν τραχίνιοι G.H.Q.g.

king's ships of war were forbidden to sail to the westward of the Cyanean and Chelidonian islands. See Andocides against Alcibiad. p. 117. Demosthenes Fals. Legat. p. 428. Herodot. VII. 151, 2. There is a full account of the successive heads of the family of Callias and Hipponicus, in Böckh, Staatshaushalt. d. Athen. II. p. 14, &c. (Eng. Transl. vol. II. p. 242.)

13. Παράλιοι, Ἱερῆς, Τραχίνιοι] It is possible that these names in their origin referred to three classes of persons, politically as well as locally separate from each other. The Hierensians may have been the priest-nobles, the Eupatridæ of Athens, who formed exclusively the *state*, *πόλις*, and who of course therefore were in exclusive possession of all offices civil and religious. The Paraliens would then be the mixed people who always grew up in the course of time around the priest-nobles;

the original *δήμος*, or commons, who gradually obtained an admission more or less complete to all the rights of citizenship. At Athens they were also called Parali, as in all maritime countries they were made up of traders and seafaring men and strangers, whom the sea, the great highway of nations, had enabled to come from a foreign land; and who found their maintenance in the various pursuits which the neighbourhood of the sea facilitates. The Trachinians, like the *ὑπεράριοι* of Athens, were perhaps the remains of the oldest inhabitants of the country, driven to the mountains by that more civilized people who had settled in the plains and richest districts of the land, and who being shut out from all communication with other nations, and from all foreign commerce, lived as the subjects of the priest-nobles, or annoyed them by their perpetual predatory in-

TRACHINIA. A. C. 426. Olymp. 88. 3.

The colony falls, owing to the hostility of the Thessallians, and the tyranny of the Lacedæmonian governors. (92. 93.)

Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων  
 ὁμόρων ὄντων, τὸ πρῶτον μελλήσαντες Ἀθη-  
 ναίοις προσθεῖναι σφᾶς αὐτοὺς, δέισαντες δὲ  
 μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν ἐς Λακε-  
 3 δαίμονα, ἐλόμενοι πρεσβευτὴν Τισαμενόν. ζυνεπρεσβεύοντος  
 δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν Λακεδαιμονίων, τῶν  
 αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο.  
 4 ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην εἶχον τὴν ἀποικίαν  
 ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι  
 5 τιμωρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς<sup>10</sup>  
 αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι· ἐπὶ τε γὰρ τῇ Εὐβοίᾳ  
 ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχέος τὴν διάβασιν  
 6 γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. τὸ  
 7 τε ζύμπαν ὥρμηντο τὸ χωρίον κτίζειν. πρῶτον μὲν οὖν ἐν  
 Δελφοῖς τὸν θεὸν ἐπήρουντο, κελεύοντος δὲ ἐξέπεμψαν τοὺς<sup>15</sup>  
 οἰκήτορας αὐτῶν τε καὶ τῶν περιόικων, καὶ τῶν ἄλλων Ἑλ-  
 λήνων τὸν βουλόμενον ἐκέλευον ἔπescθαι πλὴν Ἰώνων καὶ  
 8 Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν. οἰκιστὰι δὲ τρεῖς Λακε-  
 δαιμονίων ἠγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων.

6. καὶ] οἱ B. δώριον Priscianus, pag. 1099. Putsch. 7. αὐτοὶ ἐφθείροντο  
 A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. G. et vulgo αὐτοὶ πολέμῳ ἐφθείροντο.  
 12. βραχέως F. διάβασιν ἂν γίγνεσθαι L.O.P. 15. ἐπηρώτων G. 16. τε]  
 om. c.d. τῶν ἄλλων περιόικων G.L.O.P.d. 17. γ' ἰώνων A. Bekk. Goell.  
 γ' om. B.E.F.G. ἰτῶν O. 18. ὧν καὶ ἄλλων B. 19. ἀλκείδας K.  
 δημάγων H. δαμάτων f.

roads upon the vallies. But while tracing the possible origin of these names, we must not suppose that they retained their primitive meaning in the time of Thucydides, at least not in its full extent: but that they now expressed little more than local divisions, like the tribes of Rome in the times of the commonwealth.

[Ἰερῆς] Difficile dictu est, quinam fuerint Ἰερῆς, nemo enim præter Thucydidem de iis, (quod legerim) loquutus est. Scintillam tamen lucis facit Callimachus in Delum, ubi ait: Δεύτερον ἱερὸν ἄστυ καὶ οὖρεα Μηλίδος αἰῆς Ἑο-

χονται etc. Hic enim cum Thucydide videtur quandam urbem vel regionem Meliensium sacram vocare, eo quod primitias Apollini quotannis missas a Dodonæis, qui etiam sacri erant, recipiebant. Vide Palmer. ad Gr. Auct. p. 277. Huns.

6. Δωριεῖς] Vide Strahon. et Steph. voc. Δώριον. Plin. IV. 5. et V. 22. WASS. De Dorio metropoli Lacedæmoniorum supr. I. 107, 2. Quæ paullo post hic leguntur, γνώμην εἶχον—τιμωρεῖν, sunt in Stephano de Urbib. voc. Δώριον, sine nomine auctoris. DUKER.

TRACHINIA. A. C. 426. Olymp. 88. 3.

καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν Ἡρά-9  
κλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίους μάλιστα  
τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι. νεώριά τε παρε-10  
σκευάζοντο, καὶ ἤρξαντο κατὰ Θερμοπύλας κατ' αὐτὸ τὸ  
στενὸν, ὅπως εὐφύλακτα αὐτοῖς εἴη. XCIII. οἱ δὲ Ἀθη-  
ναῖοι τῆς πόλεως ταύτης ξυνοικισζομένης τὸ πρῶτον ἐδεδείσαν  
τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι  
βραχύς ἐστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας.  
ἔπειτα μέντοι παρὰ δόξαν αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' 2  
αὐτῆς δεινὸν οὐδέν. αἴτιον δὲ ἦν· οἱ τε Θεσσαλοὶ ἐν δυνάμει 3  
ὄντες τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβού-  
μενοι μὴ σφίσι μεγάλη ἰσχύϊ παροικῶσιν, ἔφθειρον καὶ διὰ  
παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρύ-  
χωσαν γενομένους τὸ πρῶτον καὶ πάνυ πολλούς· πᾶς γάρ

2. ἀπέχουσα γὰρ θερμοπυλῶν d. 3. δὲ] om. A.B.E.F.H.Q.V.g.h. et γρ. G.  
θαλάττης f. 4. ἤρξαντο] εἶρξαν τὸ E. 8. βήναιον K. 9. παρὰ] περὶ g.  
11. ὄντες] om. g. τῇ om. V. 12. ἐφθειρον δὲ Q. 13. ἀνθρώπους νεοκατα-  
στάτους e.

3. τῆς δὲ θαλάσσης εἴκοσι] Perhibet tamen Strabo (l. IX.) hanc urbem a portu XL. non vero XX. stadiis abesse. Vide Berkelium ad Stephanum περὶ πόλεων. HUDS. The alteration in the face of the country near Thermopylæ, owing to the retreat of the sea, and the changed course of the river Sperchius, (whose mouth is now to the south of Thermopylæ, after it has run for some distance parallel to the line of the cliffs, and has received those smaller streams, the Asopus, Melas, and Dyrras, which formerly ran direct into the sea,) makes it difficult to identify the situations of the several places mentioned by ancient writers. But the remains of Heraclea, with its citadel on a hill, and traces of the city lower down, according to the description of Livy, XXXVI. 22. on the north bank of the Asopus, and about four miles from Thermopylæ, (see Dodwell, Class. Tour, vol. II. p. 73.) still correspond with the account of Thucydides. The port of Heraclea was, according to Strabo, forty stadia

from the town; a statement in exact agreement with that of Thucydides, who says that the town was forty stadia from Thermopylæ, where the port and docks were constructed. The sea, which was only twenty stadia from the town, was not the sea by the port, but the nearest point of the Malian gulf, which could be reached in a straight line from the edge of Ceta, where Heraclea was built. Here however the water was too shallow to admit of the existence of a harbour, even for the light vessels of the Greeks; and thus Appian calls it *θάλασσα τραχεία καὶ ἀλίμενος*. (Syriac. 17.) For the present state of Thermopylæ, see sir W. Gell, Itiner. of Greece, p. 238, &c.

5. εὐφύλακτα] Compare the note on II. 98, 2. and Matthiæ, Gr. Gr. §. 443. Jelf, 383.

11. ὧν ἐπὶ τῇ γῇ ἐκτίζετο] "To the detriment of whose territory it was founding." Compare V. 51. and I. 142, 2, 3.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

τις Λακεδαιμονίων οἰκίζόντων θαρσαλέως ἦει, βέβαιον νομί-  
 4 ζων τὴν πόλιν. οὐ μέντοι ἥκιστα οἱ ἄρχοντες αὐτῶν τῶν  
 Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματα τε ἔφθειρον  
 καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολ-  
 λούς, χαλεπῶς τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι, ὥστε 5  
 ῥᾶον ἢ δὴ αὐτῶν οἱ πρόσκοικοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον  
 ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν  
 WESTERN GREECE. τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον  
 ὄντες πρῶτον ἐν Ἑλλομένῳ τῆς Λευκαδίας 10  
 φρουρούς τινας λοχήσαντες διέφθειραν, ἔπειτα  
 ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον,  
 Ἀκαρνᾶσί τε πᾶσιν, οἱ πανδημεὶ πλὴν Οἰνια-  
 δῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλ-  
 2 ρῶν. λῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ 15  
 οἱ μὲν Λευκάδιοι τῆς τε ἔξω γῆς δηουμένης καὶ τῆς ἐντὸς τοῦ  
 ἴσθμου, ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος,  
 πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἡξίουں Δη-  
 μοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτοὺς,  
 νομίζοντες ῥαδίως τ' ἂν ἐκπολιορκῆσαι πόλεώς τε αἰὲ σφίσι 20  
 3 πολεμίας ἀπαλλαγῆναι. Δημοσθένης δ' ἀναπείθεται κατὰ

1. τις] om. d. θαρσαλέως] om. pr. G. θαρσαλέως L.O.P.i. (recenti manu G.)  
 et correctus C. qui tamen ex prima manu habet θαρσαλέως εἴη. καὶ βέβαιον L.  
 2. οἱ] οἱ recens F. 3. ἀφικόμενοι L.O.P. τὰ πράγματα—καὶ om. G. τε]  
 om. d.i. 6. ἐπεκράτησαν c.f. 8. ὃν] om. E. οἱ ἀθηναῖοι ἐν τῇ μήλῳ G.  
 10. Λευκαδίας E. A.B.F.G. et ceteri ἀρκαδίας. 13. οἰνιάδων A.B.F.H.K.L.  
 N.O.P. 14. ξυνέσποντο G.I.e.f.g. ξυνείποντο d.i. κεφαλῆσι K.L.O.P. qui  
 sic et infra c. 95, 2. 17. καὶ ἡ] om. d.i. 19. τῶν] om. d. 20. τ' A.B.E.  
 F.G.H.V.g.h. Poppo. Goell. Bekk. ceteri γ'. πόλεώς τε] καὶ πόλεως C.K.L.  
 O.P.c.d.e.f.i.

16. τοῦ ἴσθμου] Quum antiquitus  
 peninsula esset, a Corinthiis per Cypse-  
 lum et Gargasum illic missis isthmus  
 perfossus est. (Strab. X. 2, 8.) Sed  
 serius eum necesse est redditum pristinae  
 formae, quae Thucydidis aetate ei erat,  
 quum naves machinarum ope eum su-  
 perarent. III. 81, 1. IV. 8, 2. Peninsula

fuit adhuc quum Philippus Macedo  
 contra Romanos bellum gereret, sed  
 Livii aetate rursus insula. Poppo. Pro-  
 legom. II. p. 151. For the present  
 state of Leucadia or Santa Maura, the  
 reader may consult the annexed map,  
 for which I am again indebted to the  
 kindness of captain Smyth.

τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾷς  
 τοσαύτης ξυνειλεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε  
 πολεμίοις οὖσι, καὶ ἣν κρατήσῃ αὐτῶν, ραδίως καὶ τὸ ἄλλο  
 ἡπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσῃ. τὸ γὰρ 4  
 ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον, οἰκούν  
 δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, καὶ  
 σκευῇ ψιλῇ χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοη-  
 θῆσαι, καταστραφῆναι. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν 5  
 Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι καὶ μετὰ τούτους Εὐρυ-  
 10 τᾶσιν, ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστό-  
 τατοι δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσιν, ὡς λέγονται· τούτων  
 γὰρ ληφθέντων ραδίως καὶ τᾶλλα προσχωρήσῃ. XCV. ὁ  
 δὲ τῶν Μεσσηνίων χάριτι πεισθεῖς, καὶ μά-  
 λιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνά-  
 15 μεως τοῖς ἡπειρώταις ξυμμάχοις μετὰ τῶν  
 Αἰτωλῶν δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ  
 Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δω-  
 ρικόν, ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως καταβαίῃ ἐς  
 Φωκέας, οἱ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων αἰεί ποτε

4. Ἠπειρωτικὸν Bekk. τὸ ταύτῃ] τοσαύτῃ P. 6. κατὰ] om. b. ταύτας]  
 om. c.f. 7. ψιλῇ] πολλῇ e.g. 8. καὶ καταστραφῆναι K. 9. ἀποδώτοις  
 E.G.I.L.O.P. ut infra c. 100, 1. ἀπόδοτον L.O.Q.d.e. δὲ καὶ Ὀφιονεῦσι O. δὲ  
 Ὀφιονεῦσι c. τούτους] τοὺς E. ταῦτα c. εὐρυτάσιν H.K.P. 10. ἀγνώ-  
 τοι K. 11. λέγεται L.Q. 12. τᾶλλα Bekk. Πορρο. προσχωρήσῃ E.N.f.  
 προχωρήσει V. 15. Ἠπειρ. Bekk. 16. δύνασθαι—Λοκρῶν] om. K. ἐπὶ  
 τοὺς βοιωτοὺς N.V. 17. κυτίνιον G.K.L.O. κυτῶνιον P. κύτιον c. 18. ἔχων  
 A.B.F. Πορρο. Goell. Bekk. E.G. et vulgo ἔχον. καταβάλλῃ ὡς φωκέας i.

3. τὸ ἄλλο ἡπειρωτικὸν τὸ ταύτῃ] I have followed Haack and Poppo in considering the word ἡπειρωτικὸν rather as a general than a proper name; for had it as yet assumed the latter character, the words τὸ ταύτῃ immediately following would have been superfluous. At the same time it was insensibly becoming a proper name, as "the tribes "of the main land," when spoken of without any further addition, would

have been commonly understood of the main land opposite Corcyra, which not being familiarly known to the Greeks, and their visits to it being commonly made from Corcyra, and the neighbouring islands, was called by the general name of the main, or main land; like the terra firma of Venice, and what used to be called the Spanish main, or terra firma, in South America.

φιλίαν ξυστρατεύειν ἢ καὶ βία προσαχθῆναι· καὶ Φωκεῦσιν ἦδη ὁμορος ἢ Βοιωτία ἐστίν· ἄρας οὖν ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν εἰς Σόλλιον. κοινώσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτοὺς τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν (αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες), ἐστράτευσεν ἐπ' Αἰτωλούς. ὥρματο δὲ ἐξ Οἰνεῶνος τῆς Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν, καὶ τοῖς αὐτοῖς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις ἐς τὴν μεσόγειον· ὄντες γὰρ ὅμοροι τοῖς Αἰτωλοῖς καὶ ὁμόσκειοι μεγάλη ὠφελία ἐδόκουν εἶναι ξυστρατεύοντες μάχης τε

1. καὶ] καὶ d. 2. ἦδη] ἦ δὴ A. ἢ δὴ K. ξὺν παντὶ B.E.F.V. 3. ἀκόντων ἀκαρνάνων A.B.E.F.G.H.K.V.g. Porpo. Goell. Bekk. Vulgo ἀκόντων τῶν ἀκαρνάνων. παρέπλευσαν d.i. 5. οὐ] om. e. ἐπιτείχισιν Q. 8. ἀπῆλθον αἱ νῆες c. νῆες ἀπῆλθον f. 9. ὥρματο δέ] om. G.L.O.P. οἰνεῶν Q.g. 12. μεσόγειαν A.B.E.F.H.Q.V.e.g. Haack. Porpo. Goell. Bekk. μεσόγειαν I. G. et vulgo μεσόγειον. 13. εἶναι] om. c.

5. τὴν οὐ περιτείχισιν] Compare I. 137, 7. V. 50, 4.

7. τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν] According to this calculation, the number of Epibatæ on board a trireme was ten; for the number of ships from which they were on this occasion landed was thirty. See c. 91, i. 94, 1. So by comparing II. 92, 8. 102, 1. we find four hundred Epibatæ described as the complement of forty ships, τετρακοσίοις ὀπλίταις Ἀθηναίων, τῶν ἀπὸ τῶν νεῶν. And the same proportion results from a comparison of IV. 76, i. 101, 3. When any ὀπλίται are especially mentioned, they are to be understood as troops embarked for a particular service, and not as the ordinary Epibatæ: but whether they are to be considered as exclusive or inclusive of these does not, I think, fully appear. The ὀπλίται, when especially noticed, belong to the class of the Zeugitæ, ἐκ καταλόγου—the Epibatæ on ordinary occasions seem to have been taken from

the fourth class, or Thetes. The proportion mentioned, VI. 43. of seven hundred Epibatæ to one hundred ships, sixty of which were equipped in the ordinary way, and forty had troops on board, is hard to be explained. The sixty light ships would have had six hundred Epibatæ: but one hundred is a number divisible neither by sixty nor by forty; so that it is not easy to account for the selection of the number seven hundred for the number of one hundred vessels. The number of forty Epibatæ to a ship, mentioned by Herodotus, VI. 15, 2. belongs to the earlier state of Greek naval tactics, when victory depended more on the number and prowess of the soldiers on board, than on the manœuvres of the seamen; (Thucyd. I. 49, 1—3.) and it was in this very point that the Athenians improved the system, by decreasing the number of ἐπιβάται, and relying on the more skilful management of their vessels. See VII. 62, 2. 67, 2.

ÆTOLIA. A. C. 426. Olymp. 88. 3.

ἐμπειρία τῆς ἐκείνων καὶ χωρίων. XCVI. αὐλισάμενος δὲ

Progress of the invasion. All the Ætolian tribes unite in the common defence. τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν

ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ  
 5 τοῦτο παθεῖν, ἅμα τῇ ἔω ἄρας ἐπορεύετο ἐς τὴν Αἰτωλίαν.  
 καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ Κροκύ- 2  
 λειον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ καὶ τὴν λείαν ἐς  
 Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνώμην εἶχε  
 τᾶλλα καταστρεψάμενος οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ βού-  
 10 λουντο ξυγχωρεῖν, ἐς Ναύπακτον ἐπαναχωρήσας στρατεῦσαι  
 ὕστερον. τοὺς δὲ Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευὴ 3  
 οὔτε ὅτε τὸ πρῶτον ἐπεβουλευέτο, ἐπειδὴ τε ὁ στρατὸς ἐσεβε-  
 βλῆκει, πολλῇ χειρὶ ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι  
 Ὀφιονέων οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες Βωμιῆς  
 15 καὶ Καλλιῆς ἐβοήθησαν. XCVII. τῷ δὲ Δημοσθένει τοιόνδε  
 Demosthenes, pressing on without waiting for the arrival of his Lo-  
 τον· ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὥς

2. ἐν τοῦ] ἐντὸς K. νεμίου P. 5. τοῦτο] τοῦ F. 6. κροκύλειον A.B.C.F.G.H. K.V.c.d.e.f.g.h.i. Poppo. Goell. Bekk. κροκύλειον E. et vulgo. 7. τείχιον H.I.L. P.V.g. Haack. Goell. Bekk. Poppo. τείχιον A.B.F.G.d.f.h. τείχιον E. vulgo τίχιον. 8. εὐπάλιον A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. εὐπόλειον K. E. et vulgo εὐπόλιον. Sic et infra c. 102, 1. 9. τᾶλλα Q.V. vulgo γὰ ἄλλα. hæc ad βούλουντο om. K. 10. συγχωρεῖν B.C.E.F.H.d.e.g.h.i. ἀναχώρησας K. ἐστράτευσεν e. 12. ἐπεβεβλήκει K. ἐβεβλήκει d. 15. ἐπεβοήθησαν Stephanus Byz.

3. ἐν ᾧ Ἡσίοδος &c.] De morte Hesiodi vide Plutarchum in libello de Convivio septem Sapientum, et Holstenii notas ad Stephanum Byzant. in voce Νεμέα. HUDS.

λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν] "Is said to have been killed by the "people of this country;" that is, by Amphiphanes and Ganyctor, the sons of Phegeus, in revenge for an alleged insult offered by Hesiod to their sister. See Proclus, Life of Hesiod, Poetæ Minor. Græc. Oxon. 1820. vol. II. p. 7. and Pausanias, IX. 31.

6. Ποτιδανίαν] De Potidania Palmer. IV. Græc. Ant. 22. DUKER.

14. οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες] These words must not be under-

stood to mean that any Ætolian tribes extended to the very shore of the Malian gulf; but yet, I think, they imply that the Bomiensians and Calliensians not only occupied the very heads of the valleys on the Ætolian side of Ceta, (as Strabo says that the source of the Evenus was in the country of the Bomiensians, X. 2, 5. (p. 451.)) but extended over the ridge, and some way down the valleys of the streams running towards the Ægean. The valleys of the streams running from the south into the Sperchius appear to have been part of the territory of the Calliensians, and so Kruse has represented them in his map. Compare Pausanias, X. 22.



ÆTOLIA. A. C. 426. Olymp. 82. 3.

crian auxiliaries, is surrounded by the Ætolians, and defeated with great loss, partly owing to the nature of the country, with which the Athenians were wholly unacquainted. (97. 98.)

εἴη ῥαδία ἡ αἵρεσις, ἵεναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν ποσὶν αἰεὶ πειραῖσθαι αἰρεῖν. ὁ δὲ τούτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἦναν-<sup>5</sup> τιούτο, τοὺς Λοκροὺς οὐκ ἀναμείνας οὐς αὐτῷ ἔδει προσβοηθῆσαι (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μά-  
λιστα) ἐχώρει ἐπὶ Αἰγυτίου, καὶ κατὰ κράτος αἰρεῖ ἐπιών.  
3 ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθηντο ἐπὶ τῶν λόφων  
τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων, ἀπέχουσα<sup>10</sup>  
4 τῆς θαλάσσης ὀγδοήκοντα σταδίους μάλιστα. οἱ δὲ Αἰτωλοὶ  
(βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον  
τοῖς Ἀθηναίοις καὶ τοῖς ξυμμάχοις καταθέοντες ἀπὸ τῶν  
λόφων ἄλλοι ἄλλοθεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ  
τῶν Ἀθηναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ<sup>15</sup>  
ἐπέκειντο· καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ  
ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἦσσαν οἱ Ἀθηναῖοι.  
XCVIII. μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη αὐτοῖς  
καὶ οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον· τοξενόμενοι γὰρ οἱ

2. ἂν οἱ ξύμπαντες K. 3. ξυναθροισθέντες d.i. 5. ἦναντιούτο g. 7. γὰρ] om. e. 9. ἐπέφευγον d. ἐπὶ τῶν λόφων τῶν] om. P. ὑπὲρ τῶν λ. τῶν e. 11. μάλιστα σταδίους Q. 12. ἤδη] om. N.V.c.d. προσέβαλλον C.G.H.I. K.L.e. 13. τοῖς ante ἀθηναίους om. Q.g. 19. οἱ δὲ A.E.F.G.H.V.g. Goell. Bekk. Poppo. Vulgo οἶδε.

8. Αἰγυτίου] Hujus oppidi nulla apud Veteres memoria. WASS. De ejus situ Palmer. III. Græc. Ant. 14. DUKER.

18. εἶχον τὰ βέλη αὐτοῖς] The dative αὐτοῖς refers to the Athenians. "So long as they saw that their archers had their arrows and could use them, so long did they continue to resist." See the notes on I. 6, 3. 101, 2. II. 101, 5. The dative case cannot be rendered literally in English, but its force is, I think, exactly expressed by the words in Italics. Its object seems to be to express the action spoken of as relating to and affecting the feelings and conduct of the party concerned in it.

Without the dative αὐτοῖς, the fact of the archers keeping their arrows would be stated simply in itself; "so long as the archers had their arrows:" but with the αὐτοῖς, it is described as in relation to the Athenians; "so long as they found, or saw, that the archers had their arrows:" and thus the Athenians being in reality the principal subject of the sentence, the following words, οἱ δὲ ἀντεῖχον, refer naturally to them also. With respect to δὲ in the apodosis, or occurring with the principal verb in the sentence, see the notes on I. 11, 2. II. 65, 5. IV. 132, 2. &c.

ΣΤΟΛΙΑ. A. C. 426. Olymp. 88. 3.

Αἰτωλοὶ ἄνθρωποι ψилоὶ ἀνεστέλλοντο· ἐπειδὴ δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν καὶ αὐτοὶ ἐκ- κμήκεσαν καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι, οἳ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὲ τραπόμενοι 5 ἔφευγον, καὶ ἐσπίπτοντες ἔς τε χαράδρας ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγχανε τεθνηκώς. οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ 2 τροπῇ κατὰ πόδας αἰροῦντες ἄνθρωποι ποδώκεις καὶ ψилоὶ 10 διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντας καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισά- μενοι περιεπίμπρασαν· πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνέωνα τῆς Λοκρίδος, ὅθεν περ καὶ 15 ὠρμήθησαν, οἱ περιγεγόμενοι κατέφυγον. ἀπέθανον δὲ τῶν 3 τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὀπλίται περὶ ἑἴκοσι μάλιστα καὶ ἑκατὸν, τοσοῦτοι μὲν τὸ πλῆθος καὶ

2. ἐσκεδάσθησαν N.V. 3. καὶ uncis inclusit Bekk. 7. ἔτυχε G.L.O.P.  
8. καὶ πολλοὺς L.O. τῇ] om. L.O. 10. διέφθειραν V. 11. ἐσφερομένους]  
Fortasse leg. ἐφερομένους. BEKKER. 12. περιεπίπρασαν B.h. περιεπίπρα-  
σαν i. τε] δὲ L.O. 13. τῷ στρατοπέδῳ Benedict. Poppo. Goell. Bekk. Do-  
bræus. Libri τῶν στρατοπέδων. 15. κατέφυγον] om. g. 16. τε] om. L.g.  
17. μὲν δὲ τὸ Q.

1. τοῦ τοξάρχου] The archers here spoken of were probably a part of the allied force of Cephallenians and Mes- senians, as no Athenians are mentioned, except the three hundred Epibatæ, or heavy-armed soldiers, who were landed from the ships. It is possible, however, that the mere rowers of the ships might sometimes, in cases of emergency, serve on shore as archers or light troops of other descriptions; as some archers are noticed as forming part of the force with which Demosthenes defended Py- lus; IV. 9, 2. although he had no other fighting men than the crews of his three ships and of two Messenian ves-

sels that had accidentally put into the port.

3. καὶ ἐπὶ πολὺ] The conjunction καὶ, as being wholly superfluous, has been enclosed in brackets by Bekker. Krü- ger, on the other hand, in his notes on Dionysius, p. 274, defends it, and com- pares καὶ ἐπὶ πολὺ with the expressions καὶ μάλα, καὶ πάνυ, and others of a similar kind. And Poppo, who formerly thought the conjunction unnecessary, now assents to the opinion of Krüger. According to Krüger, καὶ ἐπὶ πολὺ would signify, "even for a long time;" i. e. "for as much as a considerable "time."

SICILY AND ITALY. A. C. 426. Olymp. 88. 3.

ἡλικία ἢ αὐτῇ οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ  
 4 τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ  
 5 ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους  
 ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύ-  
 πακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. 5  
 6 Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπε-  
 λείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν  
 Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινα  
 SICILY AND ITALY. τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν, 10  
 Trifling operations of καὶ περιπόλιον αἰροῦσιν ὃ ἦν ἐπὶ τῷ Ἀλφει  
 the Athenians on the coast of Locri. ποταμῷ.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρότερον  
 ἔς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε  
 WESTERN GREECE. τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτάνα καὶ 15  
 Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε  
 Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε  
 σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ  
 τὴν τῶν Ἀθηναίων ἐπαγωγὴν. καὶ ἐξέπεμψαν

1. αὐτοὶ V. οὗτοι δὴ βέλτιστοι G. omisso ἄνδρες, L.O.P.e. οὕτω δὴ βέλτι-  
 στοι d.1. 3. ὁ ἕτερος] ὅτερος g. πατροκλῆς L.O.P.d.e. 4. παρὰ] ὑπὸ L.  
 6. τὰ] om. d. ὑπελείφθη V. 10. προσβοηθήσαντας I. 11. Ἀλφει A.K.  
 ἔλκει P. 14. ἐς ante Λακεδαίμονα om. K. τῆλεφόν L.O.P.Q. τὴν λόφον d.  
 17. στρατιὰν καὶ ἐπὶ d. ἐπὶ] ἐς τὴν O. ἐς τὴν ναύπακτον V.

1. Vide an legendum, καὶ ἡλικία αὐτῇ  
 βέλτιστοι κ. τ. λ. ἡλικία ut supra c. 67,  
 2. ἡλικίαν ἡμῶν διεφθαρμένην. Vid. Har-  
 pocration. DOBREE.

Βέλτιστοι δὴ ἄνδρες] This remark  
 leads us to conclude that the Epibatæ  
 on this occasion were not taken solely  
 from the class of the Thetes, but that  
 some young men of higher families had  
 been induced to serve on this expedi-  
 tion, partly attracted by the popular  
 character of Demosthenes, and partly  
 from the hope of plunder in the de-  
 scents occasionally to be made on the  
 enemy's coasts.

11. περιπόλιον] A guard fort or sta-

tion of the περιπόλοι [see c. 115, 7.]  
 Compare IV. 67, 1. VI. 45. 2. VII. 48,  
 5. Formerly the word was written with a  
 capital letter, as if it were a proper name.

13. προπέμψαντες πρότερον] That is,  
 "before the Athenian expedition against  
 "Ætolia had taken place." The en-  
 mity between Ætolia and Naupactus  
 had already been noticed, c. 94, 3. and  
 one object of the expedition of Demo-  
 sthenes was, to free the most faithful of  
 the allies of Athens from the attacks of  
 an enemy who was even at that very  
 time applying to the Peloponnesians  
 for their aid in order to effect its de-  
 struction.

Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὀπλίτας τῶν  
 ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν 3  
 Τραχίνι πόλεως τότε νεοκτίστου οὔσης· Σπαρτιάτης δ'  
 ἦρχεν Εὐρύλοχος τῆς στρατιᾶς, καὶ ξυνηκολούθουν αὐτῷ  
 5 Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιάται. CI. ξυλληγέντος  
 δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐπεκηρυ-  
 κέτο Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις· διὰ  
 τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα  
 τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς.  
 10 ξυνέπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ  
 τὸ τῶν Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες  
 ὁμήρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν  
 ἐπιόντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς  
 Μυονέας (ταύτη γὰρ δυσεσβολώτατος ἡ Λοκρίς), ἔπειτα

1. οἱ λακεδαιμόνιοι K. 2. ἑξακόσιοι i. 3. τριχίη E. πόλεως om. G.  
 5. μενέδαος B. μενέδατος A.C.E.F.G.I.Q.V.b.c.d.e.f.g.h.i. 8. τοῦτο P. ἦν  
 ἡ ἐς c. 9. ἀποστῆναι g. 10. ἀμφισσῆς F.H.L.P. ἀμφισσῆς d.e.g.i. ἀμφι-  
 πησσῆς O. 11. πρῶτον] om. N.V. 13. οὖν] γὰρ d.i. om. G.L.O.P.Q.c.  
 τοὺς] om. d. αὐτῶν V. 14. δυσεμβολ. O.c.e. δυσεκβολ. G.d.

5. οἱ Σπαρτιάται] See the note on III. 25, 1. Does it not appear from IV. 38, 1. αὐτὸς τρίτος ἐφηρημένος ἄρχειν κατὰ νόμον, that there were commonly two officers appointed to succeed to the command one after the other, upon the death of their superior, whenever a Lacedæmonian army took the field. Thus three persons are mentioned as sent to superintend the new colony of Heraclea. III. 92, 8, and the same number occurs twice again, IV. 132, 3. V. 12, 1. in relation to the Spartan officers sent out to take the command in Chalcidice. If this be so, the expression οἱ Σπαρτιάται might imply that Macarius and Menedæus were the other two Spartans who, together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

10. Ἀμφισσῆς] Ar. Ἀμφισσῆς, sed cum σσ plerique omnes utriusque linguæ auctores. WASS.

14. Μυονέας] Their situation is described by Pausanias, X. 38, 4. ἀνω μὲν ὑπὲρ Ἀμφισσῆς πρὸς ἡπειρον Μυωνία, σταδίοις ἀπωτέρω τριάκοντα Ἀμφισσῆς—κεῖται δὲ πόλισμα ἐπὶ ὑψηλοῦ. The road from Amphissa to Naupactus first ascended the valley in which Amphissa itself stood; crossing the mountains at the head of this valley, and then descended by another valley to Naupactus. The Myonensians, or Myoneans, lived near the head of the first valley, or valley of Amphissa: so that an army marching from Amphissa to Naupactus must have passed through their country. The present road from Salona on the Crissæan gulf to Naupactus or Lepanto, follows nearly the same direction. See Sir W. Gell, Itinerary of Greece, p. 197. As for the tribes whose names immediately follow, it is not possible to ascertain their respective situations exactly: it is sufficient, as no military movements are

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

Ἴπνέας καὶ Μεσσαπίους καὶ Τριταιέας καὶ Χαλαίους καὶ  
 3 Τολοφωνίους καὶ Ἡσσίους καὶ Οἰανθέας. οὗτοι καὶ ξυνε-  
 4 στράτευον πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν, ἡκο-  
 λούθουν δὲ οὐ καὶ Ὑαῖοι οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν  
 εἶλον κώμην Πόλιν ὄνομα ἔχουσιν. CII. ἐπειδὴ δὲ παρε- 5  
 σκεύαστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς  
 Κυτίνιον τὸ Δωρικόν, ἐχώρει τῷ στρατῷ ἐπὶ  
 τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευό-  
 6 μενος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ  
 γὰρ προσεχώρησαν. γενόμενοι δ' ἐν τῇ Ναυ- 10  
 πακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοη-  
 7 θηκότες, ἐδήουν τὴν γῆν καὶ τὸ προάστειον  
 ἀτείχιστον ὃν εἶλον· ἐπὶ τε Μολύκριον ἐλ-  
 θόντες τὴν Κορινθίων μὲν ἀποικίαν Ἀθηναίων  
 3 δὲ ὑπήκουον αἰροῦσι. Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ 15  
 ἐτύγγανεν ὧν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον)  
 προαισθόμενος τοῦ στρατοῦ καὶ δέισας περὶ αὐτῆς, ἐλθὼν

1. μεσαπίους K.L. Sic VII. 33, 3. μεσαπίου L.O.K.h.k. τριταιέας C.G.I.L.  
 O.P.d.i. χαλαίους A.B.C.E.F.G.H.K.L.N.O.P.V.d.e.f.g.i. Haack. Porpo. Goell.  
 Bekk. Vulgo χαλλαίους. 2. κολοφωνίους L.O. τολοφονίους d.e. ἡσσαιούς  
 G.I.L.O.P.Q.d.e. καὶ ξυνεστρ. δὲ G.L.O.P. ξυνεστρ. C.d.e.g.  
 3. ὀλπαῖοι C.K.Q.V.f. 4. υἰαῖοι K. οἰαῖοι i. 5. εἶλον] εἶλκον A.B.E.F.  
 6. κατέθετο] om. E. 7. κυντίνιον K.L.O. κιτίνιον e. 8. τὸν ναύπακτον d.  
 τὸ ναύπακτον i. 9. οἰνεῶνα F. οἰῶνα I. οἰγεων d. αὐτὸν Q.g. et cor-  
 rectus C. 11. προβεβοηθηκότες O. βεβοηθηκότες L. προβεβοηκότες b. 12. προ-  
 άστιον F.K. 13. μολύκριον A.B.E.F.H.K.V.c.f.g. Porpo. μολίκρηον d. i. Vulgo,  
 Bekk. Goell. μολύκρειον. 15. δέ] γάρ i. 17. an αὐτῇ? Bekk.

here described in detail, to know that they were the several tribes or states of the Ozolian Locrians.

9. Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον] These towns must have been on or near the sea-coast, on the lower road to Naupactus, possibly in the direction of the present road from Salona to Lepanto, or Epacto, by Petrinitzia. See Gell's Itiner. of Greece, p. 294. and Dodwell, Classical Tour, vol. I. p. 129. Cneon is expressly said to have been on the sea-coast, c. 98, 2. and so Dr.

Cramer has rightly placed it in his map.

16. μετὰ τὰ ἐκ τῆς Αἰτωλίας] "After" what had befallen him from Ætolia," or, "had happened on the side, or in" the quarter, of Ætolia." Compare IV. 81, 2. τὸν—μετὰ τὰ ἐκ Σικελίας πόλεμον. and the note on I. 64, 1.

17. δέισας περὶ αὐτῆς] As Thucydides in expressions of this sort commonly uses the dative case, (I. 60, 1. 67, 1. 74, 5. 119, 2. IV. 123, 2.) Bekker proposes to read περὶ αὐτῇ in this place also. But

WESTERN GREECE. A.C. 426. Olymp. 88. 3.

πέιθει Ἀκαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀνα-  
χώρησιν, βοηθῆσαι Ναυπάκτῳ. καὶ πέμπουσι μετ' αὐτοῦ<sup>4</sup>  
ἐπὶ τῶν νεῶν χιλίους ὀπλίτας, οἱ ἐσελθόντες περιεποίησαν  
τὸ χωρίον. δεινὸν γὰρ ἦν μὴ μεγάλου ὄντος τοῦ τείχους,<sup>5</sup>  
5 ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. Εὐρύλοχος δὲ<sup>6</sup>  
καὶ οἱ μετ' αὐτοῦ ὡς ᾗσθοντο τὴν στρατιὰν ἐσεληλυθυῖαν  
καὶ ἀδύνατον ὄν τὴν πόλιν βία ἐλεῖν, ἀνεχώρησαν, οὐκ ἐπὶ  
Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην  
Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτη χωρία καὶ ἐς  
10 Πρόσχιον τῆς Αἰτωλίας. οἱ γὰρ Ἀμπρακιῶται ἐλθόντες<sup>7</sup>  
πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἀργεὶ τε τῷ  
Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπιχειρῆσαι καὶ  
Ἀκαρνανίᾳ ἅμα, λέγοντες ὅτι ἦν τούτων κρατήσωσι, πᾶν  
τὸ ἡπειρωτικὸν Λακεδαιμονίοις ξύμμαχον καθεστήξει. καὶ ὁ<sup>8</sup>  
15 μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφείς ἡσύχαξε  
τῷ στρατῷ περὶ τοὺς χώρους τούτους, ἕως τοῖς Ἀμπρακιώ-  
ταις ἐκστρατευσάμενοις περὶ τὸ Ἀργος δέοι βοηθεῖν. καὶ τὸ<sup>9</sup>  
θέρους ἐτελεύτα.

2. αὐτοὺς ἐκ d. 3. ἐπὶ] ἐκ B. ἐ E.F. ἐπελθόντες G. περιεποίησαν  
B.E.F.G.H.I.f.g.h. Poppo. Goell. Bekk. περιεποίησαντο χωρίον C. A. et vulgo  
περιεποίησαντο. 4 μὴ] om. K. μεγάλου μὲν ὄντος N.V. 5. ἀντίσχωσιν  
K. δέ] om. K. 9. καὶ ἐς τὰ] ἐς d. 10. πρόσχον K. 11. μετ' αὐτῶν c.  
τε] om. d. 13. Ἀκαρνανία ἅμα λέγοντες κ. τ. λ. C. Ita Bekk. in ed. 1832.  
ὅτι] om. d.i. 14. ἡπειρωτικὸν vulgo, Bekk. Goell. nos cum Poppon. et Haack.  
hic quoque minuscule litera scripsimus. 15. εὐρύμαχος d.i. ἀφείς V.  
16. ἕως—βοηθεῖν] om. Q.

tive occurs VIII. 93, 3. ἐφοβεῖτο περὶ  
τοῦ παντὸς πολιτικοῦ. and in Xenoph.  
Cyrup. I. 4, 22. δέσας περὶ τε τοῦ υἱοῦ  
καὶ τοῦ Κύρου. See Poppo, on Thucyd.  
I. 67, 1.

8. ἐς τὴν Αἰολίδα] Poppo and Göller  
understand this as the ancient name of  
the town of Calydon. And Hesychius  
in Αἰολικὸν θέαμα (see Theocrit. Idyll.  
I. 56.) says, ἡ γὰρ Καλυδὼν Αἰολίς ἐκα-  
λεῖτο. On the other hand, Wasse,  
Palmer, and Kruse, interpret it as the

name of the country in which Calydon  
was situated: and Strabo mentions a  
tradition, "that the Æolians once in-  
vaded and occupied the country  
"round Pleuron, which had formerly  
"belonged to the Curetes." X. 3. 6.  
And this, I think, is the true meaning,  
that the district once called Æolis was  
now called by the names of the two  
principal towns in it, Calydon and  
Pleuron.

SICILY. A. C. 426. Olymp. 88. 3.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' 5 Ἰησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλλον καὶ ὥς οὐκ ἐδύναντο ἐλεῖν, ἀπήεσαν. ἐν δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσιν τε μέρος τι τοῦ 10 στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμὸν, τοὺς προσβοηθούντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὥς τριακοσίους μάχῃ ἐκράτησαν καὶ ὅπλα λαβόντες ἀπε- 15 χώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμόν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισιί-

2. Ἑλλήνων] ἄλλων L.

5. ἐπολέμουν K. ἐπ' Ἰησσαν F.H.g. Haack. Poppo. Goell. Bekk. ut legendum conjecerant Cluverius et Bochartus. ἐπὶ νίσαν G.L.O.P.Q.d.e.i. A.B.E. et vulgo ἐπὶ νήσσαν. Conf. VI. 94, 3. νίσαν correctus C.

7. προσέβαλλον A.B.E.F. pr. G. et vulgo. προσέβαλον K.Q.d.e.i. corr. G. Bekk. Goell. 8. ἀθηναίους K. 10. τρέπουσιν τε] om. g. τὸ μέρος d.i. μέρος, omisso τι, L.O.P.e. 11. καὶ ante ἀπέκτειναν om. g. 13. καικῖνον A.B.E.F.G.H.g. Poppo. Goell. καῖκινον Bekk. καικηρὸν P.d. καικον e. καικωνων i. Vulgo καῖκινόν. τοῖς] om. e. 14. μετὰ τοῦ προξένου N.V. κατα- πάτωνος c.f. 17. οἱ ἀθηναῖοι K.Q. 18. αὐτὴν post γὰρ habet V.

6. Ἰησσαν τὸ Σικελικὸν πόλισμα] in ipsa sepulturæ essent mandati) illa Delī κάθαρσις, quam non semel Athenienses procurarunt. Vide Diodor. Sic. l. XII. et Strab. l. X. De ritu vero Atheniensium in urbe lustranda vide Meursii Attic. Lect. l. IV. c. 23. HUDS. Add. Spanhem. ad Callimach. Hymn. in Del. v. l. et 277. DUKE.

17. Δῆλον ἐκάθηραν] In insula Delo Apollini sacra nec parere fas fuit, nec mortuum sepelire. Hinc (quod mortui

24, 2. κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. III. 10, 5. αὐτόνομοι δὴ ὄντες. VI. 54, 4. ὥς οὐ διὰ τοῦτο δὴ. VII. 81, 2. δίχα δὴ ὄντας. I have collected all these places together,

DELOS. A. C. 426. Olymp. 88. 3.

DELOS.

Solemn purification of the island of Delos by the Athenians.

(Thucydides here takes occasion to mention the great festivals annually held at Delos, and quotes two passages from Homer's hymn to Apollo.)

στρατος ὁ τύραννος πρότερον αὐτήν, οὐχ ἅπαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῶδε τρόπῳ. θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, 3 πᾶσας ἀνείλον, καὶ τὸ λοιπὸν προεῖπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ 4

Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἰσχύσας τινα χρόνον ναυτικῶ καὶ τῶν τε ἄλλων 10 νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίου ἀλύσει δῆσας πρὸς τὴν Δήλον.) καὶ τὴν πεντε- 5 τηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι, τὰ Δήλια. ἦν δέ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος 6

2. ἐφεωρᾶτο V.c.f. ἀφεωρᾶτο G.L.O.P.  
6. ἐναποτίκτειν e. 8. τῆς Δήλου] om. f.  
G.L.O.P. πενταετηρίαν d.e.i. πεντετηρίαν C.

3. δὴ c. 5. προεῖπον] om. d.i.  
9. χρόνῳ B. 11. πενταετηρίδα

to show how it is that δῆ, like δῆθεν, is sometimes used by writers to show that the statement or the reasons which they are recording are not what they really believe, but such as were given by the parties themselves. In VII. 81, 2. δῖχα δῆ ὅντας, and in I. 24, 2. κατὰ δῆ τὸν παλαιὸν νόμον κατακληθεῖς, there is no such signification, but the conjunction merely serves to draw the attention and notice of the reader; "Being, you see, divided." "Being invited, you are" to observe, according to the old law." But this expression is so readily susceptible of becoming ironical, like the English expression, "forsooth," that αὐτόνομοι δῆ οὖντες, III. 10, 5. "Being, you see, independent," means, "Being, as they pretend, independent:" and in the present chapter, κατὰ χρημὸν δῆ τινα means, "In compliance, as they professed, with a certain oracle." The god of Delos, Apollo, was particularly the god of the Dorians: his aid had been promised to the Peloponnesians at the beginning of the war; and in the plague which had visited Athens, he was thought to have redeemed his promise. It was there-

fore important to the Athenians to propitiate him; and the government would readily avail themselves of any oracular answer, whether real or invented for the occasion, which is the suspicion implied by δῆ, to perform an act of reverence to his birthplace.

2. ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου] Compare I. 8, 2. and Herodot. I. 64, 2, 3. ἐπ' ὅσον ἐποψίς τοῦ ἱεροῦ εἶχε.

13. τὰ Δήλια] Vide Meursii Græciam Feriatam, p. 83. HUDS. Et Spanhem. ad Inscript. Hymn. Callimach. in Delum. Περιερίοντες νησιῶται, quorum conventum in Delum mox memorat Thucydides, sunt incolæ Cycladum, Idem ibid. ad v. 3. Θεωρεῖν hac significatione cum præpositione εἰς dicit etiam Lucian. Timon. pag. 152. ἀλλ' οὐδὲ ἐθεώρησα οὐδὲ ἐγὼ πώποτε εἰς Ὀλυμπίαν; quod est ex Aristoph. Vesp. 1183. Ἐγὼ δὲ τεθεώρηκα πῶποτ' οὐδαμοῦ, Πλὴν ἐς Πάρον. Ludos spectatum venire interpretatur H. Stephanus: ad sacra proficisci, interesse sacris, Reines. VI. Var. Lect. 6. p. 463. Sed quod est in Thucyd. VIII. 10, 1. καὶ οἱ Ἀθηναῖοι ἐθεώρουν ἐς αὐτὰ, nempe τὰ ἱσθμια, de iis dicitur, qui publice θεωροὶ mittebantur, de qui-



ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν  
 ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ  
 Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ  
 μουσικὸς, χοροὺς τε ἀνῆγον αἱ πόλεις. δημοὶ δὲ μάλιστα  
 Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἔστιν ἐκ  
 προοιμίου Ἀπόλλωνος·

ἄλλοτε Δῆλφ, Φοῖβε, μάλιστα γὰρ θυμὸν ἐτέρφθης,  
 ἔνθα τοι ἑλκεχίτωνες Ἴαονες ἡγερέθονται  
 σὺν σφοῖσιν τεκέεσσι γυναιξὶ τε σὴν ἐς ἀγυῖαν·  
 ἔνθα σε πυγμαχίῃ καὶ ὀρχηστῷ καὶ αἰοιδῇ  
 μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

10

1. ἐς τὴν Δῆλον] om. d.i. περικτιόνων G.I.d.i. 3. Ἐφέσια] Vid.  
 Locell. ad Xenophont. Ephes. p. 3. 7. 5. ταῦτα V. 6. τοῦ ἀπόλλωνος K.  
 7. ἄλλοτε Haack. Poppo. Goell. ed. 2. ἀλλ' ὅτε A.B.C.E.F.G.H.K.L.N.O.P.  
 Q.V.c.d.e.f.g.h.i. Bekk. Vulgo ἀλλὰ σὺ. Φοῖβε] om. A.B. μάλιστα γὰρ  
 θυμὸν ἐτέρφθης libri omnes: Haack. Poppo. Goell. Bekk. Vulgo μάλιστ' ἐπι-  
 τέρπει ἦτορ. cum ceteris libris consentit C. 8. Ἴωνες B.K. ἡγερέθονται Q.  
 9. αὐτοῖς σὺν τεκέεσσι γυναιξὶ τε αἰδοῖσιν N. ceteri, ut edidi, nisi quod non-  
 nulli σφίσιν vel σφίσι et τὴν ἐς ἀγυῖαν. Vulgo αὐτοῖς σὺν παιδεσσι καὶ αἰδοῖς  
 ἀλόχοισιν. cum ceteris libris consentit C. ita Haack. Poppo. Goell. Bekk.  
 10. σε] τε Q. πυγμαχίῃ τε καὶ Goell. Bekk. καὶ] τε καὶ I. κ' c.f.  
 ὀρχηστῷ plerique omnes BEKK. ὀρχηθῶ N. Totum versum vulgo ita edunt ἔνθα  
 σε πυγμαχίῃ τε καὶ ὀρχηθῶ καὶ αἰοιδῇ. nobiscum Poppo. 11. τέρπουσιν d.  
 καθέσωσιν B.C.E.F.G.H.P.V.d.e.f.g.h.i. et, incertis litteris κα, A. καὶ θέσωσιν I.  
 καθιστῶνται Q. vulgo στήσωνται. nobiscum Haack. Poppo. Goell. Bekk.

bus Spanhem. l.d. v. 314. quemadmodum apud Thucyd. V. 18, 1. θεωρεῖν κατὰ τὰ πάτρια, est, ut ibi Schol. θεωροῦς πέμπειν. Quæ de Ephesiis hic tradit Thucydides, ea pluribus exsequitur Dion. Halic. IV. 25. Add. Spanhem. ll. dd. et ad v. 279. ubi Poëta, πᾶσαι δὲ χοροὺς ἀνάγουσι πόλεις. DUKER.

5. ἐκ προοιμίου Ἀπόλλωνος] Προοίμιον pro Hymno, etiam alii dicunt. Vid. Menag. ad Laërt. VIII. 57. Sed de etymolo aliter, ac plerique alii, qui ab οἶμη, id est ὦδη, derivant, sentit Schol. B. Æschyl. ad v. 7. Sept. cont. Theb. Τὸ τοῦ προοιμίου ὄνομα, inquit, οὐκ ἄλλο, ἢ τὸν ἐπαινον δημοί. πρὸ γὰρ τῶν οἶμων καὶ τῶν ὁδῶν οἱ παλαιοὶ τοὺς ἐπαινοὺς ἤδον. ὥσπερ ἐστὶ καὶ τὸ ἐγκώμιον, τὸ ἐν κώμαις καὶ στενωποῖς λεγόμενον. κώμας γὰρ ἐκάλουν τοὺς στενωπούς. Etsi autem ex hoc loco constat, Thucydidem Hymnum Apollinis, qui nunc

quoque exstat, pro genuino sætu Homeri habuisse: tamen ex eo non confici potest, eum idem de omnibus aliis, qui sub Homeri nomine circumferuntur, sensisse. Itaque paullo liberaliorem, quam par erat, puto fuisse Menagium l.d. ita scribentem, quasi existimet, hinc ostendi, Thucydidem omnes, ut Homericos, agnovisse. Sed legi debent, quæ de hoc argumento scripserunt Fabricius II. Biblioth. Gr. 2. 4. et Barnesius ad Homer. Hymn. in Apoll. v. 1. et 169. DUKER.

7. ἄλλοτε] I have followed Haack and Poppo in adopting this reading, instead of ἀλλ' ὅτε, which Bekker has preferred on the authority of almost all the MSS. The reading in the common text of Homer's Hymns is ἀλλὰ σὺ, but, in all the lines here quoted, the MSS. of Thucydides give a very different text from our existing MSS. of

DELOS. A. C. 426. Olymp. 88. 3.

ὅτι δὲ καὶ μουσικῆς ἀγῶν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ἐν 8  
τοῖσδε αὖ δηλοῖ, ἃ ἐστὶν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ  
Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου  
ἐς τὰδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

- 5 ἄλλ' ἄγεθ', ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,  
χαίρετε δ' ὑμεῖς πᾶσαι. ἐμεῖο δὲ καὶ μετόπισθε  
μνήσασθ', ὅπποτε κέν τις ἐπιχθονίων ἀνθρώπων  
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθὼν  
"ὦ κούραι, τίς δ' ὕμιν ἀνὴρ ἥδιστος δοιδῶν  
10 "ἐνθάδε πωλεῖται, καὶ τέφ' τέρπεσθε μάλιστα;"  
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὐφήμους  
"τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνι παιπαλοέσση·"

τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 9  
μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς μὲν  
15 χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἐπεμπον, τὰ  
δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμ-  
φορῶν, ὥς εἰκὸς, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποί-  
ησαν καὶ ἵπποδρομίας, ὁ πρότερον οὐκ ἦν.

1. μουσικὸς c. 2. αὖ] οὖν c. 3. ἄ] ὁ E. 5. ἄγεθ' ἰλήκοι K. Q. ἄγε δὴ  
λήκοι c. ἄγε δὴ λητῶ b. 6. ἐμοῖο I. P. Q. V. c. d. e. 7. ὅπποτε B. F. H. K. g.  
8. ἀν εἴρηται C. K. ἀνείρηται B. h. ἀν ἦρται I. ἀταλαπείριος ἄλλος ἐπελθὼν I.  
ταλαπείριος ἄλλος ἐπελθὼν C. et ceteri præter c. omittentem participium. vulgo  
ξείνος ταλαπείριος ἐλθὼν. nobiscum Haack. Poppo. Goeller. Bekk. 9. ὑμῖν  
B. C. E. F. H. I. K. P. V. c. f. g. h. i. ὕμιν corr. F. ὕμιν Q. ἀγῶν g. 11. ὑπο-  
κρίνασθαι B. E. F. ἀποκρίνασθαι h. vulgo ὑποκρίνασθε. nobiscum Poppo. Goeller.  
Bekk. εὐφήμους I. P. Q. V. c. d. e. f. i. Poppo. Goeller. Bekk. Vulgo ἀφήμους.  
12. ἐνι] ἐν K. παπαλοέσση h. πεπαλοέσση g. 15. καὶ ἀθηναῖοι Q. om. L.  
16. καὶ τὰ πλεῖστα om. G. κατελύθη] κατελείφθη K. συμφορῶν Q. 17. οἱ  
τότε V. τότε] om. Q. post ἀγῶνα ponit L. 18. δ] ὅπερ i. οὐκ ἦν]  
om. c.

Homer, which have been revised by the grammarians of Alexandria. "Ἀλλοτε is, "otherwhiles, at other times." 15. μεθ' ἱερῶν ἐπεμπον] "Sent the choral bands of dancers with sacrifices." ἱερεῖα would mean simply the animals killed in the sacrifices; ἱερά seems to include every thing required for the sacrifice, such perhaps as the tripod, (compare Herodot. IV.

179, 1.) and all the other vessels, &c. that were needed. Plutarch, in his Life of Nicias, speaking of Nicias going to Delos with one of the Athenian θεωρίαι, describes him as τὸν χορὸν ἔχων, καὶ τὰ ἱερεῖα, καὶ τὴν ἄλλην παρασκευὴν. c. 3. The τὰ ἱερεῖα καὶ τὴν ἄλλην παρασκευὴν appear to correspond to the ἱερά of Thucydides.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑποσχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐστρατεύονται ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίοις ὀπλίταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργεῖαν καταλαμβάνουσιν Ὀλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ θαλάσῃ, ὃ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῇ δικαστηρίῳ ἐχρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως ἐπιθαλασσίας οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα. οἱ δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυνεβοήθουν, οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Πελοποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διελθόντες, ἐστρατοπεδεύσαντο· πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα, ὅπως σφίσιν ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἱ ἔτυχον περὶ Πελοπόννησον οὔσαι, ὧν ἦρχεν Ἀριστοτέλης τε

1. τοῦ—ὑποσχόμενοι] καὶ σχόμενοι c.  
 λόντες P. ἐσβάλλοντες c.  
 14. ἐστρατοπεδεύοντο d.  
 τῶν ἀθηναίων L.O.P.Q.d.

3. ἐπὶ τὸ ἄργος τὸ A.B.L.  
 5. ὀλπὰς K. et infra Q. ὀλπας B.  
 ἐπὶ] om. d. 15. ἀθηναῖοι P. om. d.g. 16. ναῦς

4. ἐκβα-  
 7. ἐπέχει E.

7. κοινῇ δικαστηρίῳ] Describit ex hoc loco Stephan. v. Ὀλπαι. DUKER.

11. τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται] This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; "In Amphi-

"chia, in the place called Wells." Compare Herodot. VI. 101, 1. κατέσχεον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Ταμύνας. IV. 110, 3. ἀπικνεύονται τῆς λίμνης τῆς Μαίητιδος ἐπὶ Κρημνούς. The fuller expression occurs, IV. 151, 3. ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλατείαν νῆσον. So Thucydides, I. 111, 1. ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. and 114, 4. τῆς Ἀττικῆς ἐς Ἐλευσίνα ἐσβαλόντες. II. 18, 1. 21, 1. 25, 4, &c. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as I. 108, 1. ἐν Τανάγρα τῆς Βοιωτίας. II. 2, 1. ἐς Πλάταιαν τῆς Βοιωτίας. 25, 1. ἐς Μεθώνην τῆς Λακωνικῆς.

ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ 3  
καὶ ἄγγελον οἱ περὶ τὰς Ὀλπας Ἀμπρακιῶται ἐς τὴν πόλιν  
κελεύοντες σφίσι βοηθεῖν πανδημεῖ, δεδιότες μὴ οἱ μετ'  
Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας καὶ σφίσιν  
5 ἡ μονωθεῖσιν ἡ μάχη γένηται ἡ ἀναχωρεῖν βουλομένοις οὐκ  
ἡ ἀσφαλές. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοπον-  
νήσιοι ὡς ἦσθοντο τοὺς ἐν Ὀλπαῖς Ἀμπρα-  
κιώτας ἦκοντας, ἄραντες ἐκ τοῦ Προσχίου  
ἐβόηθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχε-  
λῶν ἐχώρουν δι' Ἀκαρνανίας οὐσῃς ἐρήμου

The Peloponnesians  
elude the vigilance of  
the Acarnanians, and  
effect a junction with  
the Ambraciots at  
Olpæ.

10

2. ἀμπρ. καὶ ἐς d. 3. μὴ οἱ] om. P. 4. οὐ] μὴ L.O.P.i. δυνῶνται B.  
5. ἡ om. G. ἡ] ἦν Q. 6. ἡ] ἦν I. 7. ἐν ταῖς δλπαῖς c.

7. τοὺς ἐν Ὀλπαῖς Ἀμπρακιώτας ἦκοντας] Literally, "When they found  
"that the Ambraciots at Olpæ were  
"arrived," i. e. "were arrived there, at  
"Olpæ." Thucydides speaks of "the  
"Ambraciots at Olpæ," because he  
had mentioned their arrival there in  
the preceding chapter; and he now  
says, that the Peloponnesians were in-  
formed of it. ἦκοντας, like οἰχομένους,  
is rightly used in a past signification.  
See the note on II. 65, 12. and compare  
VI. 96, 1. ὡς ἐπύθοντο τοὺς ἱππείας ἦκον-  
τας. Compare also for the preposition  
ἐν, and the repetition of ἐς αὐτὰς after  
ἦκοντας, IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ  
γῇ καταπεφευγυῖαις ἐνέβαλλον, where ἐς  
αὐτὴν must be understood after the par-  
ticiples καταπεφευγυῖαις.

8. ἄραντες ἐκ τοῦ Προσχίου κ. τ. λ.]  
The route of the Peloponnesian army  
was as follows. They set out from  
Proschion, a town of Ætolia, not far  
from Pleuron and Calydon, whither  
they had retreated after their fruitless  
attempt upon Naupactus. (ch. 102, 6.)  
They then crossed the Achelous, the  
boundary between Ætolia and Acar-  
nania, (Strabo, X. 2, 1.) and march-  
ing up the river, passed through the  
country of the Stratians, but left the  
town of Stratus itself at some little  
distance on the right hand. From the  
Stratian territory they passed into that  
of the Phytians, or Phæteans, (Poly-

bios, IV. 63, 7.) who were also a  
people of Acarnania, situated to the  
north of Stratus; and from thence  
through the extreme eastern frontier of  
the Medeonians, or Medionians; (Poly-  
bius, II. 2. Livy, XXXVI. 11.) for  
the greater part of their country lay  
further to the westward, reaching down  
to the sea-coast. They then entered  
the territory of Limnæa, the last place  
in Acarnania: from whence, had they  
followed a straight course, they would  
have entered at once into the country  
of Argos; (II. 80, 11.) but as their ob-  
ject was not the town of Argos, but  
Olpæ, which lay to the northward of it,  
they turned to the right, and so entered  
Agræa; and keeping the mountains  
during the day, descended into the  
country of Argos about nightfall; then  
passing under cover of the darkness  
between the town of Argos and the  
Acarnanian army at Crenæ, or Wells,  
they effected their junction in safety  
with the Ambraciots at Olpæ. As no  
actual survey has been yet taken of  
this country, it is impossible to ascer-  
tain the position of the obscure places  
here mentioned. But we know from  
Thucydides, that Argos Amphiloichi-  
chum and Olpæ both stood close upon  
the sea, at twenty-five stadia from one  
another; and Crenæ, or Wells, would  
seem by its name to have been a spot  
just at the foot of the hills, where the

διὰ τὴν ἐς Ἀργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρα-  
τίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν  
ἄλλαν Ἀκαρνανίαν καὶ διελθόντες τὴν Στρατίων γῆν ἐχώ-

I. ἀργείους Ο.

springs are thrown out, just as Wells in Somersetshire is actually situated. Probably, then, Crenæ was some distance inland, east of Argos Amphilo-chichum, just at the foot of the hills, and, as is evident, on the ordinary road from Acarnania to Ambracia. But this place being occupied by the Acarnanians, the Peloponnesians passed in the night between it and Argos, and so got into the road nearer the sea, which led direct from Argos to Olpæ. The deep ravine which divided the two armies before the battle, was probably the bed of a torrent running down into the sea, between the hills which here approach close upon the coast, like Shanklin chine, on the south-east coast of the Isle of Wight.

[A map of the gulf of Arta, by Lieut. Wolfe, R. N. accompanied by some observations, appeared in the Journal of the Geographical Society, vol. III. part I. p. 77. But as Lieut. Wolfe does not appear to have extended his survey beyond the immediate coasts of the gulf, it does not assist us in removing the obscurities in the narrative of Thucydides. We learn however that the hills on the east side of the gulf of Arta or Ambracia rise abruptly from the sea to the height of 450 or 500 feet. Their northern extremity overlooks the plains of Arta or Ambracia; and here are some polygonal walls enclosing an area of considerable extent. The ascent from the plains is steep and rugged, and here commences a series of military passes as far as Karavasara, (the most south-eastern point of the gulf,) commanding the high road from Albania to Greece, which leads over this ridge. It is evident that these hills were the scene of the actions described by Thucydides. Karavasara close by the supposed ruins of Argos Amphilo-chichum, is eleven miles distant from the northern extremity of the range of hills, where they overlook the plain of Ambracia. The summit of the hill supposed to be

Argos is about 350 feet high; whence you see to the southward an inland lake of considerable size; but no river flows through the valley into the gulf; water at Karavasara being obtained from wells. To the eastward the hills rise abruptly to the height of about 1500 feet, and here are two peaks which Lieut. Wolfe calls Idomene. The country is still covered with oak forests; the lower hills are overgrown with a thick underwood of briers (Rhamnus Palurus?) and myrtle amongst the masses of limestone rock. Close to the sea on a hill about two miles and a half north from Argos are some ruins which Lieut. Wolfe calls Olpæ. And about one mile north-east of these across the valley of Argatha are some extensive ruins, described as polygonal, to which he gives the name of Metropolis. But these names cannot be relied on; I have only wished to collect the facts mentioned by Lieut. Wolfe from his own observation as to the actual nature of the country. The limestone of this neighbourhood is I suppose full of caverns and underground streams, which burst out upon the surface with a plentiful gush of water at their very source. Crenæ or Wells would probably be a remarkable collection of these sources, such as occur frequently in the limestone of the central Apennines. The lake visible from the hill of Argos, which has no visible outlet into the gulf, is probably drained by some underground streams, which if they any where break out to the surface would undoubtedly rise with a very copious flow of water. An examination of the ground by one who was at once a scholar and a geographer would probably soon enable us to ascertain all the spots mentioned by Thucydides; and Greece is now so accessible that ere long this, with many other questions in ancient geography, will in all likelihood be set at rest.]

WESTERN GREECE. A.C. 426. Olymp. 88. 3.

ρουν διὰ τῆς Φυτίας καὶ αὐθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραιῶν, οὐκέτι Ἀκαρνανίας, φιλίας δὲ σφίσι. λαβόμενοι δὲ τοῦ Θνάμου ὄρους, ὃς ἐστὶν ἀγροίκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργείαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων φυλακῆς ἔλαθον καὶ προσέμιξαν τοῖς ἐν Ὀλπαῖς Ἀμπρακιώταις. CVII. γενόμενοι δὲ ἄθροοι ἅμα τῇ ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατόπεδον ἐποιήσαντο.

IO The Acarnanians under Demosthenes, aided by a few Athenians, prepare to give battle to the Peloponnesians and Ambraclots at Olpæ. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῶν ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένης Μεσσηνίων μὲν ἔχων διακοσίους ὀπλίτας, ἐξήκοντα δὲ τοξότας Ἀθηναίων. καὶ 3

15 αἱ μὲν νῆες περὶ τὰς Ὀλπας τὸν λόφον ἐκ θαλάσσης ἐφώρμουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι (οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν βία κατεείχοντο) ἐς τὸ Ἄργος ἤδη ξυνεληλυθότες παρεσκευάζοντο ὡς μαχοῦμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἰροῦνται 20 Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. ὁ δὲ προσα-

1. παρ' ἔσχατα B.F. 2. οὐδέτι E. Goell. Bekk. A.G. et ceteri ἀγροίκον. Poppo. 13. μὲν ἔχων μεσσηνίων ε. τῶν λόφων I.O.d.e.i. 17. ἀπὸ Q. C.F.G.H.V.f.h.i. Poppo. Goell. Bekk.

4. ἀγροίκον B.E.F.H.Q.V.g. Poppo. 12. κόλπον] om. B.E.F.H.N.V.g.h. ὀπλίτας διακοσίους L.O.P. 15. παρὰ L. 18. μαχόμενοι P. 20. δημοσθένη A.B. E. et vulgo δημοσθένην.

8. καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην] Olpis proxima, et earum fortassis adeo pars aliqua, Metropolis. Poppo. Prolegom. II. p. 142. Kruse thinks that when Thucydides speaks of Olpæ in the plural, he means to include the whole hill, one part of which was occupied by the Acarnanian fort, and another by Metropolis; and that by Olpe in the singular he means the fort only. Olpæ certainly appears to be the general name, and Metropolis to have been one particular part of the hill; but what it was, and why so called,

seems doubtful. Probably there was no town actually existing, but the hill may have been chosen as the scene of their national court by the Acarnanians, from some tradition representing it as the earliest settlement of their race; and one part of it in particular may have retained the name of the "mother city" of Acarnania, although it had served rather for the common sacrifices of the first tribe who settled in the neighbourhood, than had ever been regularly built and fortified as a town.

γαγὼν ἐγγὺς τῆς Ὀλπης ἐστρατοπεδεύσατο· χαράδρα δ' 5 αὐτοὺς μεγάλη διεῖργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ 6 δ' ἔκτῃ ἐτάσσοντο ἀμφοτέροι ὥς ἐς μάχην. καὶ μείζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον, ὃ Δημοσθένης δείσας μὴ κυκλωθῇ λοχίζει ἐς ὁδόν τινα κοίλην 5 καὶ λοχμῶδη ὀπλίτας καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ 7 αὐτῇ ἐξαναστάντες οὗτοι κατὰ νότου γίνωνται. ἐπεὶ δὲ παρεσκεύαστο ἀμφοτέροις, ἦσαν ἐς χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων ὀλί- 10 γων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὥς ἕκαστοι τεταγμένοι ἐπέιχον, καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί· Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμίξ τεταγμένοι πλὴν Μαντινέων οὗτοι δὲ ἐν τῷ εὐωνύμῳ μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, 15 ἀθρόοι ἦσαν, ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον 15 καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένην. CVIII. ὥς δ' ἐν χερσὶν ἦδη ὄντες περιέσχον τῷ κέρα οἱ Πελοποννήσιοι καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ 20 ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νότου προσπίπτουσί τε καὶ τρέπουσι, 20 ὥστε μήτε ἐς ἀλκὴν ὑπομεῖναι φοβηθέντας τε

Battle of Olpe: the Peloponnesians and Ambraciots are defeated.

1. τῆς ὀλπης ἐγγὺς h. 4. ὃ δὲ δημοσθένης b. Porpo. (qui in ed. 1845. δὲ om.) Goell. 5. κυκλωθῇ] κωλυθῇ L.O.Q. 6. ἐς] ὥς e. om. d. 8. ἀναστάντες c.f νῶτον A.B.E.F.H.P.h. νῶτον G. νῶτων g. γίνονται V. ἐπειδὴ Q. 10. ἔχων] om. e. μετὰ τῶν μεσσηνίων Q. 13. μαντινέων e. 14. μᾶλλον om. V. 19. ἐπιγενόμενοι L.O.P. 20. τρέπουσι c. 21. μὴ L.O.P. ἐς] om. K. φοβηθέντες A.B.E.F.H.V.b.d.g.h.i.

5. ὁδὸν κοίλην καὶ λοχμῶδη] A deep lane with its banks overgrown with brushwood: a Devonshire lane.

8. κατὰ νότον] Sic quoque cap. seq. §. 1. et IV. 33. 1. DUKER.

11. τὸ δὲ ἄλλο Ἀκαρνᾶνες—ἐπέιχον] Compare I. 48, 2. τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον. The word ἐπέιχον is constantly used to express "occupying a place in "the line of battle." In Herodotus, IX. 31. we read ἐπέιχον (οἱ Πέρσαι) τοὺς Τεγέτας that is, "reached as far

"as the Tegeans; were stationed over-against them." So in this place τὸ ἄλλο Ἀκαρνᾶνες ἐπέιχον signifies, "The "Acarnanians extended far enough to "occupy all the rest of the line." Compare II. 77, 3. ὅσον ἐδύνατο—πλείστον ἐπίσχειν. In what follows, I have placed a colon after ἀκοντισταί, as Porpo has done, because the nominatives Πελοποννήσιοι καὶ Ἀμπρακιῶται answer to Δημοσθένης μὲν, and come before the verb ἦσαν.

ἐς φυγὴν καὶ τὸ πλεόν τοῦ στρατεύματος καταστήσαι  
 ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὁ κράτιστον ἦν  
 διαφθειρόμενον, πολλῶ μᾶλλον ἐφοβούντο. καὶ οἱ Μεσσή-  
 νιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου  
 5 ἐξῆλθον. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας  
 ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ  
 γὰρ μαχιμώτατοι τῶν περὶ ἐκείνα τὰ χωρία τυγχάνουσιν  
 ὄντες. ἐπαναχωροῦντες δὲ ὡς ἐώρων τὸ πλεόν νενικημένον  
 καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώ-  
 10 ζοντο ἐς τὰς Ὀλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως  
 καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ  
 μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν.  
 καὶ ἡ μὲν μάχη ἐτελεύτα ἕως ὁπῆ.

5

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεώτος  
 15 καὶ Μακαρίου αὐτὸς παρειληφῶς τὴν ἀρχὴν, καὶ ἀπορῶν  
 μεγάλης ἥσσης γεγενημένης ὅτῳ τρόπῳ ἡ  
 μένων πολιορκήσεται ἔκ τε γῆς καὶ ἐκ θαλάσ-  
 σης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένος, ἡ  
 καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον  
 20 περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρ-

1. στρατοῦ A.h. 4. τοῦ ante δημοσθένους om. K. 5. ἐξῆλθον A.B.F.H.  
 N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo ἐπεξῆλθον. 6. αὐτοὺς L.O.P.  
 10. ἀφυλάκτως A.B.h. 13. ἕως] ἐς C.H.K.L.O.P.c.d.f.i. Haack. Poppo. ἕως ἐς  
 F.Q.g. et corr. G. Conf. Lobbeck. ad Phrynich. p. 47. 14. μενέδατος N.V. qui  
 et infra μενεδάτω. 15. μακαρίνου I. 17. καὶ θαλάσσης P.d.f.g.i. 18. καὶ  
 ταῖς L.O.P. ἀποκεκλημένος B.E.F.H.K.L.O.b.c.g.h. Poppo. Goell. Bekk. A.  
 quid habeat, non liquet. ἀποκεκλημένος C. vulgo ἀποκεκλεισμένος. 19. καὶ om. V.  
 λόγους N.O.

11. προσπίπτοντες] "Hurrying on;  
 "throwing themselves onward;" i. e.  
 "to reach their camp;" for, as Haack  
 observes, Thucydides is speaking of the  
 flight of the Peloponnesians.

13. ἐτελεύτα ἕως ὁπῆ] Compare I. 71,  
 5. μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής.  
 Lobbeck rightly explains it παρέτεινε ἕως  
 ὁπῆ, καὶ ὁπῆ ἐτελεύτα. Ad Phrynich.  
 p. 47.

19. λόγον] Hoc numero librorum

dari potest, ut hic præferatur λόγον  
 alioqui non minus recte dicitur λόγους  
 προσφέρειν τινί, quam λόγον. Thucyd. id.  
 II. 70, 1. Οὕτω δὲ λόγους προσφέρουσι  
 περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀ-  
 θηναίων. Sic eis λόγον εἰλθεῖν, Aristoph.  
 Equit. 803. et eis λόγους, Vesp. 470.  
 vid. Kuster. ad Equit. Διδόναι λόγον,  
 Lucian. Abdicat. 714. et λόγους. Idem  
 Revivisc. 394. DUKER.



2 νάνων στρατηγούς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. οἱ δὲ  
νεκροὺς μὲν ἀπέδωσαν καὶ τροπαῖον αὐτοὶ ἔστησαν καὶ τοὺς  
ἐαυτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνείλυντο· ἀνα-  
χώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἔσπεισαντο ἅπασιν,  
κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων  
σπένδονται Μαντινεῦσι καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἄρ-  
χουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώ-  
τατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς  
'Αμπρακιώτας τε καὶ τὸν μισθοφόρον ὄχλον τὸν ξενικόν,  
μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν 10  
ἐς τοὺς ἐκείνη χρήζων Ἑλληνας, ὡς καταπροδόντες τὸ  
3 ἐαυτῶν προὔργιαίτερον ἐποιήσαντο. καὶ οἱ μὲν τοὺς τε  
νεκροὺς ἀνείλυντο καὶ διὰ τάχους ἔβαπτον, ὥσπερ ὑπῆρχε,  
καὶ τὴν ἀποχώρησιν κρύφα οἷς ἐδέδοτο ἐπεβούλευον· CX. τῇ

Demosthenes prepares  
to cut off a body of  
Ambraciots, who, ig-  
norant of the late bat-  
tle, had set out from  
home to join their  
countrymen at Olpe.

δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλ-  
15 λεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως  
πανδημεῖ κατὰ τὴν πρώτην ἐκ τῶν Ὀλπῶν  
ἀγγελίαν ἐπιβοηθεῖν διὰ τῶν Ἀμφιλόχων,  
βουλομένους τοῖς ἐν Ὀλπαῖς συμμίξαι, εἰδότας

2 οὐδὲν τῶν γεγενημένων. καὶ πέμπει εὐθύς τοῦ στρατοῦ 20  
μέρος τι τὰς ὁδοὺς προλοχιούντας καὶ τὰ καρτερὰ προκατα-  
ληψομένους, καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοη-  
θεῖν ἐπ' αὐτούς. CXI. ἐν τούτῳ δ' οἱ Μαντινῆς καὶ οἷς

The Peloponnesians,  
favoured by their se-  
cret agreement with γάνων συλλογὴν ἐξελθόντες, ὑπαπήεσαν κατ' 25

1. ἀναιρέσεως Q. 2. αὐτοὶ] μὲν K. 3. ἀναχωρήσειν E. 5. ξυστρατηγῶν  
H.K. ξυστρατηγῶν vulgo et Bekk. ξυστρατηγῶν F. ξυστρατῆγων Porpo. 6. σπέν-  
δεται e. 7. ἦσαν οἱ ἀξιολογώτατοι d. 8. ἀναχωρεῖν L.Q. βουλόμενος δὲ  
ψιλῶσαι d. 9. μισθοφόρον A.B.E.F.G.H.K.L.O.V.f.g.h. Haack. Porpo. Goell.  
Bekk. Vulgo μισθοφόρων. 10. διαβαλεῖν b. 12. τε om. V. 13. τάχος i.  
14. ἐπεβούλευον d. 15. ἀγάλλεται B. 17. πανδημεῖ] om. d. 18. ἐπιβ.  
καὶ διὰ N.V.g. 19. τοὺς A.B.E.F.d.g.h. συμμίξαι Bekk. Porpo. συμμίξει  
c.d.i. 21. προληψομένους d. καταληψομένους e. 22. παρεσκευάζοντο I.P.d.  
παρεσκεύαστο N.V. παρεσκευάζοντο C. 24. ἐπέπειστο e.

13. ὥσπερ ὑπῆρχε] Ὅς ἦν αὐτοῖς δυνατόν. ὡς ἐκ τῶν παρόντων δυνατόν ἦν.  
SCHOLIAST.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

Demosthenes, abandon their allies, and effect their escape to Agræa, where Salynthius, the king of the country, hospitably receives them.

5 ολίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξήλθον δῆθεν·  
προκεχωρηκότες δὲ ἤδη ἄποθεν τῆς Ὀληης  
θᾶσσον ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ  
οἱ ἄλλοι, ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι  
ξυνελθόντες, ὥς ἔγνωσαν ἀπιόντας, ὥρμησαν  
καὶ αὐτοὶ καὶ ἔθεον δρόμῳ, ἐπικαταλαβεῖν βουλόμενοι. οἱ δὲ  
Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι  
ἀσπόνδους ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καὶ  
τινας αὐτῶν τῶν στρατηγῶν κωλύοντας καὶ φάσκοντας  
10 ἐσπεῖσθαι αὐτοῖς ἠκόντισέ τις, νομίσας καταπροδίδοσθαι  
σφᾶς· ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελο-  
ποννησίους ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ ἦν  
πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστίν· εἴτε  
Πελοποννήσιος. καὶ ἐς διακοσίους μὲν τινας αὐτῶν ἀπέ-  
15 κτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραῖδα ὁμορον οὖσαν,  
καὶ Σαλύνθιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀγραίων φίλος ὦν  
ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνοῦνται  
ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφῳ ἡ Ἰδομένη ὑψηλῷ· τού- 2

2. ἄποθεν A.B. Goell. Bekk. Vulgo, et Poppo. ἄποθεν. 5. ξυνεξεληθόντες  
C.Q. συνεξεληθόντες c. ἀπιόντες F. 8. ἀπεδίωκον P.c.d.f.i. καὶ ἐπεδί-  
ωκον K. 9. τῶν αὐτῶν K. 11. μὲν] om. L.O.P. 13. εἴτε Π.] εἰγε  
K. ἦ τε Q. ἦ c.f. 14. τινας] om. e. ἀπέκτειναν αὐτῶν Q. 15. ἐφυγον  
O.d.g. γραῖδα L.O.P.d. ὁμορον αὐτῶν οὖσαν e. 16. αὐτοὺς] om. i.  
18. ἀφικνοῦνται] om. b.

3. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, κ. τ. λ.] "But the Ambraciots and the rest," (i. e. the mercenaries, who had been mentioned above, c. 109, 2.) "as many as happened to have in this manner accompanied them in any numbers, began on their part also to set off running, in hopes of overtaking the Peloponnesians," οὕτως, i. e. ἐπὶ λαχανισμῶν καὶ φρυγάνων ξυλλογῇ. And he says "as many as happened to have gone out with them in any numbers," ἀθρόοι, because single men, or parties of no more than two or three together, would think the experiment too hazardous.

10. ἠκόντισέ τις] "One or two men threw darts at them." Compare Herodot. III. 140, 5. ἀναβέβηκε δ' ἦ τις ἢ οὐδεὶς, "Not more than one or two, if any." And Xenophon. Anab. I. 8, 20. τοξευθῆναι τις ἐλέγετο.

18. ἀφικνοῦνται ἐπ' Ἰδομένην] The site of Idomene ought to be easy to ascertain; for two high points called by a common name, are probably seen together and formed a marked object like the two Langdale Pikes to all the surrounding country. They must be looked for, I think, somewhere among the hills which rise immediately on the east of the gulf, and can scarcely be in

Demosthenes cuts off the whole body of the Ambraciots who were on the march to join their countrymen.

τοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ  
προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ  
τοῦ στρατοπέδου ἔλαβόν τε καὶ ἔφθασαν προ-  
καταλαβόντες, τὸν δ' ἐλάσσω ἔτυχον οἱ Ἀμ-  
πρακιῶται προαναβάντες καὶ ἠύλισαντο. ὁ δὲ Δημοσθένης  
δειπνήσας ἐχώρει καὶ τὸ ἄλλο στράτευμα ἀπὸ ἐσπέρας  
εὐθὺς, αὐτὸς μὲν τὸ ἡμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο  
διὰ τῶν Ἀμφιλοχικῶν ὁρῶν. καὶ ἅμα ὀρθρῶ ἐπιπίπτει τοῖς  
Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς καὶ οὐ προησθημένοις τὰ  
γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι·  
καὶ γὰρ τοὺς Μεσσηνίους πρῶτους ἐπίτηδες ὁ Δημοσθένης  
προὔταξε καὶ προσαγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν

3. στρατόπεδον d. 7. ἐπὶ] om. K. 8. ἐπίπτει E.Q. ἐμπίπτει L.O.P.d.  
9. προησθημένοις d.i. 10. προγεγενημένα c. 12. προὔταξε Bekk. προαγο-  
ρεύειν L. ἐκέλευσε B.d.i. Δωριάδα G.i.

the ridge to the eastward of Karavasera or Karavanserai, where Lieut. Wolfe places them: or at least if Idomene be there, Argos and Olpæ cannot certainly be where they are represented on his map. The ἐσβολὴ spoken of immediately afterwards is clearly the entrance into a mountain country from a plain; but what particular pass is meant cannot be determined till the whole geography of this neighbourhood is settled. In a map of the northern frontier of Greece by Col. Baker, in the Geographical Society's Journal, vol. VII. part I. executed from an actual survey made in order to fix the limits of the present kingdom of Greece between the years 1832 and 1835, and apparently very accurate, there is a plain or valley represented as coming down to the shore of the gulf just to the south of the ridge of Makrinoros, and dividing it from the ridge of Mount Kastri, and the hills behind Karavanserai. It may be that the ἐσβολὴ was the pass from this plain into the hills of Makrinoros, and that while Demosthenes marched straight upon the pass along the shore, the rest of the army moved by the hills farther inland, crossed the valley at a

higher point, and so came upon the hills of Makrinoros above the pass where the road from Ambracia descended from them to the plain. Or again, the ἐσβολὴ may be the entrance to the hills from the plain of Arta, at the spot called Palea Kulia by Lieut. Wolfe, where there is now an Hellenic ruin on the top of a wooded knoll about 500 feet above the sea, which is a conspicuous object from every part of the gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

12. προὔταξε καὶ—ἐκέλευε] Here again, as in I. 138, 1. the imperfect is used where the sense seems to require the aorist. Compare Poppo, Prolegom. I. 155. 275. Matthiæ, Gr. Gr. §. 505. That these tenses are often varied in a narration is well known, the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. Jelf. 401. 4. See the note on III. 22, 4. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of com-

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

ιέντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὔσης. ὥς οὖν ἐπέπεσε 5 τῷ στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ες φυγὴν ὤρμησαν. προκατελημμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν 6 μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν γῆς καὶ ψιλῶν πρὸς ὀπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων ὅπη τράπωνται, ἐσπίπτοντες ἔς τε χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο. καὶ ἐς πᾶσαν ἰδέαν χωρὴ- 7 10 σαντες τῆς φυγῆς ἐτράποντό τινες καὶ ἐς τὴν θάλασσαν οὐ πολὺ ἀπέχουσιν, καὶ ὥς εἶδον τὰς Ἀττικὰς ναῦς παραπλεύσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν ἡγησάμενοι ἐν τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς ναυσὶν, εἰ δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων καὶ 15 ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν Ἀμπρακιῶται τοιοῦτῶς 8 τρόπῳ κακωθέντες ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν

1. καὶ οὐ] οὐδὲ L.O. οὐ K. 5. καὶ προκατελημμένων L.P. 7. ἀπείρων τε καὶ Q. ὅπη A.B.C.E.F.G.H.I.K.N.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo ὅποι. 8. τε] τὰς N.V. om. K. 12. συντυχία d. 14. ταῖς om. G. εἰ δεῖ A.B.C.E.F.G.H.I.K.L.N.O.P.Q. et, qui post διαφθαρῆναι habet, V.c.d.e.g. Haack. Poppo. Goell. Bekk. εἰ δὲ f. vulgo ἤδη. διαφθεῖραι g. 15. ἀμφιλοχιτῶν Q.

manding, exhorting, speaking, &c. (see Poppo on I. 119, 2.) as ἐλεγε and not ἐλεξε is generally used to introduce the several speeches that are given at length. For Δωριδα γλώσσαν ιέντας, compare Herodot. VI. 29, 2. Περσιδα γλώσσαν μετείς. and I. 57, 1. ἦν τινα δὲ γλώσσαν ἴσαν οἱ Πελασγοί. Immediately afterwards, πίστιν παρεχομένους does not, I think, signify, "giving them a pledge" or promise, which would be rather παρέχοντας, but, "making them feel confidence," i. e. in consequence of their Doric dialect. Compare IV. 86, 4. οἷς τὰ ἔργα—δόκησιν ἀναγκαίαν παρέχεται. and VII. 67, 1. ἐλπίς—προθυμίαν παρέχεται.

2. νυκτὸς ἔτι οὔσης] Paullo ante, ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις. Est ergo ὄρθρος, quum nondum cerni potest, et adhuc nox est, id est, tempus, quod

præcedit auroram, quo quis adhuc lucerna uti potest. Ita veteres; recentiores, ut auctor est Phrynichus, ὄρθρον dixerunt, quæ antiquis erat ἑως, αὐρορα. Et hanc significationem τοῦ ὄρθρος Thomas Magist. in ὄρθρεῖω etiam e Thucyd. II. 3, 4. ostendit; φυλάξαντες ἔτι νύκτα, καὶ αὐτὸ τὸ περίορθρον. DUKER. Compare also IV. 110, 2. νυκτὸς ἔτι καὶ περὶ ὄρθρον.

12. ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ] "Whilst the action was taking place." Compare I. 33, 1. ἡ ξυντυχία—τῆς ἡμετέρας χρείας.

14. ὑπὸ τῶν βαρβάρων—Ἀμφιλόχων] The Ambraciots affected to regard the Amphilochians as barbarians, because they were in reality a mixed race, mostly of Pelasgian extraction. See II. 68, 5.

πόλιν· Ἀκαρινᾶνες δὲ σκυλεύσαντες τοὺς νεκροὺς καὶ τρο-  
παῖα στήσαντες ἀπεχώρησαν ἐς Ἄργος. CXIII. καὶ αὐτοῖς

The news of this de-  
fect is communicated  
to the wreck of the Am-  
braciots who fought  
at Olpe, by the he-  
rald whom they had  
sent to the Athenian  
camp, to ask leave to  
bury their dead.

τῇ ὕστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν ἐς Ἀγραίους  
καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν  
ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν<sup>5</sup>  
ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν  
Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξήσαν  
ἄσπονδοι. ἰδὼν δ' ὁ κήρυξ τὰ ὄπλα τῶν ἀπὸ  
τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλήθος· οὐ γὰρ  
3 ἦδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν εἶναι. καὶ τις<sup>10</sup>  
αὐτὸν ἤρετο ὅ τι θαυμάζοι καὶ ὁπόσοι αὐτῶν τεθναῖσιν, οἰό-  
μενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις.  
4 ὁ δ' ἔφη διακοσίους μάλιστα. ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν  
“οὐκ οὖν τὰ ὄπλα ταυτὶ φαίνεται, ἀλλὰ πλεόν ἢ χιλίων.”  
6 αὐθις δὲ εἶπεν ἐκεῖνος “οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων<sup>15</sup>  
7 “ἐστίν.” ὁ δ' ἀπεκρίνατο “εἴπερ γε ὑμεῖς ἐν Ἰδομένη χθὲς  
8 “ἐμάχεσθε.” “ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ  
9 “πρῶν ἐν τῇ ἀποχωρήσει.” “καὶ μὲν δὴ τούτοις γε ἡμεῖς  
“χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμα-  
10 “χόμεθα.” ὁ δὲ κήρυξ ὥς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς<sup>20</sup>  
πόλεως βοήθεια διέφθαρται, ἀνοιμώξας καὶ ἐκπλαγεὶς τῷ  
μεγέθει τῶν παρόντων κακῶν ἀπῆλθεν εὐθὺς ἄπρακτος καὶ  
11 οὐκέτι ἀπῆτει τοὺς νεκρούς. πάθος γὰρ τοῦτο μιᾷ πόλει  
Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν  
12 πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀπο-<sup>25</sup>

1. ἐχθροὺς L.O.P. τὰ τρόπαια Q.c. τρόπαιον d. 2. ἀνεχώρησαν Q.  
3. κήρυξ et sic ubique Bekk. 4. καταφυγόντων L.P. ἐκ A.B.C.E.F.G.H.  
L.O.P.V.c.d.f.g.h.i. Haack. Poppe. Goell. Bekk. Vulgo ἀπὸ. ὀλπης F.  
7. ξυνήμεσαν A. 11. αὐτὸν] αὐτῶν I.b.e. εἶπετο Q. θαυμάζει V.d.g.i.  
12. αὖ] ἂν C.L.O.P.d.i. οὐκ K.c.h. τὸ κήρυγμα P. ἰδομένη L. 18. γέ]  
τε B. 20. τῇς] τοῖς K. 22. κακῶν] οἰμ. L.P. 23. πόλει] οἰμ. L.O.P.  
24. δὴ] οἰμ. d.

14. οὐκ οὖν τὰ ὄπλα ταυτὶ φαίνεται] “of, but of more than a thousand.”  
“These arms here then are, you see, Ταυτὶ, “these here.”  
“not the arms of the number you speak

θανόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς  
 πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι<sup>13</sup>  
 εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ  
 Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεῖ ἂν εἶλον· νῦν δ'  
 5 εἴδισαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν χαλεπώτεροι σφίσι  
 παρόικοι ὦσι. CXIV. μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες  
 τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ  
 τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθη-<sup>2</sup>  
 ναίων πλέοντα ἔαλω, τὰ δὲ νῦν ἀνακείμενα ἐν  
 τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξηρέθησαν  
 τριακόσiai πανοπλῖαι, καὶ ἄγων αὐτὰς κατέ-  
 πλευσε· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμ-  
 φορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος.  
 ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς<sup>3</sup>  
 15 Ναύπακτον. Ἀκαρνᾶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων<sup>4</sup>  
 Ἀθηναίων καὶ Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους  
 καταφυγοῦσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώ-  
 ρησιν ἐσπέισαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν

3. ἐβουλ. οἱ ἀκαρνᾶνες B.K. 4. πειθόμενοι om. G. ἐξελεῖν h. ἐπελθεῖν E.  
 6. τρίτον μέρος νείμαντες] om. K. 7. κατὰ] καὶ P. 9. πλέονα Valla.  
 11. τριακόσiai corr. G. αὐτὸς K. 12. ἅμα] om. K.V. τὴν τῆς αἰτωλίας  
 A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. τὴν ἐκ τῆς αἰτωλίας C.E.  
 I.K.c.f. vulgo τὴν ἐν αἰτωλῖα. 16. ἀλύνθιον A.B.E.F.H.g. καὶ Ἀγραίους]  
 om. I.O. 18. οἰνίδων d.i. οἰνιαδῶν plerique. οἵπερ—Σαλυνθίου Hermann.  
 Goell. Bekk. probante Poppo. vulgo οἵπερ—Σαλύνθιον.

10. ἐξηρέθησαν] Thomas Mag. in  
 ἐξείλε. ἐξείλε τῷ δέινῳ γέρας, καὶ ἐξῆρε.  
 Θουκυδίδης· Δημοσθένει—πανοπλῖαι.  
 Obvius est hic usus verbi ἐξαιρεῖν, pro  
 δοῦναι τι ὡς ἐξαιρετον. Scholiastes  
 parvus Homeri in Iliad. α'. 369. Ἐκ  
 δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδ' ὡς ἐξαιρετον,  
 inquit, ἔλαβον, καὶ ἔδωκαν. Add. ibi  
 Eustath. παρ. 119. et in Iliad μ'. p. 907.  
 Τὰ δὲ νῦν—ἱεροῖς citat Thomas in ἀνα-  
 κείμενος. DUKER.

18. οἵπερ—Σαλυνθίου] This is Her-  
 mann's conjecture, first mentioned by  
 Poppo in his Observationes Criticæ,

p. 117. and approved by him in his  
 edition, and admitted into the text by  
 Göller and Mr. Bloomfield. The old  
 reading was οἵπερ—Σαλύνθιον καὶ Ἀ-  
 γραίους. but all the best MSS. omit the  
 words καὶ Ἀγραίους, and οἵπερ καὶ  
 μετανέστησαν παρὰ Σαλύνθιον seems  
 worse than a superfluous addition im-  
 mediately after the words τοῖς ὡς Σα-  
 λύνθιον καταφυγοῦσιν. According to  
 the very slight alteration of Hermann,  
 the sense is, "to which place," i. e. Oe-  
 niadæ, "they also had removed from  
 "Salynthus." It is probable that the

5 παρὰ Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς καὶ  
 ζυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφί-  
 10 λοχοὶ πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρα-  
 κιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίου  
 μήτε Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπὶ Ἀθηναίους, βοη- 5  
 θεῖν δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὅποσα ἡ  
 χωρία ἡ ὁμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον  
 6 μὴ βοηθεῖν πολέμον ὃν Ἀκαρνᾶσιν. ταῦτα ζυνθέμενοι διέ-  
 7 λυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν  
 ἐαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὀπλί- 10  
 τας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἱ κομ-  
 8 ζόμενοι χαλεπῶς διὰ τῆς ἡπείρου ἀφίκοντο. τὰ μὲν κατ'  
 Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος  
 ἐς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποίησαντο ἐκ τῶν νεῶν μετὰ 15

SICILY.  
 The Athenians pre-  
 pare to send a larger  
 fleet to Sicily at the  
 instigation of their al-  
 lies in that island.

τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ  
 1 ἔσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλους  
 νήσους ἔπλευσαν. ἀναχωρήσαντες δὲ ἐς Ῥή-  
 γιον Πυθόδωρον τὸν Ἰσολόχου Ἀθηναίων

1. σαλύνθιον καὶ ἐς A.B.C.E.F.G.H.K.N.P.V.d.f.g.h.i. Haack. Poppo. vulgo  
 σαλύνθιον καὶ ἀγραίους καὶ ἐς. Poppo in ed. 1843. Σαλυνθίου. καὶ ἐς. 5. βοηθεῖν  
 τε δὲ K. 6. ἀμπρακιώταις g. 7. ὁμήρους Taur. et, si Bekker. recte intelligo,  
 A.B.E.F. Poppo. Goell. Bekk. G. et ceteri ὁμόρους. 8. ὅν] om. O.P. 9. ταῦτα  
 δὲ N.V. 11. ξενοκλείδην g. τοῦ εὐθυκλ. Q. 12. Ἠπείρου littera majusculā  
 Bekk. ἀφίκετο b. 14. τῇ] om. g. 16. Σικελῶν] Libri omnes et Bekk.  
 σικελιωτῶν. 17. ἡμεραίᾳς Q. αἰόλους E.

Ambraciots had accompanied the Peloponnesians to Ceniadæ, because their immediate return to their own country was cut off by the Acarnanians, and still more by the Amphilochians, through whose territory they must have passed: and when arrived at Ceniadæ, the Peloponnesians had possibly no means of transport across to Peloponnesus, and the Ambraciots were divided from their home by the whole of Acarnania, as well as by Amphilochian Argos. The use of the aorist for the pluperfect

tense is paralleled by ἄς καταδύσειαν, I. 50, 1. rather than by the passage quoted by Poppo from I. 62, 2.

16. Σικελῶν] This correction, as certainly required by the sense of the passage as that of ὁμήρους for ὁμόρους, had escaped the notice of all the editors and translators of Thucydides before Mr. Bloomfield. He justly observes, "Who are the Siceliots? The Athenians had no other allies among those except the Leontines, and they inhabited the sea-coast; whereas the Siculi (or ori-

SICILY. A. C. 428. 5. Olymp. 88. 3.

στρατηγὸν καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ  
 Λάχης ἦρχεν. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες 3  
 ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσί. τῆς 4  
 μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης  
 5 ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυνα-  
 γείροντες ὥς οὐ περιοφόμενοι. καὶ ἐπλήρουν ναῦς τεσσαρά- 5  
 κοντα οἱ Ἀθηναῖοι ὥς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγού-  
 μενοι θάσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα δὲ  
 βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιῆσθαι. τὸν μὲν οὖν ἕνα 6  
 10 τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις ναυσί·  
 Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρύμεδοντα τὸν Θου-  
 κλέους ἐπὶ τῶν πλείωνων νεῶν ἀποπέμψειν ἔμελλον. ὁ δὲ 7  
 Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχηςτος τῶν νεῶν ἀρχὴν  
 ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον,  
 15 ὁ πρότερον Λάχης εἶλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν  
 ἀνεχώρησεν.

CXVI. Ἐρρὺν δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ τοῦ πυρὸς  
 ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον, καὶ γῆν τινα ἔφθειρε

1. διάδον V. 2. ἐν τῇ σικελίᾳ L.O. συμμαχία G, omisso Σικελίᾳ. πλεύ-  
 σαντες] Est qui πρεσβεύσαντες malit. BKK. 4. γὰρ] om. Q. 5. παρε-  
 σκευάζοντο ναυτικὸν A.B.C.F.G.P.V. Porro. Goell. Bekk. παρεσκεύαζον τὸ ναυ-  
 τικὸν E.H.c.e.f.g. sed correctus H. παρεσκευάζοντο. Vulgo, et Haack. παρεσκευάζοντο  
 τὸ ναυτικόν. ξυνεγείροντες P. 8. θάσσον post πόλεμον habet V.  
 9. τοῦ ναυτικοῦ ποιῆσθαι μελέτην K. οὖν] om. K. 14. ἔπλευσε]  
 ἐπεμψεν Q. 15. εἶχε b.f. τῶν] om. L.P. 16. ἀπεχώρησεν C.F.L.O.P.  
 marg. N.c.e.f.g. 18. τὸ] om. C.K.L.O.P.c.d.e.f.

"ginal inhabitants of the island, as  
 "distinguished from the Siceliots, or  
 "new settlers) inhabited the central  
 "parts of the island, (see VI. 88, 4.)  
 "(which will agree with what is just  
 "afterwards said of making an inva-  
 "sion from the upper country,) and  
 "generally made common cause with  
 "the Athenians." The same mistake  
 of Σικελιωτῶν for Σικελῶν is to be found

in every MS. except three, in VII. 57,  
 11. where it has been, however, properly  
 corrected by the recent editors.

17. ὁ ῥύαξ τοῦ πυρὸς] "The fire  
 "stream," or "fire flood." The article  
 is used, because "the fire flood" was a  
 well known phenomenon peculiar to  
 Ætna. So Appian, Civil Wars, V. 117.  
 ἐμπεσεῖσθαι σφίσι καὶ τὸν ῥύακα. and  
 Strabo, VI. 2, 3.



SICILY. A. C. 425. Olymp. 88. 3.

A. C. 425.

Olymp. 88. 3.

Eruption of Mount

2 *Ætna*.

τῶν Καταναίων, οἱ ἐπὶ τῇ Αἵτῃ τῷ ὄρει  
οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ  
Σικελίᾳ. λέγεται δὲ πεντηκοστῷ ἔτει ρυῆναι  
τοῦτο μετὰ τὸ πρότερον ρεῦμα, τὸ δὲ ξύμπαν τρις γεγενῆσθαι  
τὸ ρεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα ρέν  
κατὰ τὸν χειμῶνα τοῦτον ἐγένετο, καὶ ἔκτον ἔτος τῷ πολέμῳ  
ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

1. ἐπὶ τῇ αἵτῃ A.B.E.F.G.H.Q.V.g. Porpo. Goell. Bekk. ὑπὸ τῷ ὄρει τῇ  
αἵτῃ G. BEKK. Vulgo, et Haack. ὑπὸ τῇ αἵτῃ. 2. ὄρος ἐστὶν K. ἐν σικελίᾳ  
L.O.Q. τῆς σικελίας e. 4. τρεις i. γεννᾶσθαι d.i. 5. τὸ ρεῦμα] om. d.  
μέν οὖν K. 6. ἔτος ἔκτον L. 7. ξυνέγραψεν C.c.g.h.i. Porpo. Goell. Bekk.  
Vulgo, et Haack. ξυνέγραψε.

### NOTE ON III. 84.

---

IN the first edition of this volume I defended the genuineness of this chapter; but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly: and in this respect I think that Gölter's objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers, makes me feel more strongly the great dissimilarity between it, and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the 84th chapter, τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφὴ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολὺν ἐμφαίνοντα τὸν νεωτερισμόν, I think that an opinion so generally entertained by such practised judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and Grammarians there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and, as I think, the affected and caricatured expression of the language of this chapter, and considering also that Dionysius after commenting upon and quoting at full length the 82nd and 83rd chapters takes no notice of the 84th, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man

who understood his subject; for the matter appears to me to be quite worthy of Thucydides, and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturous to assume that not one of them could have read him to such good purpose, as to have been able to write this imitation of him.

## APPENDIX I.

---

Thucyd. I. 13, 1, *Τυρραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι.*

THE change described in these words is so important, and bears so much on the right understanding of the history, not only of Greece, but of all other nations, that I have thought it deserving of a fuller consideration than it could receive in a note.

Of the natural periods or divisions in the history of nations. Its importance consists in this, that it is a natural period in history, marking the transition of every country from what I may call a state of childhood to manhood. Now states, like individuals, go through certain changes in a certain order, and are subject at different stages of their course to certain peculiar disorders. But they differ from individuals in this, that though the order of the periods is regular, their duration is not so; and their features are more liable to be mistaken, as they can only be distinguished by the presence of their characteristic phenomena. One state may have existed a thousand years, and its history may be full of striking events, and yet it may be still in its childhood: another may not be a century old, and its history may contain nothing remarkable to a careless reader, and yet it may be verging to old age. The knowledge of these periods furnishes us with a clue to the study of history, which the continuous succession of events related in chronological order seems particularly to require. For instance, in our own history we are apt to take certain artificial divisions, such as the accession of the different lines of kings, or an event like the restoration, which is rather a subdivision of one particular period, than the beginning or termination of a period in itself. And in this manner we get no distinct notions of the beginning, middle, and end of the history of a people, and often appeal to examples which are nothing to the purpose, because they are taken from a different stage of a nation's existence from that to which they are applied.

I take then the words which I have quoted at the beginning of this essay, and shall proceed to notice the critical period described in them, the period, namely, when wealth begins to possess the ascendancy formerly enjoyed by nobility; and the contending parties in the state assume the form of rich and poor, the few and the many, instead of the old distinction of nobles and commons, of a conquering race and a conquered.

This ascendancy, enjoyed in the earliest state of society by noble birth, has been traced in various countries, and its phenomena most successfully investigated by Giovanni Battista Vico<sup>1</sup>, in his *Principi di Scienza nuova*; a work disfigured indeed by some strange extravagancies, but in its substance so profound and so striking, that the little celebrity which it has obtained out of Italy is one of the most remarkable facts in literary history. Vico's work was published in 1725, yet I scarcely remember ever to have seen it noticed by any subsequent writers who have touched upon the same subject even down to our own times.

This subject ably treated by Giov. Battista Vico, in his *Principi di Scienza nuova*.

The statement of Thucydides with respect to Greece contains, it may be seen, no mention of any period of aristocratical government; but describes the transition as taking place from limited hereditary monarchies to tyrannies: it may appear therefore to a superficial observer that nobility enjoyed no such ascendancy as I have imagined, and that the very first case to which I apply my theorem disproves its truth. But the old Homeric monarchies were in fact an instance of power depending on blood, and therefore of the ascendancy of nobility. They were like the feudal monarchies of modern Europe, essentially aristocracies, in which the separation of all the chiefs or nobles from the inferior people was far more strongly marked than the elevation of the king above his nobles. Nay, if we consider Greece as a whole, and remember the small space included within the limits of the several kingdoms in the heroic ages, the kings, as they are called, resemble the feudal vassals of France and Germany, each supreme over a dominion as extensive as the Greek kingdoms, and forming together a body widely separated from the commons, and whose members were felt to belong to the same class, and to be on a level with each other in purity of blood, however great might have been the differences between them in power and connections. It was virtually then the ascendancy of nobility, when all power and distinction were confined to the class of nobles, whether there

<sup>1</sup> I mention Vico particularly, because his work is not generally known. My obligations to the great writers of Germany, to Niebuhr, Müller, Wachsmuth, &c. it is almost unnecessary to mention, as, since

the publication of their works, it would imply strange presumption or strange ignorance to write upon ancient history without having studied them.

was one individual elevated above the rest of his class with still higher power and distinction, or whether all the members of it exercised the sovereignty jointly or alternately. So in other countries the same state of

It existed generally in other countries, though under subordinate varieties of form. society has varied more or less in its subordinate relations, and yet, if carefully examined, will be found every

where to retain its essential character, and to mark the first period, or youth, of political existence. Some of these varieties it may not be unimportant to notice, and to trace the causes which have led to them. The simplest and probably the earliest form was that in which the

1st form—where the offices of priest and chief were united in the same persons. offices of chief and priest were united in the same persons, as in the heroic times in Greece, and in the

well known instance of Melchisedek, king of Salem, at a far more remote period. This is the first transition from domestic or patriarchal to something like civil society; and if the several sons of a patriarch established themselves in separate habitations, they would each become the chiefs and priests of their immediate followers. But in the course of a few generations, if the united body of these little societies happened to settle in another country, and the dangers of their new situation forced them to choose some one chief for their common leader, yet still the other chiefs would remain as widely distinguished as before from the mass of the people, and would still retain their sacred and sovereign character, although its exercise was limited to their own particular tribe, and somewhat obscured by the greater elevation of the king of the whole nation. Nay, even when the posterity of these original nobles was so multiplied that many of them were necessarily excluded from an active share in the government, still they did not lose the distinction of their birth; they were naturally eligible to public offices, to priesthoods, and to commands in war, if they did not actually enjoy them; and their equality was maintained by their right of meeting in a general assembly, to control, if need were, those of their body to whom the executive authority had been delegated, and by being exempt from any judicial sentence of the greater chiefs, or kings, unless the free voices of their own equals, or peers, had first declared them guilty. This first form of aristocracy, in which civil and military command were united with the office of priest, existed, besides the instances already noticed, in Rome and in Etruria; in the former, along with the habitual appointment of a king; in the latter, the purely aristocratic form generally prevailed, and a king, or chief of the whole nation, was only chosen in seasons of peculiar difficulty.

Another and later form of the ancient aristocracies was that in which the offices of priest and chief were distinct from one another, as in India,

2d form—where the offices of priest and chief were distinct.

in Persia, in Egypt, in ancient Gaul, and in the feudal kingdoms of modern Europe. The origin of this sepa-

ration of powers, was probably various. In some instances it may have

*Its various origin.*

*1st. From the conquest of a ruder people.*

been produced by the invasion of a ruder people, who while they took to themselves the possession of the land and the civil and military government, yet learned to respect the superior knowledge of the old inhabitants, and left to their chiefs the dignity and influence of the priesthood, while they deprived them of their actual power as rulers and leaders in war. This was the case in the foundation of the modern feudal kingdoms: the Gaulish or Roman clergy <sup>2</sup>preserved and increased their rank and influence under the Frank invaders, while the property of the soil, the sceptre, and the sword were transferred almost entirely to the conquerors. Thus also the Median magi continued to enjoy their religious preeminence and immunities under the Persian kings, while all other classes of the Median nation were shorn of their supremacy, and held an inferior rank under the Persians. In

*2d. From the low character of the religion and the barbarism of the people.*

other cases the separation of the two powers arose from the character of the national religion. In a rude people, religion, unless supported by the art of its ministers, holds but a low place in public estimation: he who was chief and priest would value himself upon the former character much more than upon the latter: his priestly duties would be in time devolved upon persons of an <sup>3</sup>inferior class, to spare himself the trouble of performing them; or, if retained, would be used as mere engines of state craft for the maintenance of his own civil superiority. Thus among the ancient Scythians we read of no priests at all; that is, the chiefs either performed the sacrifices themselves, or devolved them, as a menial duty, upon their servants: among the Anglo-Saxons there were priests, but as they formed no order in the state, as they were not allowed to carry arms, or to ride but on a mare, it should seem that they were only an inferior class, the mere ministers at the sacrifices, on whom the chiefs had thrown the performance of a duty which they disdained to execute themselves. The existence of prophets among both the Scythians and Saxons, as of certain prophetic families among the ancient Greeks, must not be mistaken for a priesthood. The priestly and prophetic character were not necessarily connected with one another; and the latter was not like the former held to be communicable only by descent. Besides, that impatience to penetrate into futurity, which has in every age and country encouraged pretensions to prophecy, is quite distinct from those feelings of reverence and devotion which are the salt of religion even in its worst corruptions. Prophets or fortune-tellers

<sup>2</sup> See Hallam, *Middle Ages*, vol. I. p. 146. ed. 8vo. Thierry, *Conquête de l'Angleterre par les Normands*, tome I. p. 32, &c.

<sup>3</sup> As in the story of the Potitii at Rome,

whose family was supposed to have become extinct as a punishment for their profaneness in devolving their hereditary priesthood upon public slaves. Livy, I. 7.

might exist among a people too brutish to have any conceptions of religion, as they have peculiarly marked the lowest tribes of negroes, and the degraded race of the gypsies. In these instances, then, the separation of the offices of priest and chief would arise from the rudeness of the people, and the want of any external or internal recommendations in the religion itself. But the more common form of separation arose from the very op-

posite cause. In proportion as religion was valued; as its ceremonies were more imposing; as the necessity of  
3rd. From the higher character of the religion, and the great veneration paid to it. fixing the period of its festivals led to the study of astro-

nomy; and as men's minds, thus saved from sinking into barbarism, retained the traditions of older times, and preserved in their devotions something more worthy of Him who is the true object of all worship; so would the priest-chiefs of the people esteem their priesthood above their civil and military authority, and would especially prefer their peaceful and sacred duties to the exercises and combats of arms. Hence, whilst they ministered at the temples of the gods, presided at festivals, and perhaps awarded punishments and settled differences between man and man, as the representatives of the gods, they appointed persons less distinguished and less sacred to lead out the people to battle, and sometimes would fix upon some warlike stranger, whose adventures in arms had spread his renown, and who, living by his sword, was ready to offer his services to any who could hold out a worthy recompense. Military command thus conferred was sure to become ere long political sovereignty; but the king thus raised could not venture to invade the old privileges, or diminish the ancient dignity of the priestly order; the priests still remained the highest class in the state, and the military leaders and soldiers, who received for their services grants of land from the sovereign, on the tenure of joining his standard whenever he should summon them, and who thus became the founders of a new nobility, inseparably connected with territorial property, held notwithstanding only the second rank. Still, however, so general was the aristocratical spirit in early times, the territorial nobility adopted the feelings and institutions of the earlier priest-nobles in their

<sup>4</sup> It appears that one of the principal reasons which made the Israelites change their earlier government into a monarchy, was a wish that the leader of their armies should be the first man in the state, and not, as had been hitherto the case, subordinate to the religious authorities. For although Samuel was not a priest, yet still in his government the religious character predominated over the civil and military, as was naturally the case where the religion was so pure and elevated in its principles as amongst the Israelites.

<sup>5</sup> As in India, Egypt, Gaul, and Attica. The military caste in Egypt held their lands from the sovereign. (Compare Herodot. II. 168. and Genesis xlvii. 20—22.) In Attica the Eupatridæ and Geomori corresponded to the priests and military class of Egypt; whereas in the colonies which were founded when society was more advanced, and when the distinctions of blood had yielded to those of property, the Geomori, or military landowners, formed the first and most aristocratical class. Compare Herodot. VII. 155. 2. Thucyd. VIII. 21.



earnestness to preserve their blood pure from any mixture with the classes below them ; intermarriages were forbidden, and the mass of the community were as carefully excluded by the military nobles from all civil and military power, as they were by the priesthood from all religious authority, and from the knowledge of which the priestly order were then the sole possessors.

A third form of aristocracy, later perhaps than either of the two already noticed, retained some of their features, while in other points it resembled the most recent form of all, the aristocracy of colonies. The third form then I may call by way of distinction the aristocracy of conquest. An invading people occupies the country of a people of a different race : the old inhabitants either seek a refuge elsewhere, or are reduced to a state of vassalage ; nor does even their religion survive the common wreck. The conquerors introduce their own institutions, differing in their internal relations according to the circumstances of their previous condition, but establishing always one and the same relation between them and their subjects, the relation of nobility and commonalty. Inferior leaders, or even common soldiers of distinguished bravery, in the conquering army, acquired lands, and became territorial nobles with respect to the conquered people ; while, on the other hand, the common interest and common dangers of the invaders drew them all more closely together, and diminished or destroyed those distinctions of rank which might have existed between them in their former country. A nobility of race succeeds to that of family ; and is guarded from corruption by the same restrictions upon intermarriage with persons not noble, that is to say, not of the conquering people. It will be observed that in all these cases the ascendancy of blood is still the prevailing principle, insomuch that even when partially interrupted, in one case by the admission of a military leader and his followers to share the sovereignty of the priest-nobles, and in the other by the circumstances of the conquest naturally impairing all artificial distinctions between the conquerors themselves, still it soon recovered its force, and proved only to have formed for itself a new channel, in which it continued to flow with even an increase of strength and rapidity. In fact, nobility having taken property not so much into its alliance as into its service, strengthening itself with the real power of wealth, yet making noble descent a necessary qualification, without which political power was unattainable, established itself on a firmer basis, and opposed a barrier to the advance of popular principles

<sup>6</sup> This was the case with the Dorians in Peloponnesus after the conquest, as also with the Normans in England. " Les valets de l'homme d'armes Normand, son écuyer, son porte-lance, furent gentils-

" hommes ; ils furent des hommes nobles " et considerables auprès du Saxon autrefois riche, autrefois noble lui-même, maintenant courbé sous l'épée de l'étranger," &c. Thierry, tome I. p. 343.

which long delayed their triumph, and rendered it in the end incomplete.

The ascendancy thus enjoyed by noble blood was not merely the fruit of the natural respect which men feel for the sons, and even for the descendants, of those who have been illustrious in their generation. Two other powerful causes contributed to it; the one, a real superiority of military prowess or wisdom, such as at this day distinguishes the European from the Hottentots or the natives of New South Wales, and which has ever accompanied certain races of mankind as compared with others; the other may be found in the doctrines of a false religion, which, having first made to itself gods of men, taught, as a consequence of this doctrine, that the posterity of the men thus deified were themselves of a higher order than the bulk of mankind, and were more valued and loved by the god who in his mortal state had been their progenitor. Of these two causes, the one was wholly founded on falsehood; the other rested on what was true once, but it was a truth not eternal and necessary, but temporary and contingent; a truth the term of whose existence it became those who profited by it to do their best to abridge. Differences of race have not yet been proved indestructible, and the probability is that they might be removed or infinitely lessened, if the members of the superior race shewed half as much eagerness in elevating and enlightening the inferior, as they have generally done in degrading them. But the guilt of all aristocracies has consisted not so much in their original acquisition of power, as in their perseverance in retaining it: so that what was innocent or even reasonable at the beginning, has become in later times atrocious injustice; as if a parent in his dotage should claim the same authority over his son in the vigour of manhood, which formerly in the maturity of his own faculties he had exercised naturally and profitably over the infancy of his child.

The principle then of the ascendancy of noble blood necessarily marks the infancy of mankind; and wherever it has long continued to exist, it marks a state of infancy unnaturally prolonged by the selfish policy or criminal neglect of those who ought rather to have gradually trained it up to the independence of manhood. I now proceed to examine the course of

circumstances by which this aristocratical dominion has been overthrown; by what untoward causes the critical periods of this overthrow have in many instances only led to a worse and more hopeless disorder; and how, in other cases, the purposes of God for the progress of the human race have been better answered, and the moral and political constitution, when recovered from the shock of its crisis, has gone on healthfully towards the full perfection of its being. For this purpose then it will be necessary to trace the origin

The ascendancy of blood was sometimes just and natural in its origin, but was continued after it had ceased to be so.

How this ascendancy has been overthrown. (Of the origin of the Commons.

and progress of the estate of the COMMONS, noticing particularly those causes which influenced its condition, and which served in some cases to ensure and complete its victory, or in others impeded its natural growth, and have kept it in a state of perpetual insignificance.

The earliest form of the existence of the commons appears to be that in which they were no other than the slaves of the chiefs or nobles. This <sup>1st form—where the commons were the slaves of the nobles.</sup> the form appears in the numerous households of the heads of the pastoral tribes, almost before any thing deserving the name of a state was to be met with. At a much later period it prevailed in <sup>7</sup>Parthia, and has been one of the characteristics of the Sclavonic nations in modern Europe. It naturally marks the infancy of society when the inferior occupations of life and all common trades were followed exclusively by slaves or by <sup>8</sup>foreigners; and by the former probably somewhat earlier than by the latter. The chiefs of a tribe, whether they were one or many, fixed their dwelling on the tops of isolated hills, or where a high table land terminated abruptly in precipitous cliffs: here they made their followers construct walls for their defence, and within this fortified precinct they lived with their families and their personal attendants, and here also they made a place of worship for the gods of their fathers. Below, at the foot of the hill, rose the dwellings of the rest of their dependents, the keepers of their flocks and herds, or the cultivators of their lands, who for their own security were glad to live under the protection of the castle of their chief. If several of these little tribes united to form one people, they would sometimes occupy a spot where several eminences were to be found, near to each other, yet distinct; and each of these would form a separate *κώμη*, or village, appropriated to a separate tribe, while all together composed the city of the united people. <sup>9</sup>Sparta was an instance of a city thus formed out of a cluster of distinct villages; and, according to some opinions, Rome was another. But in general the original city consisted properly of one fortified enclosure, on commanding ground, which contained the habitations of the chiefs and their immediate dependents, with the temples of their hereditary gods; while the dwellings of the rest of their dependents were built <sup>10</sup>without the walls, either at the

<sup>7</sup> Justin. XLI. 2.

<sup>8</sup> Παρ' ἐπ' οἷς ἦν δοῦλον τὸ βένανσον ἢ ζευκόν. Aristotle, Politics, III. 5, 3.

<sup>9</sup> See Thucyd, I. 10, 2. and the note.

<sup>10</sup> This on a larger scale seems to have been the plan of some of the great eastern capitals. What was properly called the city of Ecbatana consisted of seven concentric fortified enclosures, the external circle being about the size of Athens; but all these were only the residence of the king, and apparently of the higher castes, the magi and principal warriors: the mass

of the population lived without the walls. See Herodot. I. 98. 99, 1. So in Babylon, the great external walls enclosed a district rather than a city, but within these were two smaller fortified enclosures, the tower of Belus, and the royal quarter or precinct of the court, which, as far as we can judge from the existing remains of it, extended along the Euphrates for about two miles. (See Mr. Rich's Memoir, in which the Mujelibé seems to answer to the βασιλῆα of Herodotus, I. 181, 2.)

foot of the hill, or scattered over the surrounding country. And these men, not living in the town but round about it, not citizens but dependents, were the original *περίοικοι* of Grecian History. Their numbers in process of time increased, and their own condition improved. Their numbers increased by the number of strangers, who, in a rude and unsettled state of society, were constantly driven from their homes to seek a refuge elsewhere; the slaves or followers of another chief, who hoped to find an easier service; adventurers attracted by the military fame of the tribe to which they desired to join themselves; and men with blood on their hands, flying from the vengeance of the family of him whom they had slain. Persons of the last class, as being often of noble blood in their own tribe or country, were received as citizens <sup>11</sup> in their new home: but fugitives of the other two descriptions swelled the number of the *περίοικοι*, or commons. Sometimes also a whole people expelled from their own country, or led by some other cause to seek a new abode, solicited an asylum amongst the inhabitants of another city. They were admitted to dwell with them, (*σύννοικοι ἐγένοντο*,) like the Israelites in Egypt, and the Pelasgians in <sup>12</sup>Attica; and had a distinct quarter assigned for their residence: but neither were these considered as citizens, and either continued a distinct race, and were subjected to the dominion of the citizens till they were either driven or became enabled to emigrate once more: or if they blended with the old inhabitants of the land, it was with the commons, not with the citizens; and they swelled the mass of that already mixed population which was grown up around the city of the chiefs, and which made it now a citadel in the midst of a city, rather than the principal part of the city itself. Meantime, while the numbers of the commons thus increased, their condition improved also. In the middle ages the emancipation of the serfs of the nobility was largely effected by the influence of Christianity; nor was the church slow in urging in this instance a full compliance with the spirit of the gospel. But the gospel addresses itself in vain in our days to the proprietors of slaves; and this difference neither arises from any moral superiority in the noble over the planter, nor altogether from the diminished zeal of the church. It springs out of the different relation in which the slaves stood to their masters. The dependents of a feudal noble were the instruments of his pride and power rather than of his wealth; their numbers swelled his state, their swords maintained his quarrels; but if they were changed from serfs to tenants, their services in these respects would be nearly the same; so that it was no extraordinary sacrifice of selfishness to emancipate them. Thus also the followers

<sup>11</sup> See the story of Phoenix, Homer, *Iliad*, IX. 479, &c. and of Epeigeus, *Iliad*, XVI. 570. Compare also the famous story of Atyr and Adrastus in Herodotus, I. 34, &c.

<sup>12</sup> Compare Herodotus, II. 51, 2. VI. 137. Thucyd. II. 17, 1. note.

of the nobles of a much more remote period were employed in war or agriculture much more than in household offices. Slaves of this latter description were extremely few; <sup>13</sup> they were bred up with the children of the family, and little distinction was made in the treatment of the one and the other. Meantime the agricultural vassals were suffered to make the most of their own industry, and portions of land <sup>14</sup> were sometimes granted them by their lords, in which they acquired in a few generations a sort of property: while those who lived nearer to the towns acquired wealth by following various branches of trade or handicraft employments. In this manner they grew comparatively rich and powerful; and when a change of circumstances took place, and the chiefs began to feel that wealth was an important means of power, it was too late then to reduce their vassals to the condition of our colonial slaves, and to make a profit of their labour, when they were on the point of asserting their complete equality with their lords.

But before this change was effected, all but the chiefs, that is, all who were not of noble blood, whether they were born dependents on the nobles, The commons were not originally considered as citizens. or whether they were strangers who had been induced to settle amongst them, were alike comprised under the denomination of "commons," *δημος*, and were not considered members of the state, or *πολίται*. The widely different feeling which existed towards them, and towards the citizens or members of the state, is best shown by the different language in which Homer makes Ulysses address them. (*Iliad*, book II.) They could neither command in war or in peace; they could not minister at the altars of the gods; nor were their voices admitted in the decision of state affairs. They were, in short, in the heroic times, what the slaves and resident foreigners were in the historic age, that is, inhabitants of the country, but not citizens. They could not possess land, nor intermarry with the citizen nobility of the commonwealth: and if they were free from personal slavery, yet both politically and in private life they were liable to constant oppression; for the "limited prerogatives" of the kings of ancient Greece are to be understood only with respect to their nobles; over the commons both the kings and nobles were absolute. Still, as we have seen, if they could acquire any property, either in war or by commerce, it remained fully their own: they thus obtained consideration, and learned to feel their own power and rights; and were already sufficiently important to be courted as auxiliaries in the civil contests of the aristocracy, before they were strong enough to assert their claims in their own name, and enter as principals into the quarrel in their own cause.

<sup>13</sup> Herodot. VI. 137, 4. VIII. 137, 3. Juvenal, XIV. 168.

<sup>14</sup> Festus in "Patres."

The outline here given, as far as relates to the ancient world, can be made out only from a careful comparison of various scattered passages in ancient authors; nor perhaps can every portion of it be supported by direct testimony, although in the main I

Example of the origin and progress of the commons, afforded by the history of Augsburg.

have no doubt that all who have studied ancient history attentively will admit its correctness. But for the analogous period of society in modern times we have evidence full and direct; and a slight sketch of the Constitution of Augsburg<sup>15</sup> will at once illustrate and confirm what I have given as a picture of the origin of the commons generally under similar circumstances. On the conquest of Swabia by the Franks, a certain number of persons, free by birth, (*Ingenui*), and enjoying in consequence of their birth the privileges of an aristocracy, such as the exclusive right of serving in war, of administering justice, and of discharging the offices of religion, settled with their dependents in the town of Augsburg. In process of time there grew up around them a large population, chiefly formed out of the class of freedmen, that is, of the vassals or dependents of the free citizens who had been emancipated by their lords; and this population was settled not within the precincts of the city, but outside the walls in suburbs surrounded by a palisade, whence they were denominated "Pfalburger," or "citizens of the palisade," the Greek *περίουκοι*, to distinguish them from the genuine citizens who lived within the walls. But the free or noble inhabitants of the inner town were alone called simply "citizens," (*bürger*;) a "decree of the citizens of "Augsburg" was synonymous with a "decree of the great council of the "inhabitants of free blood," and by no means comprehended the Pfalburger, although these last formed the most numerous part of the population. The "citizens" of Augsburg, although living in a town, and not on their lands in the country, were yet in all respects accounted the equals of the *Milites Agrarii*, or country nobility, throughout Germany; they used all the distinctions of nobility, banners and armorial bearings, and they intermarried with the nobles, as belonging to the same class in society. They had their two *Stadt-Pfleger*, or burgomasters, their ordinary council of twelve citizens, annually chosen by the council of the preceding year; and their great council, (the *Comitia Curiata* of the early Roman constitution,) composed of the whole body of citizens. But about the beginning of the 14th century the commons found themselves sufficiently advanced in wealth and power to lay claim to their share of the rights of citizenship. They seem first to have been admitted into the great council, as the plebeians at Rome voted in the *comitia* before they were admitted into the

<sup>15</sup> The whole of this account of the constitution of Augsburg is taken from Paul von Stetten's "Geschichte der adelichen

"Geschlechter in Augsburg." ("History of the Noble Families of Augsburg.") Augsburg. 1762.

senate, or eligible to the consulship: then the ordinary council was increased from twelve to four and twenty, the additional members being apparently chosen from the commons; but the twelve patrician counsellors still formed a separate tribunal, to which cases were brought in the last resort, although on other occasions they formed one body with the counsellors of the commons. Still faithfully representing the same course of events which had marked the downfall of the old aristocracies of Greece and Rome, Augsburg had her noble family of popular principles, whose members, whether from ambition or true patriotism, asserted the rights of the commons, and exposed themselves to the persecutions of their own body; and Sibot Stolzhiirsch and his kinsmen acted the part of Clisthenes and the Alcmeonidæ at Athens, of the Valerii and Manlius Capitolinus at Rome. Finally, in the year 1368, the companies of trades, or, in other words, the commons of Augsburg, succeeded without a struggle in gaining for themselves not only an equality of rights with the nobles, but an absolute ascendancy; and in the first moment of their triumph they proposed to destroy the political existence of the nobility altogether, and to oblige every citizen under the old constitution to become a commoner and a member of some <sup>16</sup>one of the companies. They listened however to the entreaties of the nobles, and allowed them to remain a separate order; they gave them also their share in the government, ordering that fifteen nobles should be chosen into the common council of the companies, and that one of these should be always burgomaster along with the burgomaster of the commons.

This story of the gradual emancipation of the commons of Augsburg is particularly deserving of attention, because it exhibits a rare instance of society advancing in its natural course without the interference of any disturbing causes; and the example therefore is well fitted to show what are to be considered as the general laws of a nation's progress, if left to itself, and what are merely accidental and forcible interruptions of them. For instance, the subsequent revolution in Augsburg in 1548, by which the aristocracy regained almost all their former ascendancy, was not produced by any internal and natural causes, but by foreign violence; the emperor Charles the Fifth, in his hatred of all free and just government, forcibly dispossessing the commons of their power. But even where the disturbing cause is certain in its interference, as in mechanics the resistance of the air always prevents a body from obeying the natural laws of motion, still the

<sup>16</sup> This was done from time to time at Florence as a reward of the liberal principles of particular nobles; for the nobility being disqualified from holding public offices, could only be rendered eligible to them by

being made commoners. On the other hand, unpopular commoners were sometimes ennobled, in order to disfranchise them. See Hallam, *Middle Ages*, chap. III. part ii. p. 435.

general principles of the science are universally held to be essential to the attainment of a true knowledge of it. Much more does this hold good in political science, where disturbing causes need not of necessity come into action, and what is true in principle may sometimes, as at Augsburg up to the year 1548, be no less true in practice.

The history of Augsburg down to the overthrow of its liberty by Charles the Fifth, shows the manner in which the aristocracy of blood is naturally overthrown by the ordinary progress of a people in wealth and civilization; it shows too with how little difficulty and danger this change may be effected, where no disturbing causes exist, and where the effort of the political constitution is neither hurried forwards, nor violently checked, external circumstances combining also to favour it. Spring is ever a critical period, and the fairest promise of blossom on the healthiest tree may be cut off by one of the sudden frosts or storms so incident to that changeful season. In the political spring also there are peculiar dangers internal and external, which in too large a proportion of instances have never allowed the blossom to ripen. These may be stated principally as three; 1st, The union of property, under peculiar local circumstances, with nobility; 2nd, The increasing influence of wealth leading to absolute monarchy instead of a free government; 3rd, An unfavourable state of foreign relations. I proceed to speak of these in their order.

1st, The union of property, under peculiar local circumstances, with nobility. This is a check upon the growth of liberty which peculiarly belongs to what I have called aristocracies of conquest: for in these cases the first settlement of the conquering people renders the distribution of property fearfully unequal, and the hostile relation long maintained between the conquerors and the conquered leads to fruitless insurrections, and subsequent confiscations, or to laws directly restraining the acquisition of property by the conquered people. But where the distinction between nobles and commons is not founded on conquest, the emancipation of the latter is checked by the local circumstances of the country, or the moral and physical constitution of the race of its inhabitants. Distance from the sea, the want of great rivers, the existence of large forests or deserts, the interposition of numerous chains of mountains or impracticable hills, any thing, in short, that impedes communication, and thus shuts out foreign commerce, necessarily tends to prevent the creation of any wealth but that arising from land, and the land is already monopolized by the aristocracy. Now where the land, as in Judæa, is divided in the beginning amidst the whole people, the absence of foreign commerce,



although incompatible with any high advancement in knowledge and general cultivation of mind, is not incompatible with a large amount of national virtue and happiness: but an agricultural country in the hands of an aristocracy is a state at once of physical, intellectual, and moral degradation, and which tends to exclude all opportunities of amendment. Again, the moral and physical constitution of different races of mankind produces results worth noticing. The lively and social temper of the Greeks and Italians led them to desire frequent intercourse with one another, and could scarcely exist without the excitement of the theatre and the forum. Thus the chiefs resided in the towns, even while their main property was derived from the country; and they were far more accessible to the influence or power of the commons than if, like the territorial nobility of Germany, they had resided on their estates in castles, which were so many strongholds of their dominion. On the other hand, the strong passion for field sports which distinguished the Teutonic nations, and their little aptitude for social and intellectual enjoyments, made them in general abandon the towns to their vassals, and continue to keep themselves and their immediate dependents out of the reach of the humanizing influences of general society, as well as of the direct force of popular power. Under these circumstances, then, property is united with nobility in keeping down the progress of the nation; either because the commons are prevented from acquiring commercial wealth, by which alone they can hope to balance the territorial wealth of the aristocracy; or because the nobles find in the very situation of their property an advantageous military position, enabling them to escape the influence of the commons before an actual collision takes place, and to enter into the contest when it does come with superior means of resistance.

2nd. But the most fatal danger which threatens the political constitution, arises out of the very crisis of its state of transition from the ascendancy of blood to that of property, when monarchical despotism is the result instead of general liberty. Sometimes this despotism has been itself only transient, and after having been the instrument of good in plucking up by the roots the old aristocracy, has yielded in its turn to a free and liberal government; but in other cases it has realized the fable of the horse and the stag, and has established a worse and more enduring tyranny over the people than that which it supplanted. Of the first class were the despotisms noticed by Thucydides as springing up almost every where on the first overthrow of the old aristocratical monarchies: of the second, the history of modern Europe affords but too many examples. But in both, the evil arose from the imperfect distribution of wealth; commerce

2nd danger; that the change from aristocracy should end in despotism rather than in a free government.

was confined to a few hands, and produced a rate of profit proportionably large; and the increased attention paid to agriculture added to the wealth of a few only, because the land was engrossed by only a small portion of the community. In Greece a man who could purchase the services of a small body of mercenary soldiers, seized the citadel, and made himself tyrant. In modern Europe a king who was rich enough to substitute a small standing army for the feudal array of an earlier period, became at once independent of the support of his nobles, and powerful enough to crush them if they offered any opposition to his plans. In the famous revolution of 1660 in Denmark, the commons surrendered their liberties to the crown in order to purchase thus dearly the subversion of the aristocracy. And wherever a king has existed in modern Europe, the overthrow of the aristocracy has generally been effected by his means. Happy the people who have not suffered their liberties to be merely transferred from one spoiler to another, but have asserted their right to share in the victory of the crown. But in modern Europe, the size of the kingdoms, and the much more strongly monarchical spirit of the people, allowed the kings to consolidate their work; while in ancient Greece the tyrant of a single town was far more readily overthrown. It has been an aggravation to the evil in modern times, that the king, after he had once established his power, seemed to make common cause with the aristocracy against the people, and lent his support to maintain them in their many exemptions and prerogatives. At the same time, the means by which he has maintained his own despotism, a mercenary standing army, has rendered finance a most important subject of attention, and has marked that second stage in society, in which money rather than birth confers the ascendancy.

3rd. But if we look a little further we shall trace this unfavourable aspect of the great crisis in the progress of society to one cause above all others, to an unfavourable state of foreign relations, or, in other words, to foreign wars. Well has Thucydides, with his accustomed wisdom, denounced war as the great aggravation of the factions of Greece; it was this which hardened their hearts, and blinded their reason, till they were ready for the perpetration of any folly and any crime. And to the exemption from this curse, which Great Britain enjoyed during the latter half of the sixteenth and the beginning of the seventeenth century, the favourable termination of our political crisis is mainly to be attributed. In no country had it commenced with symptoms more alarming: the aristocracy were exhausted by the wars of the Roses; the clergy changed from an independent estate of the realm to the veriest slaves of the king's pleasure; the commons were daily advancing, it is true, in wealth and intelligence, but their

3d danger, arising out of foreign wars, and the union of two or more nations under one sovereign.

strength was not yet matured, and was wholly incompetent to resist a vigorous military despotism. But providentially was it ordered that the prudence and parsimony of Elizabeth, and the unwarlike temper of her successor, saved us from engaging deeply in the great continental wars. Most thankful should we be that their foreign policy was not more vigorous, their commanders not more wisely selected, their military operations not more fortunate. Leicester and Buckingham by their incapacity were far more useful to their country under the circumstances of that time than if they had possessed the genius of Marlborough or Wellington. Had the military spirit of the nation been more ably directed, had there been formed in the wars of Holland or the Palatinate such a band of disciplined soldiers as those whose unrivalled exploits <sup>17</sup>in Flanders in 1658 were the admiration of their French allies, and the terror of Spain, the triumph of the crown in the civil war of 1642 must have been speedy and decisive, and before even the talents of Cromwell could have organized the parliament's armies, their total defeat, and the utter extinction of the national liberties would have been inevitably consummated.

What England thus happily escaped, delayed for nearly two centuries the deliverance of France. The long contest with Spain and Austria produced effects infinitely more disastrous than the defeats of Pavia and St. Quentin. For these ample atonement was made at Rocroi and Fribourg; but what could remedy the prevalence of a military spirit, created by so many years of warfare; the distraction of the public mind from all schemes of internal improvement; and the absolute power acquired and secured by the crown? And within our own memory, when nature, recovered from her long check, made a second and happier effort to attain to maturity, the curse of war again interposed to mar the work, and the aggressions of the imperial armies provoked a reaction, by the consequences of which the deliverance achieved by the Constituent Assembly was again for a time placed in jeopardy.

Nor, while noticing the evils arising to the political constitution from an unfavourable state of its foreign relations, must we forget that abuse of the principle of hereditary succession which has placed the crowns of remote and uncongenial nations on the head of the same individual. This accumulation of dominion has been often regarded with jealousy by foreign nations, as threatening their own independence; but its dangers are still greater to the people <sup>18</sup>thus unnaturally subjected to the same

<sup>17</sup> There is a most entertaining account of the exploits of this invincible army in one of the volumes of the Harleian Miscellany, written by major-general Morgan,

who was its actual commander, although Lockhart was nominally the general.

<sup>18</sup> What is here said applies, be it remembered, to the period when the com-

master. In this ill-omened union, each member of it is to the other like the dead corpse fastened by the tyrant of old to the living man: the strength and resources of each are employed in crushing the other's independence. So Charles the Fifth trampled upon the liberties of the Netherlands with the help of his Spanish soldiery, and upon Italy with the military force both of Spain and Germany.

Such are the dangers besetting that critical period of a nation's existence, when it is emerging from the dominion of its old aristocracy.

If these dangers are surmounted, and the change takes place happily, the new state of things is very different from the old ;

If it escapes these, either originally or finally, it enters upon its state of manhood, and is exposed to a somewhat different succession of struggles. The contest then is between property and numbers, and wherever it has come to a crisis, I know not that it has in any instance terminated favourably. Such was the state of Greece in the time of Thucydides; of Rome during the last century of the commonwealth; and such has been the state of England since the revolution of 1688. Comparisons drawn from the preceding period are inapplicable to this; while, on the other hand, as the phenomena of the second period arise out of causes connected with the earlier state of things, they cannot be clearly understood unless that former state be fully known to us. Thus to argue that the Romans were less bloody than the Greeks from a comparison between the factions of the Peloponnesian war and the struggles of the Roman commons against the Patricians, is to compare the two nations under very different circumstances; it is instituting a parallel between the intensity of our passions in manhood and in childhood. The bloody factions of Corcyra and Megara are analogous to the civil wars of Marius and Sylla, of Cæsar and Pompey, of Brutus and Cassius against the triumvirs: the harmless contests between the commons and patricians can only be compared to those which prevailed in Greece before the Persian invasion, when the party of the coast at Athens was disputing the exclusive ascendancy so long enjoyed by the eupatridæ or party of the plain. And the true conclusion is, that the second contest, between property and numbers, is far more inevitably accompanied by atrocious crimes than

mons are in the natural course of things ripe for political emancipation, and are strong enough to excite the jealousy of the aristocracy. But at an earlier period, while they are still entirely subservient to the nobility, the union of several crowns in the person of one sovereign, has been advantageous to the general liberty, because his great foreign power and resources have led the nobles to conciliate the regard of the commons for their own defence against the king; and a happy union of interests and

feelings has been thus produced, whose effects in after-times are most beneficial. Such was the case in England, owing to the extensive continental dominion of the first Plantagenet monarchs: the Anglo-Norman barons became English in feeling, and favoured the liberties of the commons, because they were afraid of being ejected from their possessions by the Poitevins and other continental subjects of Henry the Third, as their ancestors had dispossessed the Anglo-Saxons.

that earlier quarrel in which property and numbers were united against property and birth.

The causes of this difference are worth noticing. The distinction between the nobility and the commons was originally a real one; that is, it was grounded upon a real superiority either physical or moral. But every successive generation tended to make it more and more imaginary; till, at the moment of the final struggle between the two orders, it had no real existence at all. The commons were then become as well qualified as the nobles, both physically and morally, to conduct the affairs of peace and war; and thus the exclusive ascendancy of the nobility being become unnatural and absurd, now that it existed along with a real equality of the two parties in merit and in wealth, was resigned for very shame, and was in fact but the sacrifice of a shadow. Whereas in the contest between property and numbers, the course of things is exactly the opposite. The final struggle here only takes place when the real differences between the contending parties have reached the widest point of separation; when the intermediate gradations of society are absorbed in one or other of the two extremes, and the state is divided only between the two irreconcilable opposites of luxury and beggary. This is no contest between men really equal, to do away with a fictitious distinction: it is a struggle between utter contraries; between parties who have absolutely no point in common, no knowledge of each other's feelings, no sympathy in each other's pursuits; and who are contending for a prize which one cannot gain without a proportional loss to the other. And in confirmation of this view of the subject, wherever difference of blood and race is so strong as even after the lapse of ages to constitute a real distinction, as in the case of white men and negroes, there the perfect amalgamation of the political body becomes exceedingly difficult, if not utterly hopeless; and the daily increasing negro population of the United States, a population excluded by a feeling of natural diversity from an enjoyment of the rights of citizenship, is perhaps one<sup>19</sup> of the most alarming points in the future prospects of that great and growing people.

<sup>19</sup> "The hostility existing between the free blacks and the whites in the United States is even more inveterate than that of slaves towards their masters; and in some of the states, Virginia especially, it has been thought necessary to enact laws, by which all unumitted slaves are compelled to quit the commonwealth." *Ward's Mexico*, vol. I. p. 38. In Mexico, on the contrary, where there is scarcely any thing of a pure negro population, so much more strongly distinguished than the native American race from the physical

character of Europeans, the different castes have blended freely together, and the common feeling of hatred to the old Spaniards of Europe has drawn together all the natives of Mexico, whether of Spanish or of Indian extraction; and has even led the former, descended as they are from the first conquerors of Mexico, to identify themselves with the aborigines, and to speak of the atrocities of their own ancestors as committed by Spain against their countrymen. *Ib.* p. 34.

On the other hand, the position of parties in the later contest must be traced to causes connected with that one which preceded it. The enormous inequality of property at Rome, against which the Agrarian laws were particularly directed, arose out of the exclusive claim to the rights of citizenship formerly asserted by the patricians. They who were not citizens, could have no title to a share of the national lands: and in early times none were citizens except the patricians. The principle that the land of the state should be equally<sup>20</sup> divided amongst all the citizens in the original settlement of the country, and that an admission of new citizens implied that they should share for the future in all public land not yet divided, was generally recognized by the nations of antiquity. But the Roman patricians, whilst they allowed the first part of this principle, objected to the second; and refused to admit the commons to any division of the unappropriated public land. So again in modern times, how much of the actual situation of our aristocracy of property is derived from our old aristocracy of conquest: the enormous landed estates of many of our nobility,—the great political influence conferred by land above all other kinds of property,—the law of primogeniture and the law of entails. Above all, the existence of an order of nobility communicated by descent, with separate powers, and peculiar privileges, gives to the aristocracy of modern Europe much more of the character of the older aristocracy of blood than was retained after the corresponding revolution in Greece and Rome. In fact, if hereditary monarchy was to be retained, public liberty could scarcely have been achieved or preserved without a coexistent hereditary aristocracy.

The view that has been here taken of the progress of society offers an explanation of many points, which without it have been sometimes misunderstood. It shows how the popular party of an earlier period becomes the antipopular party of a later; because the tendency of society is to become more and more liberal, and as the ascendancy of wealth is a more popular principle than the ascendancy of nobility, so it is less popular than the ascendancy of numbers. Thus the *comitia centuriata* of Servius Tullius, which in the

<sup>20</sup> This appears from what we know of the first settlement of particular nations in the territory which they afterwards occupied; as, for instance, of the Israelites in Canaan, and the Dorians in Peloponnesus. It appears also from the practice observed in the planting of colonies, both among the Greeks and Romans, where equal shares of land were distributed to the several colonists. Hence when a number of new citizens were admitted, there was generally a demand for a re-division of the land, on

the principle that it was a common stock, which ought to be equally shared among all the citizens. The philosophers also, in their proposed models of a commonwealth, proceed on the same notion: certain portions of the land are to be set apart for religious purposes, and the rest to be divided in lots amongst the citizens. See Plutarch, *Lycurgus* 8. *Thucyd.* V. 4, 2. *Dionysius Halicarn.* II. 6, 7. *Herodot.* IV. 159, 2. *Aristot. Politic.* VI. 4, 8, 9. VII. 10, 9, 11.

times of Marius and Cæsar would have been an institution entirely aristocratical, were in their first creation a most liberal and popular measure, by admitting wealth to that supremacy which had before been monopolized by noble birth. Thus the house of commons, which was the popular part of our constitution so long as the struggle was between the nation and the crown, has been regarded since the accession of George the Third as a body predominantly aristocratical, because the parties in the state have resolved themselves into the advocates of property on one side, and of general intelligence and numbers on the other.

We may learn also a more sensible division of history than that which is commonly adopted of ancient and modern. We shall see that there is and to furnish us with more philosophical divisions of it; in fact an ancient and a modern period in the history of every people: the ancient differing, and the modern in

many essential points agreeing with that in which we now live. Thus the largest portion of that history which we commonly call ancient is practically modern, as it describes society in a stage analogous to that in which it now is; while, on the other hand, much of what is called modern history is practically ancient, as it relates to a state of things which has passed away. Thucydides and Xenophon, the orators of Athens, and the philosophers, speak a wisdom more applicable to us politically than the wisdom of even our own countrymen who lived in the middle ages; and their position, both intellectual and political, more nearly resembled our own. We may learn also by the experience of other and to draw from it conclusions really applicable to our own state of society. societies in an analogous state to ours, that having

happily overlived the critical season of the transition from youth to manhood, what we should now most dread are accidents, or constitutional disease produced by external violence: that is, that the great enemy of society in its present stage is war: if this calamity be avoided, the progress of improvement is sure; but attempts to advance the cause of freedom by the sword are incalculably perilous. War is a state of such fatal intoxication, that it makes men careless of improving, and sometimes even of repairing their internal institutions; and thus the course of national happiness may be cut short, not only by foreign conquest, but by a state of war poisoning the blood, destroying the healthy tone of the system, and setting up a feverish excitement, till the disorder terminates in despotism.

Extending our view still more widely, and observing that in some parts of the world society seems never to have reached its natural manhood,

It teaches us also that there are causes beyond human control affecting the progress of society, such as, but has either gone on in protracted infancy, or has received a shock at the moment of its transition, which has condemned it to a long living death; that either the old aristocracies have still existed, or have only been exchanged for despotism in its worst, and, humanly speaking, most

hopeless form ; we shall draw near with reverence to those higher causes, which proceeding directly from the inscrutable will of our Maker, seem designed to humble the presumption of fancying ourselves the arbiters of

our own destiny. It is vain to deny that differences of <sup>1st, constitutional differences of national character, and,</sup> national character apparently constitutional, and belonging

to distinct families of the human race, have immensely influenced the greatness and happiness of each : it is equally clear, that the physical geography of the several parts of the earth has advanced or prevented the moral and intellectual progress of their respective inhabitants. The

boundless and unmanageable mass of earth presented by <sup>2d, the physical geography of different parts of the earth.</sup> the continents of Asia and Africa has caused those parts

of the world, which started the earliest in the race of civilization, to remain almost at the point from whence they set out ; while Europe and America, penetrated by so many seas, and communicating with them by so many rivers, have been subdued to the uses of civilization, and have ministered with an ever-growing power to their children's greatness. Well indeed might the policy of the old priest nobles of Egypt and India endeavour to divert their people from becoming familiar with the sea, and represent the occupation of a seaman as incompatible with the purity of the highest castes. The sea deserved to be hated by the old aristocracies, inasmuch as it has been the mightiest instrument in the civilization of mankind. In the depth of winter, when the sky is covered with clouds, and the land presents one cold, blank, and lifeless surface of snow, how refreshing is it to the spirits to walk upon the shore, and to enjoy the eternal freshness and liveliness of ocean. Even so in the deepest winter of the human race, when the earth was but one chilling expanse of inactivity, life was stirring in the waters. There began that spirit whose genial influence has now reached to the land, has broken the chains of winter, and covered the face of the earth with beauty.

But these distinctions between race and race, like those between individuals, involve a duty which men have been unhappily very unwilling

to practise. They who are most favoured by nature owe <sup>Yet these causes, though not altogether to be removed, may be mitigated by human efforts, and it is the bounden duty of those nations which possess the greatest advantages, to do most for the elevation of others to their own level.</sup> their best assistance to those whose lot is most unpromising ; they who have advanced the furthest in civilization, are bound to enlighten others whose progress has been less rapid. But here that feeling of pride and selfishness interposes, which, under the name of patriotism, has so long tried to pass itself off for a virtue.

As men in proportion to their moral advancement learn to enlarge the circle of their regards ; as an exclusive affection for our relations, our clan, or our country, is a sure mark of an unimproved mind, so is that narrow and unchristian feeling to be condemned, which regards with



jealousy the progress of foreign nations, and cares for no portion of the human race but that to which itself belongs. The detestable encouragement so long given to national enmities, the low gratification felt by every people in extolling themselves above their neighbours, should not be overlooked amongst the causes which have mainly obstructed the improvement of mankind. Exclusive patriotism should be cast off, together with the exclusive ascendancy of birth, as belonging to the follies and selfishness of our uncultivated nature. Yet, strange to say, the former at least is sometimes upheld by men who not only call themselves Christians, but are apt to use the charge of irreligion as the readiest weapon against those who differ from them. So little have they learned of the spirit of that revelation, which taught emphatically the abolition of an exclusively national religion and a local worship, that so men, being all born of the same blood, might make their sympathies coextensive with their bond of universal brotherhood.

## APPENDIX II.

---

Thucyd. I. 87, 2. *On the constitution of Sparta.*

**I**N the preceding essay I spoke of one class of aristocracies which might be called aristocracies of conquest; in which the whole conquering people stood towards the conquered in the relation of nobles to commons, whatever might be their subordinate differences of rank among one another. Of these aristocracies, Sparta affords one of the most memorable examples; and it is principally in this sense that its constitution and principles were so completely antipopular; although even in the relations of the conquering people amongst themselves, the constitution was far less popular than that of Athens.

An outline of the Dorian conquest of Peloponnesus, the origin of the Spartan aristocracy, has been already given in a note on Thucyd. I. 12, 3. and the condition of the conquered people, or *περίοικοι*, has been briefly described at I. 101, 2. I shall not here enter into the various disputed questions of the early Spartan history. What these are, and how far it is possible to determine them, may be best learnt from Mr. Thirlwall's *History of Greece*, to which I refer my readers. It is enough to say that for some time before the beginning of the Peloponnesian war, the distinction between the conquering people, the Dorian Spartans, and their conquered subjects, the Achaian Periœci, was marked in the broadest manner. Personally free, the Achæians, like the Roman commons in the earliest times, were excluded from all political power, nor could they hope that their descendants might enjoy what was denied to themselves; as all intermarriage between them and the Spartans was prohibited. Thus the Spartans having established so great a difference between themselves and their subjects, and intending that it should be perpetual, were obliged to perpetuate also that real superiority in arms, which had enabled them originally to create it. The Dorians in Sparta were like an army of occupation in a conquered country: their very existence depended upon their military skill, their courage, and discipline. Hence the character of the Spartan institutions was chiefly military, more suited to a beleaguered

garrison than to men united for mutual benefit in civil society. Security was their great aim, since the unjust ascendancy which they exercised made their condition one of perpetual danger. Thus so great a stress was laid upon the due performance of all military exercises, that any <sup>1</sup> Spartan who neglected them, and shrunk from the incessant toil and severity of the national discipline, was expelled from the ranks of the conquerors' army, as if his indolence or effeminacy rendered him unfit to belong to a caste who must preserve their possessions and honours by their swords. On the other hand, it was a common practice for the <sup>2</sup> Spartans to bring up some of the Helots in their own families, training them in the same exercises as their own children; and these Helots were considered personally free, and if they further distinguished themselves, were rewarded in some instances with the full rights of citizenship. Having been brought up from their childhood amongst the race of the conquerors, these men, like the Turkish janizaries, might be safely trusted to strengthen the ascendancy of their former masters; while the bulk of the Achaian *πεπλοικοι*, as well as the Helots, living by themselves, and not sharing in the ordinary exercises of the Dorians, remained distinct from them in feeling, and inferior to them in military prowess, because their attention to the occupations of common life prevented them from devoting so much time to acquiring perfect familiarity with the use of arms.

The Dorian conquerors of Laconia were therefore a <sup>3</sup> nation of nobles; and in their feelings as well as their rank resembled the nobles of the middle ages. Relieved from all attention to agriculture by the services of their Helots or villains, taught to regard trade as disgraceful, and literature as unmanly; passing their time in manly and martial exercises, like the hunting and the tournaments of a later period, regarding all the members of their own body as substantially equal, in spite of subordinate differences, and all who were not of their own body as only born to render them obedience—the nobles of Sparta differed in one point alone from those of modern Europe, in their admirable organization and discipline. Their institutions united the high enthusiastic spirit of chivalry with that perfect self-command, that entire obedience to their officers, and thoroughly systematized union of action, in which the chivalry of modern Europe was happily deficient. Had the nobles of Burgundy and Austria been trained in the school of Lyncurgus, the most truly glorious victories recorded in history would never have been won, and Morat and Sempach would be names as hateful to the lovers of liberty and justice as Ithome and Ira.

<sup>1</sup> Xenophon. de Repub. Lacedæm. X. 7.

<sup>2</sup> Athenæus, VI. 102. Harpocraton, in *μύθων*.

<sup>3</sup> This view of the relative situation of

the Dorians and the Achaian *πεπλοικοι* is given at full length by Isocrates, *Panathenaic*. p. 270. See also Wachsmuth, *Hellenische Alterthumskunde*, vol. I. p. 217.

To this one object of maintaining the ascendancy of their race, all the internal institutions of Sparta were, generally speaking, subservient. Hence the strict obedience required of the young towards the old, of the private citizen towards the magistrate. Hence the great council of the whole body of nobles, the public assembly of Sparta, discussed only such questions as the <sup>4</sup>council of elders submitted to it, and had no power of amending any measure proposed, but only of simply accepting or rejecting it. Hence also no private citizen—I might better say, private soldier—was allowed to speak in the assembly. The two kings and the ephoralty seem alone to belong to other causes. The first was grounded on religious feelings as old as the Dorian conquest itself: the kings of Sparta reigned by divine right, <sup>5</sup>because in the solemn compact made between the Heraclidæ and the Dorians, when they commenced their enterprise, the dignity of king was to remain for ever in the posterity of Hercules. Whether the origin of the two royal families of Sparta be correctly given in the common tradition, may be a matter of uncertainty; but it seems clear, that, quite independently of any political expediency, a strong sense of religious respect and duty perpetuated the hereditary monarchy of the Heraclidæ, and that, however much the Dorians might limit its powers, they considered themselves bound by the oaths of their forefathers to maintain its existence.

The ephoralty, on the other hand, seems to have arisen from political causes, but from causes wholly internal, and not referring to the general object of the Spartan institutions, the ascendancy of the Dorian nobles over the Achaian commons. The object of the ephoralty was to give the body of the nobles their due share in the government, as opposed to the kings and the council of elders. Considering therefore the Dorian Spartans as a people by themselves, the ephoralty was a popular institution; but considering them as a nobility opposed to the Laconian or Achaian commons, it was only a more efficient engine of tyranny, inasmuch as its power was less shackled than that of any other magistracy. To compare therefore the ephori with the Roman tribunes is to forget or to mistake the relations of the two offices: to make the parallel a just one, the ephori should have been *πρόλογοι*, chosen in order to protect the Achaian commons from the tyranny of the Dorian patricians, and empowered to negative all the measures of the kings, the council of elders, and the great council, or Comitia Curiata, of the body of the nobility. In its aspect towards the mass of the people, in the atrocious measures by which it sometimes maintained the existing order of things, in the control which it exercised over every department of the state, and in its direction of the foreign relations of the commonwealth, the ephoralty resembled far

<sup>4</sup> Plutarch, *Lycurgus*, 6.

<sup>5</sup> *Isocrates*, *Archidamus*, p. 120.

more closely the famous Council of Ten, which was so long the reproach and the support of the aristocracy of Venice.

Such was the general character of the ephoralty: but it may not be superfluous to enter a little more particularly into the origin and gradual increase of a power so famous, and so important to the welfare of Sparta, whether for good or for evil. Its origin belongs, in all probability, to a very remote period. Herodotus classes it amongst the institutions of Lycurgus, probably with no more truth than the introduction of trial by jury, and the division of the kingdom into counties, are regularly ascribed to Alfred; the fame of these great restorers of their country procuring for them the credit of originating whatever laws or practices of a more ancient date they retained in their regenerated constitutions. But the five ephori were probably coeval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five local divisions of Sparta, Messoa, Pitane, Limnæ, Cynosura, and the *πῶλις*, which especially bore the name of Sparta; magistrates who decided civil causes amongst their fellow-citizens, whilst the criminal jurisdiction was vested in the council of the elders. In this capacity they were acknowledged by Lycurgus, and probably they enjoyed, even according to his regulations, considerable powers in superintending the exercises and the general behaviour of their respective districts. But in the eighth century before the Christian æra, in the reigns of Theopompus and Polydorus, and during the first Messenian war, or immediately after its close, the power of the ephori received a great extension. Mr. Thirlwall conjectures that this period witnessed the origin of that class of Spartans called *ὑπομεικτοί*, or inferiors; of whom we know scarcely any thing more than that they were distinguished from the *ἰσμοῖ*, or equals; and, as their name implies, must have enjoyed a lower and imperfect franchise. It is supposed that they were either Achæians admitted to a certain share of the privileges of the Spartans owing to the pressure of the times, or the offspring of marriages tolerated under the same pressure of necessity between Spartan women and Achæians, or even Helots. These new citizens became members of the great assembly of the Spartan people; but there was a small one more frequently convened for the dispatch of ordinary business, from which they were excluded; neither could they elect the members of the council of elders. They had a voice, however, in the election of the ephori; and that magistracy acquired a greater influence by becoming the representative of a more numerous body than before, and in the case of the inferiors their sole representative. In this capacity the ephori claimed and exercised

<sup>6</sup> Aristotle, Politics, III. 1, 10. Compare also the account given by Dionysius of the civil jurisdiction exercised in Rome by persons chosen out of the commons, while the criminal jurisdiction remained still in the hands of the patricians. IV. 14. 25.

a full control over every department of state; not, probably, that the <sup>7</sup>conduct of military operations was directly vested in them, but that in these, as well as all other matters, the kings could not act without their sanction, because their conduct was liable to be questioned, their acts to be repealed, and themselves subjected to punishment, if the ephori, in the plenitude of their controlling power, considered that what had been done was injurious to the interests of Sparta. And the precise means by which they were legally enabled to exercise this control, consisted apparently in their power of <sup>8</sup>impeaching and arresting all magistrates, even to the kings themselves; and bringing them to trial before themselves and the council of the elders, if the offence were capital; or of fining them summarily, and suspending them from their command, by their own sole authority.

No qualification of wealth or <sup>9</sup>age was required to make a man eligible to the office of ephor; nor was the candidate obliged to go through such a scrutiny of his personal merits, and of his due observance of the national discipline, as that to which the elders were subjected previously to their appointment. On the contrary, it was notorious that the ephori in their own persons were <sup>10</sup>remarkable for their neglect of the strict institutions of Lycurgus; and in this respect they showed themselves a truly popular magistracy, as that interference with the freedom of private life, which characterized the whole Spartan system, was as alien to the spirit of democracy as it was congenial to that of aristocracy. Yet, with the natural tendency of all popular authorities when invested with excessive powers, the ephoralty, although opposed to the usurpations of birth and race, favoured those of property; and in the last days of Spartan independence, the ephori offered the greatest resistance to the attempts of Agis, when he endeavoured to restore the principle of the old constitution, that all the citizens of the state should have an equal share of the common territory. And thus becoming, like the salt which had lost its savour, a popular magistracy trampling upon popular principles, their overthrow by a military tyranny was the natural consequence; and when Cleomenes murdered them on their very seats of justice, their fall was unregretted and unrevenged.

While the conquering army of the Dorians thus retained after the lapse of ages so much of its original character; still living as in a state of warfare; still feeling itself surrounded by enemies; unable to sheathe the

<sup>7</sup> Compare Herodotus, VI. 56, 1. Thucydides, V. 60, 1, 2.

<sup>8</sup> Thucyd. I. 131. Xenoph. Hellenic. V. 4, 24. Rep. Lacedæm. VIII. 4. Pausanias, III. 5, 3.

<sup>9</sup> Ὅρτες οἱ τυχόντες. πολλάκις ἐμπέτουσιν ἄνθρωποι σφόδρα πένητες εἰς τὸ ἀρχεῖον. Aristotle, Politics, II. 9, 23, 19.

<sup>10</sup> Ἡ δαῖτα τῶν ἐφόρων—ἀνεμμένη λίαν ἐστίν. Ibid. §. 24.

sword, or to relax the strictness of military discipline; the conquered people of the Achaïans presents a picture of a very different nature. They continued to occupy the greater part of the coast of Laconia, down to the times of the Roman emperors; and they exclusively carried on whatever trade existed under the Spartan dominion. Amongst their towns are enumerated <sup>11</sup>Gytheum, which was the port of Sparta and the usual station of the Lacedæmonian fleet, Teuthrone, Las, Zarax, Epidaurus Limera, and Prasia, or Brasiaë; they possessed also the island of Cythera, the place where the Lacedæmonian merchant-vessels usually put in, on their homeward voyage from Egypt and the north coast of Africa. They served, as heavy-armed soldiers in the Lacedæmonian army, and were invested sometimes <sup>12</sup>with the supreme command in naval expeditions, where there were no Dorian Spartans employed. But, as we have seen, they enjoyed no share in the legislative or executive government; and, if we may judge from the single instance of <sup>13</sup>Cythera, as well as from the probability of the case, even the ordinary administration of justice was committed exclusively to Dorian officers, who were sent from Sparta to govern the Achaïan *πρόιοι*, with an authority like that of the <sup>14</sup>Roman proconsuls in the provinces. Still, so great is the influence of local attachment and neighbourhood, that the Achaïans, after the lapse of two or three centuries, looked upon their conquerors as their countrymen, so far as regarded their wars with foreign nations, and prided themselves on the invincible courage of their Dorian masters; just as we are accustomed to appropriate to ourselves the military fame of Richard Cœur de Lion and Edward the First, although those princes, in language and feeling, as well as in blood, belonged rather to the Norman conquerors of England than to the English nation over which they ruled.

This illustration brings me to the last division of my subject, in which I proposed to point out those states of modern Europe whose circumstances and character most resemble those of Sparta. The Norman conquest of England was indeed a complete parallel to the Dorian conquest of Laconia. The high military prowess of the invaders; their moderate

<sup>11</sup> Pausanias, III. 21.

<sup>12</sup> Thucydides, VIII. 22, 1.

<sup>13</sup> Thucydides, IV. 53, 2.

<sup>14</sup> Isocrates says that the ephori might put any number of the *πρόιοι* to death without trial. Panathenaic. p. 271. The statements of an Athenian orator, when studiously disparaging the institutions of Sparta, are certainly liable to great suspicion: yet it is remarkable, that when Phrynichus, one of the oligarchical conspirators who overthrew the democracy at Athens in the twenty-first year of the

Peloponnesian war, is contrasting the different effects of a democracy and oligarchy upon their subject states, he accuses oligarchies of this particular kind of enormity, the putting their subjects to death without trial. Thucydides, VIII. 48, 5. That the government of the Spartans over the *πρόιοι* must have been exceedingly tyrannical, is plain from the strong anti-Spartan feeling ascribed to the *πρόιοι* in the account of the conspiracy of Cinadon. Xenoph. Hellen. III. 3, 6.

use of their victory in the first instance, and the severity which they exercised afterwards; the broad distinctions of race and language which so long separated the conquerors and conquered; and the exclusive possession of all offices of power and dignity enjoyed by the former—are all points in which our own domestic history is but a repetition of the story of Sparta. The Normans, however low their origin in their own country, were all nobles as far as regarded the conquered Saxons: while the Saxons, deprived of their lands, and carefully excluded from all the high ecclesiastical dignities, were a people of *περίοικοι*, or commons, personally free, indeed, but politically slaves. Even the very feuds in the family of the chiefs of the conquest were repeated over again; and the quarrels of Robert and William and Henry of Normandy, and their several attempts to conciliate the affections of the conquered English, in order to procure their aid against each other, are but a renewal of the factions of Eurysthenes and Procles, and of their admitting the conquered Achæians to the rights of citizenship, as a means of strengthening their own influence. Happily there arose no Norman Lycurgus to organize the conquerors into a body that should remain for ever distinct, and should retain all the vigour and superior prowess to which it had been originally indebted for its victory. Happily too the factions between the Norman chiefs, between the king on one side, and his great barons on the other, were widened by the great accession of foreign dominion acquired by the Plantagenet sovereigns; as they became more entirely foreigners, the barons became more entirely English, and began to sympathize with men born and bred in the same island with themselves, although differing in race and language, rather than with the king, who surrounded himself with Normans, Gascons, and Poitevins, and wished to lavish on them the wealth of England. Above all, the intermarriage of one race with another, so alien to the superstitions of antiquity, and the surest means of obliterating the bloody characters of conquest, was suffered to take its natural course in England; because the ancient notions of the pollution of mixing with a foreign race, and confusing the purity of a family and national religion by admitting strangers to participate in its rites, had been long since destroyed by the beneficent influence of the doctrines of Christianity. We must be familiar with the almost universal feeling of the ancient world on this point, and with the manifold evils which it occasioned, before we can sufficiently appreciate our immense debt to the gospel, even considering it only as it has affected the temporal and social interests of mankind.<sup>15</sup>

<sup>15</sup> I have largely availed myself of a review of this essay, as originally published, written by Mr. Lewis, which appeared in the fourth Number of the Philological Museum. It is quite true, as Mr. Lewis has observed, that the Spartan constitution,



even without reference to the periceci, was aristocratical rather than democratical. But he truly observes also, that Sparta *was* an oligarchy by reason of its subject classes; "in order to maintain its power over these, "it was necessary that the government "should be military; and in order that "the government should be military, it was "necessary that it should be oligarchical."

I do not think that this differs substantially from the view given in this essay as originally published; although I had perhaps laid too great a stress on the powers exercised in theory by the general assembly. Yet as Mr. Lewis allows that "*legally* "the Spartan government was a democracy; but in spirit, in the practical "effect of its institutions, it was an oligarchy;" p. 59. and as he acknowledges also that the ancient writers have called it by different names, and have dwelt often on its democratical character as being no less marked than its aristocratical, so it

does not appear to me inaccurate to say, that its purely oligarchical character is seen in its relation to its Achaian subjects; for towards them it was a mere oligarchy; whereas in itself, although oligarchical as compared with Athens, yet it was not without such a mixture of democracy as entitled it to the name of a mixed government.

With regard to the statements which I had made as to the particulars of the early Spartan history, I am quite willing to allow that I overrated the credibility of the accounts given by Ephorus, and generally of the stories or traditions of the ante-historical period of Greece. I therefore have omitted all that part of the essay, wishing to leave the full examination of such points to those who, like Mr. Thirlwall, have studied them more expressly and with a fuller knowledge, and to confine myself rather to that historical period with which the work of Thucydides is immediately concerned.

## APPENDIX III.

---

### *On the Oars of the ancient Triremes.*

FOR the annexed remarks on the oars of the ancient triremes, I am indebted to the kindness of Dr. Bishop of Oxford.

“ The following observations, if just, may perhaps throw a glimmering of light on a passage in Thucydides, of which the explanations hitherto given appear to me somewhat obscure : the passage I allude to is in book II. 93, 2. ἔδοκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην, καὶ τὸ ὑπηρέσιον, καὶ τὸν τροπωτήρα κ. τ. λ. Dr. Arnold's note runs thus : ‘ The τροπωτήρ was the thong which fastened the oar to the rowlock or pin, a method still in use amongst the boatmen on the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it.’

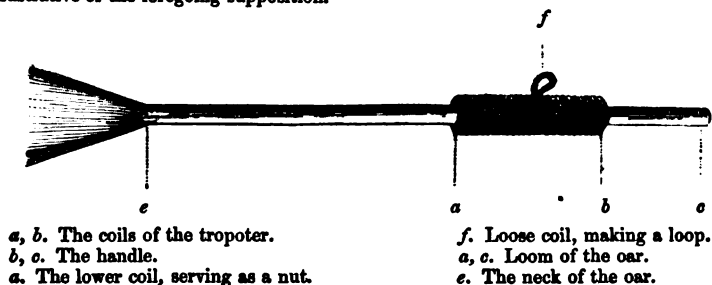
“ Now there are but two parts *essential* to a rowlock, the rest of the oar, and the fulcrum ; and accordingly, in boats of very rude construction, we may sometimes see a *single* peg (without a thong) fitted to the gunwale, for this purpose : in this case, the peg, or thole, is of course (in the act of rowing) situated behind the oar : for the advantage, however, of backing water, (without the rower being obliged to displace his oar,) a second peg, in front of the oar, is commonly added ; and the presence of this front-peg enables the rower, by fastening a thong to it, to dispense with the original hind-peg, and the distended thong then becomes the *immediate* fulcrum of the oar : (this corresponds with what I have seen and used abroad :) so that the thong and hind-peg are, if I may so say, convertible, each being a *complete substitute for the other*. Now it must be observed, that the use of pegs at all is only a consequence of the rowlocks being constructed on the *upper* edge, or gunwale, of the boat, which being a smooth surface, offering of itself no prominence to serve as a fulcrum, it is necessary to supply the deficiency by a thole ; but if the rowlock, instead of being on the gunwale, were bored through the side of the vessel, then the aperture itself would give the two essentials of a rowlock—the rest and the fulcrum : so that in all cases where the rowlock

is cut out of a solid, tholes, and consequently thongs *used as their substitutes*, would not only be unnecessary, but *even detrimental*; for if we suppose them to be efficient, they must be so placed as that the distance between the tholes would be *less* than the diameter of the aperture, and consequently a smaller aperture would have done; so that the use of them would imply the disadvantage of opening unnecessarily the vessel's side to the sea. It might, however, be urged, that in such cases the fulcrum might be adjusted so as to be within or without-board, (and not in the aperture itself,) which could readily be accomplished by attaching a thong to a transverse peg going right through the vessel's side. But the effects on either supposition would be detrimental: by bringing the fulcrum within-board, it would be placed nearer to the moving power, causing thereby a loss of force, besides involving the necessity of enlarging the diameter of the aperture, to give a sweep to the oar, since every part of it but that which touches the fulcrum must describe a greater or less arc of a circle: by throwing the fulcrum without-board, though power would be gained, yet there would remain the same necessity of enlarging the aperture, and that too *in proportion* to the power thus gained, besides many other insurmountable obstacles, which need not be enumerated. To avoid disadvantage, therefore, the fulcrum ought to be neither within nor without-board; that is, it ought to be in the aperture *itself*; and when here, it has been shewn that a thole, or thong used as its substitute, would not only be unnecessary, but detrimental: whence it appears, that in portlocks (i. e. rowlocks cut through the solid) the use of a thong as a fulcrum, WHEREVER SITUATED, must be accompanied either with a loss of power, or with an unnecessarily enlarged aperture, or with both. Now, as the mechanical principles, if they deserve the name, which have been involved in this inquiry, are of so obvious a nature, that the merest clown could instinctively apply them, I think it is fair to assume, that where there is skill enough to build a vessel, there would at least be judgment enough to apply the principles; and if so, it would amount (I should conceive) to a moral proof that the thong could not have been used as a fulcrum to the oar, at least in the two *lower* row-ports of a trireme: and indeed, on referring to the plate of a trireme, I see that the argument is equally applicable to the upper row-port.

“ Having now arrived, whether justly or not, at this conclusion, I should like to hazard a few conjectures as to the probable use of the *rowlocks*. And the best way of conducting this inquiry, so as to free it from merely gratuitous suppositions, is to consider what would be the probable form of an oar intended to be used in a circumscribed aperture, (i. e. a portlock oar;) and, comparing this with our own gunwale or rowlock oars, to trace what deficiency would be implied in the former, which might be compen-

sated for by a thong. There are then two points to be particularly remarked in gunwale oars of good construction ; 1st, that the loom, or part within-board, is very much thicker than the neck, or part adjacent to the blade. Now, as it is a law in mechanics, that the strength of a machine is to be measured by that of its *weakest* part, the increased size of the loom cannot add to the strength of the oar, as a whole, but is, in fact, supplied merely as a dead weight to balance (or nearly so) the greater length of oar without-board, providing thus against a waste of physical power. And 2dly, that at the bottom of the loom there is a projection, called a nut, to prevent the loom from slipping over the thole. Now, granting the importance of making the apertures in a vessel's side as small as possible, it may, I think, be inferred, that a portlock oar would differ in both these respects from a gunwale oar, because each of these conditions would require a larger diameter than would otherwise be necessary in the aperture through which the oar must be passed ; in short, that the portlock oar would, from the blade upwards, be an uninterrupted cylinder. Now if a thong or rope (for τροπωτήρ implies only flexibility, and not that the substance was necessarily leather) were to be tightly wound round the loom of a portlock oar, (AFTER it had been passed through the aperture into its position for rowing,) being of such a length, as that its weight should compensate for the shortness of the loom ; and so adjusted, as that the first coil should be placed where the nut (in a gunwale oar) would have been, and the last, or rather highest coil, just below the lower hand of the rower, so as to leave a handle—we should then have the advantages of a gunwale oar superadded to the simplicity of a portlock oar<sup>1</sup> : and such a coil of rope, answering these two purposes, I have somewhere seen used, probably on the Guadalquiver, though there unnecessarily, as the oars were of the gunwale kind, in application, if not in construction. Moreover, such a *moveable* coil would give to the portlock oar the same advantage as a shifting nut to the gunwale oar, the want of which is always felt when a set of oars is transferred to a boat differing in width from that for which they were made ;

<sup>1</sup> The annexed wood-cut represents a portlock oar with its τροπωτήρ attached, illustrative of the foregoing supposition.



and unless we suppose that all triremes were constructed of precisely the same dimensions, it would seem that, in such a case as that recorded by Thucydides in the passage in question, (where the oars of one fleet were transferred to another,) the means of varying the position of the quasi-nut would be wanted: but this would be effected by varying the position of the lower coil; and as we well know that every workman prefers, and uses best the *identical* implement which he has been accustomed to handle, there would be the additional advantage in a shifting nut (or its representative) of enabling each rower to attach himself to his oar, considering it as inseparable from himself, which would yet be equally available in every vessel. And such a view might perhaps be borne out by the expression, *ἑκάστων λαβόντα τὴν κώπην*, though still more so by the circumstances of the case; for it is hardly probable that a body of men going on a *secret* expedition, would, even at night, have *unnecessarily* encumbered themselves with oars, the very tell-tales, if accidentally discovered, of some naval exploit. Now the *necessity* for this could arise only from the conviction that they should not find the vessels at Nisæa ready equipped with them, nor the arsenal able to furnish them, or from the recognised feeling of man and oar being inseparable. But why should they suspect these vessels to be oarless? they were not new, and as such, incomplete, perhaps, in their appointments; on the contrary, they were scarcely seaworthy: if then the vessels had ever left port, what had become of the oars which rowed them back to port? I can find no other solution but that of the rower and his oar being inseparable, and that the latter had accompanied the destination of the former.

"Now, when it is considered that the whole effect of a trireme in attack was referable ultimately to the physical force of the rowers, it must have been the greatest desideratum to husband this force to the utmost, and to give it an efficient direction; I cannot therefore believe that such simple processes, as those of substituting a dead weight for physical force in order to create a balance, and of adjusting a quasi-nut to prevent the misapplication of strength, would have been overlooked, especially as the want of them would have been felt in every stroke of the oar; I should therefore conceive it probable that the tropoter effected these objects, in some way or other, either by itself acting as the weight and nut, or by strapping on the requisite weight to the loom. And such an arrangement would incidentally secure two other advantages, the prevention of the oar from slipping through the portlock, if inadvertently dropped from the hand, and the means of providing a loop<sup>2</sup>, by leaving one of the coils purposely loose, for suspension to a peg, (the *σκαλμός*, which seems to

<sup>2</sup> See plate f.

have been employed for this purpose,) thereby giving a parallelism to the oars, and preventing collision when the command, analogous to our 'Stand at ease,' was in operation: so that, combining all that has been said, I should be disposed to infer that the tropoter was used, certainly not as a fulcrum, but probably for the triple purpose of a counterpoise, a nut, and a loop. It appears indeed, from Athenæus, book V. 37. that lead was in one instance used for the counterbalance; but his description applies only to the *longest* oars of a vessel of most unusual dimensions, and indeed the fact of his mentioning it at all would seem to imply that it was not the *ordinary* mode of effecting a counterpoise.

"A part of the foregoing argument, where the importance of husbanding the physical force of the rowers was insisted on, might be applied to shew the probability of the *ὑπηρίσιον* being a seat-cover, and not, as Mitford has supposed, a sort of port-valve to shut out the sea from the portlocks. Not that I conceive the ease of the rower was at all consulted by this seeming luxury, for it may be a question whether the healthy skin, when once inured to a given kind of friction, derives any advantage from the interposition of a soft substance; certainly those who ride most use hard saddles, and those who work most use bare hands, the latter perhaps from necessity, yet with impunity; the former from choice: but be this as it may, I conceive that the primary purpose of the seat-cover was to prevent the sliding which would assuredly take place on the bare bench, become polished, as it would be, by constant use. For every atom of this sliding motion, something would of course be deducted from the propelling force of the rower, and the greater the exertion the greater would be the sliding tendency; so that at the moment of attack, when every muscle would be strained, and every accession of impetus important, this *negative* force would just reach its maximum. And when we consider (and I know it from experience) that the waste of power in *each* rower would be far from trifling, and that the effect on the vessel would be this multiplied by the number of oars, occurring too at such a crisis, it is not, I think, giving the ancients credit for too much sagacity, to suppose that they had seat-covers for the express purpose of obviating this evil: indeed the boats on our river would fully confirm this view, for seat-covers there are in abundance, and hard almost as the bench itself; but presenting externally a coarse sort of clinging carpetting, to prevent, as it effectually does, the sliding tendency. Some boats have, and some have not this addition; but in the *RACING-boats*, where the *greatest power* is wanted, they are deemed so essential, as to be *fitted* to the benches, and thus become a constituent part of the equipment. Some years back, after the discontinuance of cruppers to saddles, it being found that in taking leaps the saddle would, spite of the girth, slip forward, a patent cloth was devised, of bristly plush

with reflexed hairs, as a preventive ; this saddle-cloth, though certainly no *cushion*, was, I conceive, analogically the ὑπηρέσιον of the rider.

“ With regard to Mitford’s conjecture, it ought, I think, to carry no weight at all with it ; for, granting him that the ὑπηρέσιον was not a seat-cover, the utmost that he has shewn is, that it *might* be a port-valve, without a single reason to prove that it *was* so : but it would not be difficult to find the most cogent reasons against the supposition. When we consider the purpose that the port-valve was to answer, one can hardly doubt that the form of it must have been a sort of lax diaphragm covering the orifice of the portlock, with a hole in the centre embracing the oar. Such a form would enable the oar to play, and yet keep the sea out, *on the supposition that it was closely secured to the margin of the portlock* : but if we consider the nicety with which one substance must be adjusted to another, in order to render the interstice tolerably water-tight, is it likely that this process would be repeated with every transfer of the oar, when it (the oar) could so easily be slipped in and out through the central hole of the port valve ; in short, is it not infinitely more probable that the port-valve was a fixture to the portlock, than an appendage to the oar ? and the more so, as this very contrivance for keeping out the sea, would also, by ‘reeving taught’ the central hole, keep out the heavy driving rains (book II. 77.) from a part which it was highly important, if lined with metal, to secure from rust ; if with wood, or leather, from decay.”

## *Note on Sir William Gell's Map.*

---

FOR the accompanying Map I am indebted to the kindness of Sir W. Gell, who was good enough to copy it for me from his own unpublished Map of Greece; and favoured me at the same time with some further details upon points on which I had solicited his valuable assistance. The Map is printed faithfully from Sir W. Gell's own drawing; and gives to any one who has been accustomed to observe a country geographically a most lively impression of the district which it delineates. To apply it to the illustration of the escape of the Plataeans, Thucyd. III. 24. there will be seen a road a little to the eastward of Plataea running up into Cithæron: this is a rugged path, which Sir W. Gell imagines would fall into the main road from Thebes to Eleusis at the spot marked A. "The place A," says Sir W. Gell, "is a remarkable pointed and woody insulated rock, which I took to be the heads of the oak when I passed it." It is just at the top of the pass, and from hence a very steep road descends to the plain of the Asopus, on the regular way towards Thebes. Supposing that the road to Plataea left the road to Thebes at this spot, and went straight over the side of Cithæron, till it descended in the direction of the present road marked on the Map as running up from Plataea into the mountains, the towns of Hysiae and Erythræ stood a little way off it on the right hand coming from Attica, on the edge of Cithæron; (Pausanias, IX. 2, 1, 2.) possibly where a modern village is marked on the Map, and a church about a mile and a half to the eastward of it. The Plataeans, then, instead of following the direct road to Athens, by the mountains to the oak heads, (or pikes, in the language of Cumberland and Westmoreland,) followed first the road to Thebes, which ran exactly in the opposite direction; then, at the end of about three quarters of a mile turning off to their right, they made for Hysiae and Erythræ, and so joined the direct road from Plataea at the top of the pass, at the spot marked A.

On considering further the situation of Cœnoe and Eleutheræ, and comparing again the different passages in which these places are mentioned, I am inclined to think that Blachi is certainly not Cœnoe; but perhaps Eleutheræ rather than Cœnoe should be placed at Gyfto Castro, for the ruins there, as described by Mr. Dodwell, seem too large for those of a mere border fortress; and Cœnoe may stand more nearly at the place where Sir W. Gell has marked Eleutheræ. It would then have been at once on the borders of Bœotia, and on the direct road from Megara and Corinth to the Thriasian plain and Decelea; so that Archidamus, II. 18, 1—4, would naturally have besieged it on his march into Attica, and the Corinthians on their way home from Decelea must have passed immediately under its walls, and so might well have been cut off by a sally of its garrison. (VIII. 98, 2.)



*Copy of a Paper on the position of Minoa, &c.  
by Mr. Spratt, of H.M.S. Beacon.*

---

THE fortress Minoa of the Megareans, which Thucydides<sup>1</sup> speaks of as an island, and Strabo<sup>2</sup> as a promontory or peninsula, appears to agree with a rocky hill surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile; thus agreeing with the distance given by Thucydides,<sup>3</sup> who calls it about eight stadia.

That this hill was once a peninsula, appears evident from the dry beds of two rivers which pass close to its base; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and the one on the west side: it is therefore clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula or promontory.

These two river-beds were once the only outlets of the mountain streams which issue from the valleys on the north side of mount Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river whose torrents at present flow in an easterly direction towards the shallow bay of Tikho, crossing the site of the long walls which connected Megara with Nisæa and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as at a short distance from it, on the Megarean side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned.

The dry water course on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one, and as it has no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa; and if it was so in his time, it is not more than probable that the subsequent deposit of earth brought down by this stream, during the four succeeding centuries which elapsed between

<sup>1</sup> Thucyd. Book III. 51, 1.

<sup>2</sup> Strabo IX.

<sup>3</sup> Thucyd. Book IV. 66, 4.

his time and that of Strabo, should have joined it to the main by a neck of land or isthmus. To accomplish this, no very great deposit was requisite, as the historian says "the bridge of communication between Minoa" and Nisæa was over a swamp, or morass." But to identify this hill still more clearly with the site of Minoa, it is necessary to discover near it the ruins of the town of Nisæa, which, it appears from Thucydides, was situated at the harbour formed by the island Minoa.

That any considerable remains of the many important edifices mentioned by Thucydides should now be found, cannot be expected, where there is such extensive evidence of the changes undergone in the neighbourhood from the action of the rivulets when swollen by the mountain floods in the rainy season. Indeed, from the level form and small elevation above the sea of the whole plain, it is very probable that the greater part of it is an alluvial deposit. Yet that a town, besides the fortress on the hill, was here, is evident from the many vestiges that are seen on its eastern side, between the sea and a low rock which stands in the plain a short distance to the northward. Among these remains are four small heaps of ruins with massive foundations. In one of which there are three small broken shafts of columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples<sup>4</sup>; and two Greek churches which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nicolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.

The wall built by Nicias<sup>5</sup>, the Athenian general, in order to prevent ingress or egress to or from Minoa by the bridge, was hastily thrown up, and it is therefore natural to suppose that it was not a work in which durability was studied; and, consequently, its entire disappearance does not weaken the conjecture that the above-mentioned ruins were those of Nisæa. On the other hand, the bridge of communication may well be supposed to have been of greater strength, and therefore likely to have some part still remaining. Now, between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings; one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third is nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins; the general appearance of which in nowise militates against this supposition.

The extent and number of the ancient remains in this plain are, however, too great to be considered as all belonging to Minoa; and the for-

<sup>4</sup> Thucyd. Book IV. 118, 3.

<sup>5</sup> Thucyd. Book III. 51, 3.

tressed hill is equally inconsistent with the idea of the whole being Nisæa, for no mention is made of its having an acropolis; though such a conspicuous and important strong hold as this hill could not have remained unnoticed. A division, therefore, of these ruins, appears the only means of determining the site of either Minoa or Nisæa; and, in the first place, it may be assumed as almost conclusive evidence that the fortified hill was Minoa, and that the ruins in the plain are those of Nisæa, when we state that distinct remains of an ancient mole are to be seen extending from the south-eastern end of this hill, and curving to the eastward<sup>6</sup>, so as to have formed a harbour between the hill and those ruins; for Strabo expressly says that the port of Nisæa was formed by the island or promontory of Minoa.

The fortress on the hill, which I shall now call Minoa, was originally built of courses of quadrangular blocks of limestone quarried from the hill on which it stands; but the greater part of the present ruins are of a more recent date, exhibiting no regularity in either the size or shape of the materials, and intermixed with travertine, and with a soft shelly sandstone often found in the Morea and in Attica. A high tower of the same style of building projects from the north wall, and being similar to those commonly erected by the Venetians, it may help to indicate that the repairs of the fortress were made at the time when the country was in their possession.

Although there exists so much evidence in favour of the sites of Minoa and Nisæa being here, a few remarks on the adjacent coast may be satisfactory. At the distance of nearly half a mile to the eastward of these ruins, there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. It has therefore been supposed, as this is a port of the Megareans of the present day, and formed by an island, that this island was Minoa.

That any encroachment, either of the land or sea, could have taken place, so as to alter the general features of the island or peninsula, is disproved by their rocky shores; for they both, as well as the ridge of hills from which the latter extends, are entirely of a limestone formation, which in its nature is extremely hard. No conjectured uplifting of the land, or fretting away of the coast, can therefore plausibly account for any difference in the locality of this place from the descriptions of Thucydides or Strabo. Now the inner island is distant from the promontory about two hundred yards, with seven fathoms water between them; they could not therefore have been connected by a bridge: nor was the peninsula ever an island, as its isthmus is of equal height with the extremity. Consequently, as both differ so materially from the descriptions of Minoa,

<sup>6</sup> Strabo IX.

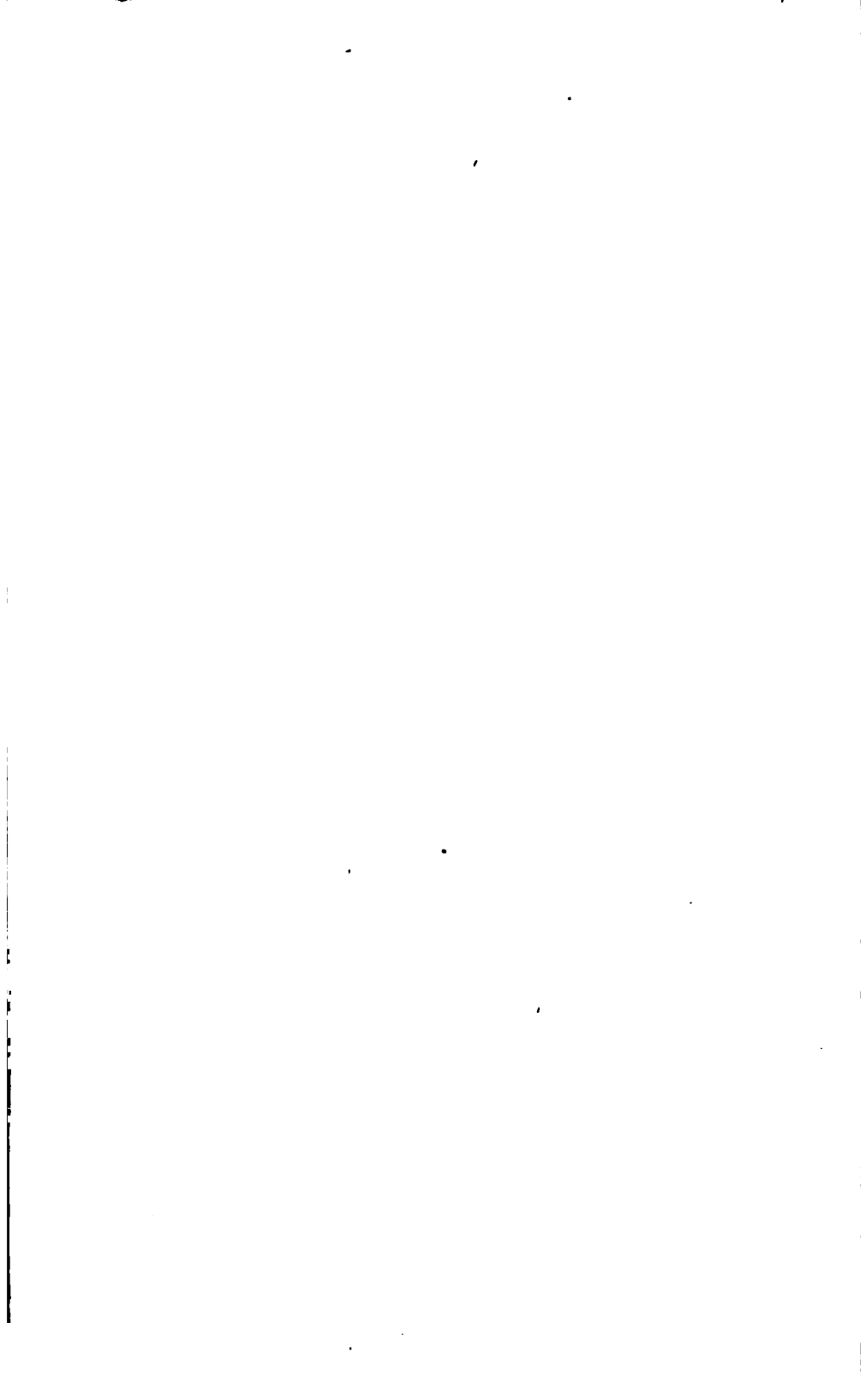
in two points so necessary to determine its position, and as both are destitute of any remains of either a fortress or habitations, it must be sought for elsewhere.

The long range of hills that terminate in the promontory of Tikho, and from the western end of which the little peninsula juts out, from its proximity to the ruins (supposing the whole of them to be Nisæa), might be assumed to be Minoa, because it also may have been at one time an island. But Pausanias<sup>7</sup>, who alone speaks of the relative magnitude of Minoa, calls it a *small* island; whereas this range of hills is three miles in length, and could never have been less as an island; for its lowest part, near the head of the bay of Tikho, is twenty-five feet above the level of the sea. The size of this ridge, therefore, as an island, is a strong objection to the supposition.

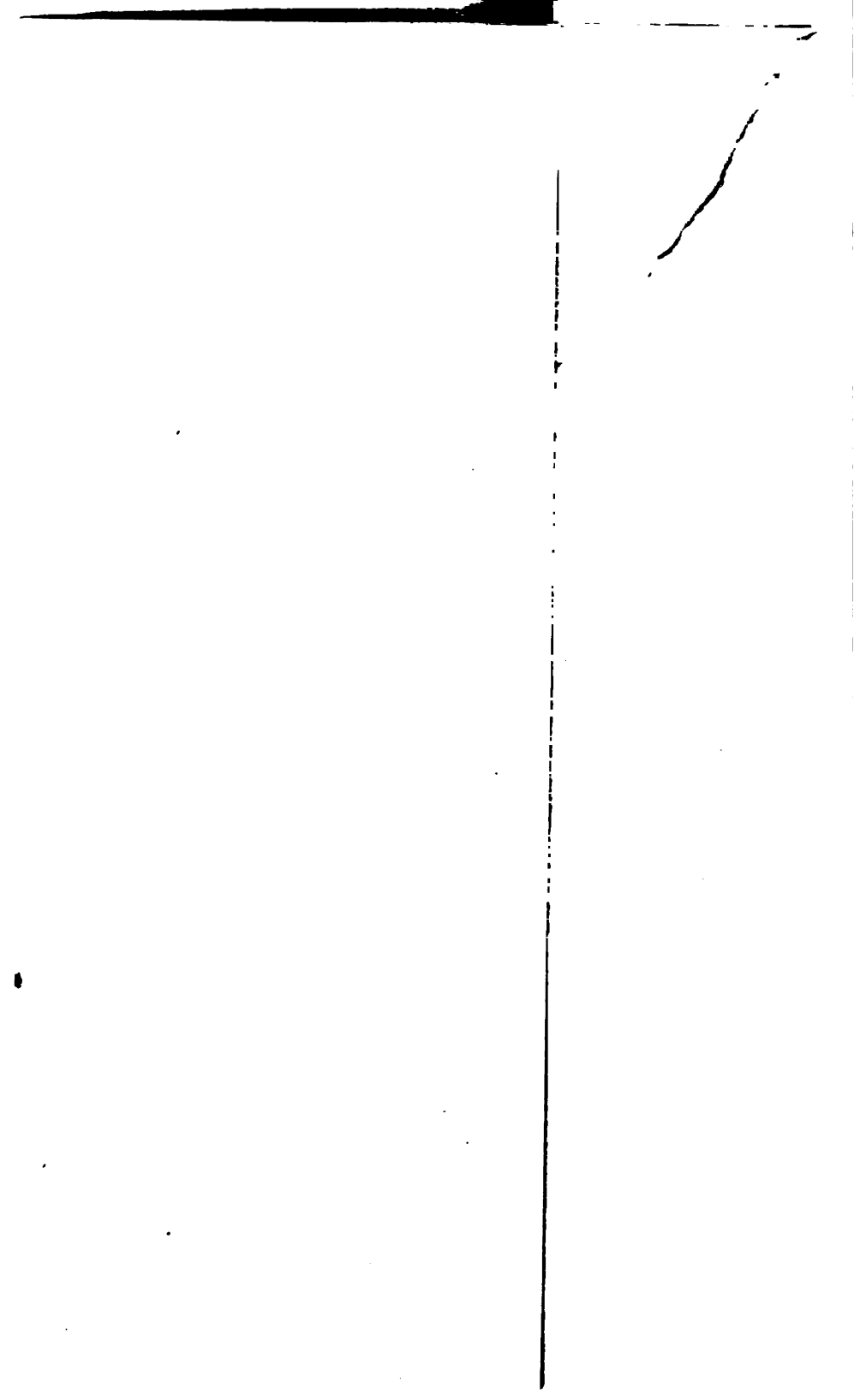
As the places described, both before and after Minoa and Nisæa, are found in succession in Strabo's description, it may perhaps be some guide towards fixing their situations to consider them in that order. First, Crommyon is described, then the Skironides rocks, next Minoa, afterwards Nisæa, the five islands follow, and Salamis after them. The promontory of Minoa in that case should be found between the Skironides rocks and Nisæa. This, then, will also be a good argument against the supposition of the long range of hills having been Minoa, for Nisæa would then have been a few stadia nearer to the Skironides than to it; and had Nisæa been so situated, it appears likely that it would have been mentioned before Minoa. Besides, as no ruins remain on any part of the range to denote its ever possessing a fortress, the supposition has little to support it. There are, indeed, on each extremity, some portions of a modern wall of loose stones, perhaps for defensive works, and also a very perfect wall across the hill, from the bay of Tikho to the coast on the opposite side, but this was built by the Megareans during the late war. In short, there are no ruins of antiquity.

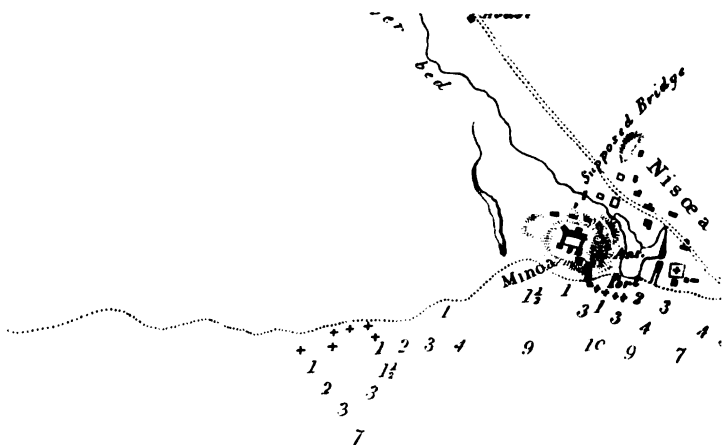
There is yet some difficulty in accounting for the five islands, which Strabo says are passed in sailing from Nisæa towards Attica, before arriving at Salamis. The probability is that he included the islet which lies close off the S.W. extremity of Salamis; but if that should not be admissible, and we are hereby driven to suppose the abovementioned long range of hills to have been an island when he wrote, then there is at once an end of the hypothesis that those hills were Minoa; for Minoa, *he says*, was a promontory.

<sup>7</sup> Paus. Attic. XLIV.









# PLAN OF MINOAN.

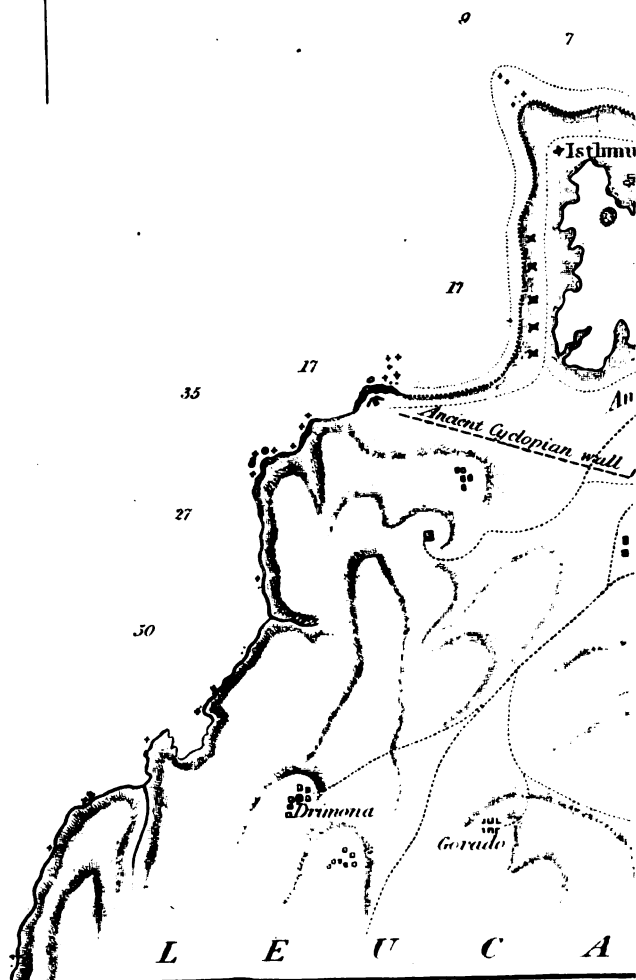
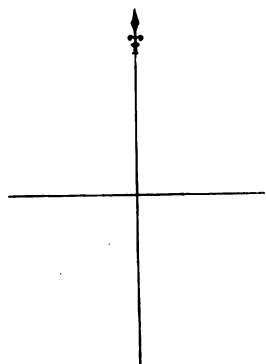
Thucydides Book III. Chap 51.









$$S \quad E \quad A$$


2. 1



